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THE
ENGLISH REVIEW.

SEPTEMBER, 1848.

ART. I.—*The Protestant Reformation in France; or, The History of the Hugonots, by the Author of "Father Darcy," "Emilia Wyndham," "Old Men's Tales," &c.* 2 vols. Bentley. 1847.

The History of the Popes in the Sixteenth and Seventeenth Centuries, by LEOPOLD RANKE. *Translated from the German by* WALTER KEATING KELLY, *Esq., B. A., of Trinity College, Dublin.* 1 vol. Whittaker & Co.

THE sixteenth century may be considered as the opening of modern improvement in religion, government, and civilization; three hundred years ago, the great states of the world presented a very different picture from what we see at present; but the seed sown by the invention of printing, and the diffusion of knowledge, was even then beginning to show itself as a vigorous plant, from which future centuries were to reap the maturer fruits. Our object in considering the works before us, is to examine the state of religion in France at the period, and, from a short view of the prominent characters, to inquire into the reasons why France rejected those truths, which England and other nations eagerly received.

During the middle and end of the sixteenth century, the two greatest countries of the world were governed by women,—England by Queen Elizabeth, and France by Catherine de Medicis; their reigns commenced about the same period, if we date Catherine's accession from the death of her husband Henry II. in 1559, and consider her as the real ruler of the kingdom during the lives of her unfortunate sons, Francis II., Charles IX., and Henry III. The history before us includes only the reigns of the two former of these princes, from 1559 to 1574, a period when events were crowded into a space almost incredibly small; a violent persecution, three civil wars, several sieges, murders of the chiefs on both sides, and the massacre of St. Bartholomew, succeeded each other with frightful rapidity. France became the arena on which the world's great contending parties tried their strength, liberty of conscience struggled for existence against papal tyranny and the superstition of ages, and

the Hugonots, after severe trials and several victories, were at last driven from the field.

In examining the characters presented to our view, the first which deserves our attention is Catherine herself: with as much ambition as Elizabeth, and with the same desire of personal authority, she fell far short of her great contemporary in the art of acquiring and retaining power. Elizabeth had a certain object; she was determined to advance the Reformation, and to improve England, and by both these means to increase her own power; she chose her instruments judiciously, and as long as her ministers served her purpose, she never betrayed them or consulted their opponents. Catherine, however, was exactly the reverse; she had no fixed principle, and no definite object; "divide and govern" was her motto; she was like the man in the Gospel, out of whom the evil spirit was departed, "empty, swept, and garnished," and so, ever ready for the occupancy of any power of evil, who should seize upon the first possession. Her love of pleasure was unbounded; she invented side-saddles, to enable her to accompany her husband in hunting; she delighted in tournaments, processions, masquerades, and all the gaieties of a dissipated court. Her young ladies, about two hundred in number, called "the queen's daughters," added much to the splendour of her train, and were a special object of her care: she attended to their education, chastised them if they displeased her, and was extremely strict in repressing scandalous conversation or writings. She considered herself a warrior as well as a queen; she attended several sieges, and loved to see a battle: when the English reinforcements were allowed to enter Rouen, she got into a violent passion, and swore at the French officers, saying, that had she been in command it should not have happened; and that she had the courage, if not the strength of a man. Though a good French woman (says Brantôme) she discouraged duelling. (Brantôme has written largely on duels, and is one of the best authorities on the subject). "For," he adds, "when one of my cousins challenged an officer, she sent him to the Bastile; and suspecting that I was engaged as his second, she sent for me and reprimanded me severely, saying, that whatever excuse might be made for the folly of a young man, there was none for me, as being older I ought to have been wiser." But with all her physical courage, she was evidently deficient in moral courage; and for her cruelty she had not even the pretext of religious enthusiasm: after the battle of Dreux, when the Hugonots were supposed to have gained a victory, her only remark was, "Then for the future we must say our prayers in French."

The predominant party was of course Roman Catholic; these,

represented by the Constable de Montmorenci, the Duke of Guise, and the Maréchal de St. André, who are known as the triumvirate, held possession of Paris and the king's person. As Catherine disliked all authority except her own, she feared and hated these nobles; to check their power she encouraged the Hugonots, at the head of whom were Anthony, king of Navarre, the father of Henry IV., his brother the Prince of Condé, and the Admiral Coligny. These generally seemed Catherine's favourites, except when they were in arms against the king, yet this was the party afterwards massacred by her orders. In order therefore to gain a true view of the times, we must consider Catherine as vacillating in her intentions, the creature of those around her, always wishing to advance her own power, but never hesitating to take the advice of the most depraved religionist who should promise her her object, even by the most unworthy means. Let us recollect that the Roman Catholic Church had not been idle in its opposition to Luther; a vast and irresponsible power had now been created, ready to espouse the cause of Rome, and bound to advance the spiritual empire of the Church by every art, whether lawful or unlawful. Ignatius Loyola had received the sanction of the Pope for the incorporation of the Jesuits in 1543. Now the secret influence of their crafty policy, in which the end sanctifies the means, and all things expedient are considered lawful, had already begun to exert its influence upon the councils of nations. The Cardinal of Lorraine, brother to the Duke of Guise, had returned from the Council of Trent with a full determination to uphold Catholicism; the duke was the first warrior of his day, and though so ignorant that he swore a New Testament could be worth nothing because it was only a year printed, and our Lord died 1500 years ago, yet, as he said himself, he understood the trade of chopping off heads, and that was enough to give him the greatest influence in a barbarous age.

With these men, the near relations of Francis II. and his beautiful bride (the unfortunate Mary Queen of Scots), nothing was more easy than to obtain the ascendant over a weak-minded and delicate boy of thirteen. Francis had attained his legal majority at that age when some children are almost too young for a public school. The duke's habits of business were such, that he seldom commanded his officers to do what could be done by himself; he was in the habit of examining the enemy's fortifications with his own eyes, attending to the most minute details, and then sitting up during the whole night to write his own despatches: one of his officers inquiring for him at the siege of Thronville, was told that he was writing; he replied by cursing his writings, and added, "What a pity he was not brought up to

be a clerk!" "Well, Montluc," said the duke, overhearing him, "do you think I am the right stuff to make a clerk?" and then, coming out of his tent, he gave his orders with his customary decision and authority. He was killed by Poltrot, an assassin, at the siege of Orleans, in 1563. While the Duke of Guise was the pope's temporal agent, his brother the cardinal was no less useful in spiritual matters: like his brother, he had great talents for business, and was besides an excellent courtier and a fluent speaker. He spared no expense to have the earliest intelligence from all parts of Christendom; and thus, by his paid agents, he enacted the part which Eugène Sue attributes to the superior of the Jesuits: he organized a sort of spiritual police, who could inform him of the secret intentions, as well as the actions of men; and of course, as a cardinal, he was bound to wield this power in the service of the pope. Though learned, eloquent, and polite, the cardinal was essentially vicious; he was a persecuting bigot without the excuse of religious zeal. A Roman Catholic writer tells us, that he used his religion chiefly as a means to build up his greatness: he often spoke highly of the confession of Augsburg, and at times almost preached it to please the Germans: his own party accused him of extreme haughtiness in prosperity; and when he once spoke more graciously than usual to some of the young ladies of the court, one of them replied, flippantly enough, but with some truth, "Pray, Monsieur le Cardinal, what reverse of fortune has befallen you that you condescend to speak to us?"

The cardinal, though outwardly a strict member of the Church of Rome, was equally anxious for the independence of the French Church. At the Council of Trent (says Ranké¹) he demanded the cup for the laity, the administration of the Sacraments in the vulgar tongue, the accompaniment of the mass with instruction and preaching, and permission to sing psalms in French in full congregation; besides, in conjunction with the other French bishops, he maintained the authority of a council as above the pope. In these matters, however, he was over-ruled; the Spaniards did not concur in his demands, and the Italian bishops gave the pope an overwhelming preponderance. Lorraine seems to have considered himself bound by the decision of the council, and was all his life a most unrelenting persecutor. Two years before, he had revived a confession of faith which had been used in the reign of Francis I.; he induced the king to issue an order that any person who should refuse to sign it should be deprived of all offices, and burnt alive without further trial. He also added a declaration, that all persons who should sign the confession should

solemnly engage to pursue all recusants as public criminals, without regard to their nearest relations. The chancellor was bound to require the signature of the officers of state; the bishops were to present it to the inferior clergy; the curés were obliged to carry it from house to house; and the Queens were enjoined to require the signatures of their respective households. This scheme the cardinal called his rat-trap. Supported by his rank, his connexions, his brother's authority, and his own secret intelligence, we can easily imagine how dangerous an opponent the cardinal must have been to the Hugonots, and how powerful a rivalry he must have presented to the views and ambition of Catherine de Medicis.

The colleagues of the Duke of Guise in the triumvirate were Montmorenci, generally known as the Constable, and the Maréchal St. André. The former, like the duke, was a warrior, with little idea of religion. He was scrupulously exact in saying his prayers; but, like those of William of Deloraine, they seem to have partaken of the nature of a border foray. His soldiers used to say, "The Lord deliver us from the pater-nosters of Monsieur le Connétable!" He would turn about between his beads, and say, "Hang such a one for disobedience!" "Burn three villages on yonder hill!" "Let another be run through the pikes!" He was inferior to the Duke of Guise in talent; but by a gravity of manner, and a certain degree of reserve, he could often, like Solomon's fool, pass for a wise man by holding his tongue. He was killed at the age of seventy-nine, at the battle of St. Denys, where he commanded the king's army; after several successful charges, his squadron of cavalry was routed by the Prince de Condé, and having received several wounds, he was retiring from the field, when a Scottish adventurer, Robert Stewart, levelled his piece, and Montmorenci exclaimed, "I am the constable!" "Therefore," said Stewart, "I present you with this." Though severely wounded, the courageous old man dashed the broken hilt of his sword into the face of his adversary with so much force that he broke several of his teeth, and felled him to the ground. The constable's wound proved mortal; a priest was sent for, but the old man told him not to molest him, as it would be a vile and unworthy thing if he had lived for nearly eighty years without learning to die for half an hour. This anecdote proves that zeal for a cause, loyalty to a king, and the desire of military glory, were his ruling principles, rather than any preference of his own religion above Protestantism, or any mistaken zeal in thinking that he was doing God service by the extirpation of heresy.

The constable and the Duke of Guise had long been jealous of each other; each thought himself entitled to be prime minister,

and each looked upon the other as a dangerous rival. After the death of Francis II., the Maréchal de St. André undertook to reconcile these differences, and seems to have been admitted to the triumvirate as a sort of mediator between the two contending parties. At Easter, 1561, the constable and the duke, by St. André's advice, partook together of the sacrament, and dined at the same table. St. André did not long survive his union with these great men, as he was killed the next year at the battle of Dreux: he seems to have had a presentiment of his approaching end; on the morning of the battle, he came to the tent of the Duke of Guise much dejected, and seeing the duke's confessor going out, he said, "that the duke was much happier than himself in having heard mass that day, as a preparation for what might occur." He hated Catherine de Medicis, and said on one occasion, that the best thing he could do for France would be to throw her into the sea in a sack; and he might probably have fulfilled his purpose, had it not been for the opposition of the Duke of Guise.

The Chancellor de L'Hôpital was the man of the highest principle and most liberal views among the Roman Catholic party. Brantôme calls him the Cato of his age, and compares him with Sir Thomas More. He upheld the divine right of kings in its strongest sense, yet made more advances towards toleration and liberty of conscience than any of his fellow ministers; but the sentiments of a single individual, however noble and enlightened, were easily overborne by a host of persecuting courtiers; and the pope offered Charles 100,000 crowns of Church property, if he would "only confine the chancellor within four walls." De L'Hôpital was suspected of being a Hugonot at heart, though he never showed any tendency to their doctrines; and some of the Romanists were heard to say, "The Lord deliver us from the chancellor's mass!"

At the head of all these various powers, Charles IX. found himself the nominal King of France, at the age of eleven years, with the expectation of obtaining his legal majority at thirteen. Few princes received a worse education in childhood; and few kings have ever been called upon to rule a more corrupt court even in the prime of manhood. His early education was entrusted to Du Perron, from whom, among other accomplishments, he learned to swear outrageously; "not like a gentleman," says Brantôme, who occasionally lets fall an oath, "but like a catchpole, when he seizes his victim." To this habit of profane swearing we may attribute the disregard of solemn engagements, and the tendency to break his faith which characterized the life of Charles. He was less dissipated and more inclined to manly amusements than might have been expected from his circumstances; but his temper

was violent, and he was easily led by his mother and her associates: he ought to be considered rather as the instrument of a party, than their leader; and as he only lived to the age of twenty-five, we cannot suppose that his authority was much felt, or that he is the person really responsible for the atrocities committed in his name.

While the destinies of France seemed to fluctuate between the two contending parties, a foreigner appeared upon the scene, who was the real mover of the greatest enormities, and the evil genius of Catherine; we mean the Duke of Alva. Till long after the death of Francis II., the queen seemed undecided between two opinions; she appeared to balance Condé against Guise, and Beza against Lorraine; but circumstances, in an evil hour for France, brought her under the influence of the dark, designing, treacherous, and bloodthirsty Spaniard, who seemed, like some brilliant but poisonous serpent, to fascinate his victim to the destruction of her principles and the perversion of her conscience. Elizabeth, the daughter of Catherine, had been engaged to Don Carlos of Spain, but had afterwards married his father Philip II. The court of France, with Catherine at its head, visited the court of Spain at Bayonne, in the month of June, 1565. Here was a grand opportunity for the display of all the pomp and splendour in which Catherine so much delighted. The queen travelled from town to town, accompanied by forty or fifty of her young ladies, mounted on beautiful haquenées with splendid trappings. "To imagine these scenes," says Brantôme, "one must have seen this lovely troop, one more richly and bravely attired than another shining in those magnificent assemblies, like stars in the clear azure of heaven; for the queen expected them to appear in full dress, though she herself was attired as a widow, and in silk of the gravest colours; still she was elegant and enchanting, ever appearing the queen of all; she rode with extreme grace, the ladies following with plumes floating in the air, so that Virgil when he describes Queen Dido going to the chace has never imagined any thing comparable to Queen Catherine and her attendants." This graphic writer minutely describes the beauties of the court, but gives the highest praise to Margaret of Valois, the future queen of Henry IV. The brilliant cavalcade arrived at Bayonne, and was entertained by Elizabeth and the Duke of Alva. The king of Spain was absent, but Alva attended, ostensibly for the purpose of presenting the order of the Golden Fleece to Charles IX., but really with the intention of establishing a secret influence over the mind of Catherine, and with the determination to induce her to renew in France the persecutions of the late reign, and to imitate the cruelty which Philip had countenanced in England, and which he himself afterwards devised

and executed in his sanguinary persecution of the Protestants of Holland. The connexion of Philip with England has already too well fixed his history in our minds ; his object was to exterminate heresy by fire and sword, and to extinguish political and religious liberty in his own dominions and in the rest of the world. Alva was an agent singularly well qualified to carry out the designs of his master ; he was barbarously cruel, but cold and dispassionate, not the less dangerous because alike incapable of tenderness or rage ; he seized his victim like some vast machine, and crushed him to pieces with the certainty and coldness of a complicated series of wheels and pulleys, breaking his limbs with remorseless power, and insensible to his cries and indifferent to his resistance. Living in an age of dissimulation, the Duke of Alva was certainly not a hypocrite ; he openly avowed his belief that no toleration ought to be extended to those who should dissent from the religion of the king ; he stated his determination to spare neither age nor sex, and, like some political economists, coolly argued on his right to exterminate as if he were demonstrating an abstract proposition, quite distinct from human rights, or the sufferings of mankind. In the midst of feasts, tournaments, processions, dancing parties, and illuminations, the wily Spaniard managed to spend a certain portion of every night in the apartments of the Queen of Spain. Thither Catherine used to repair to meet him, through a private gallery ; and while the rest of the gay party of courtiers were sleeping after the fatigues of a day of pleasure, the queen and the duke were consulting upon the best method of governing France. The wily Spaniard laid it down as a principle that two religions cannot co-exist in the same state ; that no prince could do a more pernicious thing as regarded himself than to permit his people to live according to their consciences ; that there are as many religions in the world as there are caprices in the human mind ; and that to give them free licence is only to open a door to confusion and treason ; that religious controversy is only another name for popular insurrection ; and that all indulgence only increases the disorder. The queen, it appears, was averse to sanguinary measures ; she was desirous of restoring her subjects to the bosom of the Church, but wished to do it by fair means. She spoke of the strength of the principles of the Hugonots, admitted the inconvenience of conflicting opinions, but declared her intention of reaching her object by a circuitous route ; she said the port was distant and the sea difficult of navigation, she must therefore be satisfied not to steer a straight course ; that it is safer to weaken the opposing power by degrees, than to attempt to stifle a flame too suddenly, as it may then burst out into a violent conflagration. These sentiments it was Alva's business to combat. He had received

absolution for making war upon the pope, and was of course anxious to give a compensation for his late sins. The pope had recommended a repetition of the Sicilian vespers, and while the queen was cautious, Alva pressed her to proceed boldly and make away with the chiefs; he said in the hearing of Henry IV. (then a child of eleven years old), that "one salmon was well worth a hundred frogs." It seems, then, from the best contemporary authority, which is quoted at large by our author, that the plan of a general massacre was now considered advisable if opportunity should offer; that Alva persuaded the queen, contrary to her better judgment, that destruction of heretics was both lawful and politic; and that while she herself might have been contented with indirect persecution, double taxation, legal restraint, and the occasional execution of a troublesome leader on feigned pretexts, nothing less than final extirpation was sufficient to satisfy the agent of the pope.

The young king was not exempt from the temptations of the Duke of Alva; he seems at this meeting to have been familiarized with notions from which in his better moments he must have shrunk with horror. The Queen of Navarre, the most zealous Hugonot of her day, perceived the change in Charles during the return of the expedition. It is hard to ascertain that any definite plan was arranged for the destruction of the Hugonots: the massacre of St. Bartholomew must have arisen out of circumstances; but this much seems clear, that the Duke of Alva prepared the minds of Catherine and Charles to betray and murder the most innocent portion of their subjects, as soon as a convenient opportunity should offer; and having thus broken down the barrier of conscience in the rulers of France, he himself repaired to Holland, where his fierce persecution of the Protestants has handed down his name to us as one of the most cruel and unrelenting agents of the Church of Rome.

Let us now consider the party opposed to the court, the Hugonots, and their leaders. Here we may easily trace one of the great causes of the failure of the cause of Protestantism in France. The whole history presents us with a narrative of a political scheme rather than a religious movement. We believe true religion was never yet propagated by the sword. "The weapons of our warfare are not carnal," though they are mighty. God has appointed a way in which his cause is to be advanced, and that way he will bless and no other. The Hugonots certainly fought for liberty; they only drew the sword when they were attacked; but there seems a sad want of religious zeal even among those in whom we ought the most to expect it. The Reformation in England was strictly religious; Cranmer, Latimer,

Ridley, Hall, Davenant, and a host of writers and preachers, laid hold first on the intellects and then on the feelings of the nation. John Knox, like Luther, was a zealot of the most ardent class, sometimes intemperate, but always sincere. We look in vain for such men among the French Hugonots. Religion, by the word we mean a conscientious desire of serving God according to his will, has always been the prime moving cause of every great change in England. Oliver Cromwell was a zealot; if he was not his party thought him so, and followed his orders because they felt anxiety in the same cause. James II. lost his crown because he interfered with the religion of England, represented by the seven bishops. Radicals, Chartists, and various disturbers, have in all periods endeavoured to overturn our institutions; but the strength of the people has always been attached to Protestantism and the established Church, because they consider them the proper means of serving God. Nothing therefore has ever shaken the throne of England but a religious movement, and to be religious a movement must depend upon its leaders: we may fairly form a conjecture as to the character of any class of men from the persons whom they obey, and whom they put forward as their spokesmen when liberty and life are at stake. Here, as in the present day, France presents a strong contrast with England; there seems a strange want of all religion among the people, the power of God seems to be forgotten, his name is never mentioned, and last Easter Sunday was fixed for a general election. We regret that even among the martyrs of the sixteenth century, there is a great deficiency in Evangelical principles and virtue. Let us consider the character of some of the leading Hugonots.

The first, in point of rank, as first prince of the blood, is Anthony of Navarre. His wife, Jeanne D'Albret, was well fitted, as far as a woman can be, to take the lead in a religious war. Her letters all express zeal for God, and devotion to the cause of Protestantism; and to her early care may be traced the formation of the character of her celebrated son Henry IV. As long, however, as her husband lived, her powers seem to have been shackled, and her influence lost.

"Anthony (says our author) is a striking instance of the evils which arise, when second-rate ability, combined with weakness of moral principle and instability of temper, is elevated to influential situations. The vacillations of his selfish fears and calculations, aided by jealousy, that demon of weak minds, did more to ruin France than all the loftier errors of the rest united; so true is it, that states and families may perish as surely, through the timidity, meanness, and want of spirit in their leaders, as through the greatest excesses of ill-directed energy."

After lending his name to the Hugonot party, and supporting them by his right to approach and advise the king as first prince of the blood, he allowed himself to be drawn into a league with their enemies ; and, in 1562, he is found united with the cardinal and the Duke of Guise, the most powerful and the most insidious of the enemies of his party. His wife remonstrated, but he only answered her by sending her home to Navarre, and placing his son under the care of a Roman Catholic. Shortly after new troubles broke out, and we find the King of Navarre on the side of the Duke of Guise. At the siege of Rouen, in the same year, he was mortally wounded, but though he suffered great pain, he was not at first considered in a dangerous state. His amusements at this time were dances, which he gave in his bed-chamber to the young people of the camp ; and his mistress, La Belle Rouet, was seated by his side. He continued to boast of all he was to do, and talked much of the riches and beauty of Sardinia. When the town was taken, he insisted on being carried through it in a litter, which inflamed his wound, and caused serious apprehensions of danger. The terrors of conscience now succeeded to the levity of his former occupations, but he does not seem to have known whether he were a Protestant or a Roman Catholic. He began to examine his past life, and, like Cardinal Wolsey, regretted, when too late, that he had sacrificed his religion to the aggrandizement of his kingdom. When his brother, the Prince de Condé, sent to inquire for him, he returned an answer, that, if his life were spared, he should make the establishment of reform his great object. His last hours were spent in the miserable remorse of a troubled conscience : he was attended by two physicians of opposite persuasions ; and a contemporary writer describes him as receiving extreme unction from a priest, and listening to portions of the Book of Job, to which his attention was drawn by a Protestant minister. He seems altogether to have been one of the most contemptible of men ; in private his propensity for thieving was so great, that his attendants were obliged to empty his pockets after he was asleep, and restore the plunder of the day to its lawful owners.

We turn with pleasure from the contemplation of a character like the King of Navarre, to that of his younger brother, Louis Bourbon, Prince of Condé. In him were united several of the noble traits which constitute the hero of the world's admiration : —a skilful warrior, a generous adversary, the admiration of the ladies of the court, the most scientific knight in the tournament, and the champion of the cause of civil and religious liberty. Who is there that does not admire the character of the valiant, the liberal, and the accomplished prince ? But here, unfortunately,

we must stop ; we look in vain for the high principle of sound religion, which shines in private as well as in public, and is ready to sacrifice all personal gratification in the service of God. Condé fought in the cause of the Gospel, but he did so rather as a crusader than as a Christian : he valued his life little, for he was a truly brave soldier ; but his own pleasures were the rock on which he split ; the temptations of a dissipated court were more dangerous weapons than the swords of his opponents ; and he who could conquer in the field, or take a hostile city, was yet unable to rule his own spirit, and was foiled in the conflict with his own ill-regulated passions. Catherine, ever watchful of her advantage, was too wise to overlook the weak point of the prince, and soon set snares for him, which he was unable to escape. Among the daughters of the queen, were two young ladies of the name of Limeuil : to the elder of these, who was distinguished for her fine figure, her taste in dress, her beauty, and her wit, the queen confided the task of gaining the affections of the prince. The business was but too easy, for the victim was willing, and, like Samson, only too ready to betray his dearest secrets to his treacherous charmer. Catherine obtained her object, and learned the intentions of the Hugonots ; but La Belle Limeuil discovered too late that she had ventured on dangerous ground ; that she had been tampering not only with the affections of Condé, but with her own ; what she had considered as a gay frolic, ended in a melancholy reality ; she had fallen deeply in love with the knight she had intended to betray, and she now found herself deserted in her turn, like some unfaithful damsel of romance. The widow of the Maréchal de St. André had also set her affections upon the Prince de Condé ; she bestowed upon him the most valuable gifts ; among others, the splendid palace of St. Valery, which her husband had built ; but Condé, equally unfaithful to his religion and his knighthood, received the gifts, but deserted the giver. The tragedy, however, does not end here : the beginning of sin is like the letting out of water : his excellent wife, who had long shut her eyes to his irregularities, died shortly after, the victim of abused affections ; and the Demoiselle de Limeuil found herself pointed at by a censorious court, not because she had been guilty of any irregularity, but because she had been fool enough to be caught in her own snare. Her health began to sink, and she retired from the eyes of the world ; she was passionately fond of music, and, on one occasion, she desired her page to play her a melancholy air, where “*tout est perdu*” is the burden of the song. When this had been once or twice repeated, she called on him to play it over again, with increased emphasis, until she should desire him to leave off ; he did so for

some minutes, and she seemed to join in the chorus, but suddenly her voice ceased, and, on looking round, the page perceived that his mistress had breathed her last.

“ When lovely woman stoops to folly,
And finds too late that men betray,
What charm can soothe her melancholy,
What art can wash her guilt away ?

“ The only art her guilt to cover,
To hide her shame from every eye,
To bring repentance to her lover,
And wring his bosom, is—to die.”

A man influenced by true religion may fall once and again, but had the character of Condé been such as the leader of a religious movement ought to possess, no woman of Catherine's discernment would have conceived such a scheme, and the first advances in executing it would have been repelled with scorn.

Again we meet with Condé under circumstances where religious principle is tried to the uttermost—the near prospect of death. By the treachery of Francis II., he and his brother Anthony were seized, and, after a mock trial, were left under sentence of death on a vague charge of treason. The Cardinal of Lorraine was most anxious to have Condé executed at once, but his connexion with the royal family was pleaded in his behalf, and the vacillating spirit of Catherine was anxious to be free from his influence, but afraid of the power of his rivals: under such uncertainty we might expect some traits of religious feeling; but the contemporary accounts give us little on the subject. The death of Francis changed the whole face of affairs, and one of Condé's attendants, who went to communicate the intelligence to him, found him *quietly playing at cards* with the officer who guarded him; and being afraid to tell him directly, made signs that he had something to communicate. The prince let fall a card, and stooping to pick it up, his attendant whispered in his ear, “ Our friend is done up.” The prince finished his game without altering a feature. Much, however, as we must regret the want of religious feeling in the prince, we must remember the difference between those times and the present, and make every allowance for the differences of education and the darkness of the age. Condé was sincere in his attachment to Protestantism, and never wavered in its cause. Sometimes at the head of a victorious army; sometimes a prisoner in the tent of his rival, and meeting him with the courtesy of an old and valued friend; sometimes flying from a superior force, unable to pay his mercenaries, and

with equal reason to fear his own troops and the royal army, he displays a degree of heroism which we seldom meet with, except in romance. The Alcibiades of modern history, fond of pleasure, but faithful to his cause, anxious on the subject of religion, but sometimes inclined to superstition, erring in many instances, but beloved by all around him, his character and adventures give an opening for the historian which modern events seldom afford, and we can assure our readers that our author has not neglected the opportunity. We extract a passage from his history.

“Condé, who regarded a battle as inevitable, wished to halt and prepare to meet the enemy; but the admiral, judging from the excessive reserve that had already been shown, that this movement was intended as a demonstration only, was for proceeding without delay. His advice prevailed, and the dawn of the 19th found the Hugonot army still upon their march. ‘I will relate,’ says Beza, ‘two things that occurred, which seemed as if sent from God as presages of what was approaching; and that I can attest for true, having seen the one with my own eyes, and heard the other with my own ears. The first is that the prince, crossing a little river at Maintenon (he passed Maintenon on the 17th), where some of the lower orders had assembled to see him go by—an aged woman flung herself into the river, which was deep (the rivulet having been trampled in by the passing of the cavalry), and stopping him short, laid hold of his boot, and said, ‘Go on, prince, you will suffer much, but God will be with you.’ To which he added, ‘Mother, pray for me,’ and went on. The other was, that in the evening, the prince being in bed, and talking with some who had remained in his chamber, held the following discourse to a minister who had been there, and was reading prayers (probably Beza himself), ‘We shall have a battle to-morrow,’ said he, ‘or I am much deceived, in spite of what the admiral says. I know one ought not to attend to dreams, and yet I will tell you what I dreamed last night. It was that it seemed to me that I had given battle three times, one after the other; finally obtaining the victory—and that I saw our three enemies dead; but that I also had received my death-wound. So, having ordered their bodies to be laid one upon the other, and I upon the top of all, I there rendered up my soul to God.’ The minister answered, as usually a sensible man would answer in such cases, that such visions were not to be regarded. Yet strange to say (adds Beza), the dream seemed confirmed by the result. The next day the Maréchal de St. André was killed, then the Duke of Guise, then the constable, and finally, after the third engagement, the prince himself.’”—*Reformation*, vol. i. p. 400.

Again, in 1568, when Lorraine and Alva had first persuaded the Hugonots to lay down their arms, and then proclaimed the decrees of the Council of Trent, Condé had retired to his country seat. In the mean time, strange reports had been spread that

no Protestant would be alive against the vintage; that Charles must either exterminate them, or retire to a monastery; that to keep faith with heretics is a weakness, and to murder them a service acceptable to God. Several of the adherents of Condé had been slain, some as if by the king's order, some by popular violence. The clubs of Paris had begun to show their power, and had declared for the pope; and the first movement was made for the formation of the celebrated *ligue*. Condé naturally began to fear for his personal safety, and while consulting with Coligny on the proper course to be adopted, Coligny's son-in-law arrived, bearing friendly letters from the king, but advising his relations not to trust the royal promises. The same evening a mysterious note was intercepted, containing these ominous words, "The stag is in the toils! the hunt is ready!" and at the dead of night an unknown cavalier galloped by the castle, sounding his hunting-horn, and crying, "The great stag has broken cover at Noyers." Condé acted on these warnings, and escaped with his brother's family and his own, closely pursued by the king's troops. He crossed the Loire at a ford not commonly known, the prince holding his infant in his arms. Though the river was generally too deep for crossing, yet on this occasion there was no difficulty in passing the ford, until Condé and his troop of about 150 persons had landed in safety. Immediately, however, as if by a special interposition of Providence, the stream rose above its usual height, foaming and rushing with a sudden torrent, so that the pursuers, who crowded rapidly upon the further bank, saw that they were too late, and their expected prey had escaped from their hands. Condé was killed at the battle of Jarnac, after he had surrendered as a prisoner of war; he is supposed to have owed his death to the treachery of the Duke of Anjou, afterwards Henry III.

The man of the highest sense of religion, in our acceptation of the word, was the Admiral of France, Gaspard de Coligny. To his influence may be attributed the strictness and sobriety which usually characterized the Protestant army. Games of chance were strictly forbidden; swearing and plundering were severely punished; and the forms of religion steadily observed. "I fear," said Coligny to one who complimented him on these subjects, "that it will not last long—a young hermit is an old devil:" "the French infantry will soon become tired of their virtue, and put the cross into the fire." His predictions were only too true, as the event proved. Coligny himself combined the characters of a soldier and a reformer more than any of his contemporaries. Brantôme compares him with the Duke of Guise. He says they were diamonds of the first water, on the superior

excellence of which it would be impossible to decide. They had been intimate friends in youth, wearing the same dresses, taking the same side in the tournaments, joining in the same mischievous pranks, and encouraging each other in extravagant follies. Coligny, however, soon grew tired of youthful excesses; he seems to have understood the principle,—

“*Nec lusisse pudet, sed non incidere ludum,*”—

for as a man we never find him drawn into the excesses of the court, or imitating his friend Condé in the pursuit of pleasure. His rules for the conduct of his soldiers were adopted even by his enemies; and he was the first who raised the character of a French army, and placed it above the level of a horde of barbarous invaders, whose chief object was plunder, without respect even to their own allies. He attempted to procure for France a just system of representative government; and he is said, by his influence during the civil wars, to have preserved the lives and properties of more than a million of persons. His wife, Charlotte de Laval, was devoted to the Protestant cause. She established in his family a system of propriety seldom witnessed in the households of the great. We have a minute description of Coligny's household, the regularity of his hours, his family prayers, and his instruction of his dependants; but he seems to have stood almost alone: few in that age could appreciate his virtues; and though his influence over the Prince de Condé was exerted for good, yet he was but one among a multitude, and his salutary influence was often overborne by the evils incident to a civil war. This great man survived the other leaders of his party, and was the first victim of the massacre of St. Bartholomew.

Another reason why intelligence and Protestantism made little progress was the ignorance of the times. We do not speak so much of the great body of the people, as of those who may be supposed to have received the best education. When the Duke of Guise was wounded by an assassin, during the siege of Orleans, the surgeons at first augured favourably of his recovery, but they evidently killed him by their unskilful treatment: first, they widened and cauterized with a hot silver instrument, to destroy the effects of the poison which they imagined to be in the powder and bullets. They were astonished to find that the bullet had made a larger hole at its exit than at its entrance, and therefore agreed to open the wound again in order to look for it, though the age of the moon pointed out the day as unfavourable. They then with their fingers examined both sides of the wound, and found all safe and sound: not

satisfied with the progress which nature was making, they made another opening across the wound, and passed a piece of linen through it, by way of a seton, to keep it open ; and though this was on the fourth day of the moon, the duke was better, though his fever increased. Some of his friends wanted him to try the effect of enchantments—we confess we should have preferred them to the treatment of his surgeons—but the duke refused them as unlawful means, and declared that he should prefer death to the prospect of life by remedies forbidden by God. When we consider the ignorance of one learned profession, and recollect that it had become a proverb to say, “as ignorant as a priest,” we cannot much wonder at the darkness of the people ; and we cannot feel much surprised that they should be led into excesses by the advice of a cruel nobility and an ambitious priesthood.

Great allowance must be made for the differences of the age from ours ; and we must remember that until the works of John Locke, toleration, in our sense of the word, was never understood. Uniformity of opinion was the grand object ; the Council of Trent met for the purpose of settling what men ought to believe, with the full expectation of being able to persuade them that it was their duty to do so, and a full determination to exterminate all recusants. Some of the more moderate party did not expect to be able to bind the opinions of others ; these only said that outward conformity to established usage should be sufficient ; and that no inquiry should be made as to religious sentiments, provided only the people should attend mass and confession. The Hugonots themselves never expected equal privileges with the dominant party : all they asked was, leave to have their own churches, and administer the sacraments ; and they even proposed that they should pay double taxes as a test of their sincerity. These reasonable demands were frequently promised, but the promises were broken as soon as the Hugonots had laid down their arms.

Persecution, burning heretics by legal warrant, were as common as in England during the reign of Bloody Mary ; but France went a step further than England, and often murdered the recusants without the shadow or pretence of law. We can scarcely imagine, even from the worst portions of the history of England, that a nobleman of high rank, like the Duke of Guise, should set out on a progress to his country seat, and suddenly massacre a whole congregation of men, women, and children while on his journey. Yet this took place at Vassy, on Sunday morning, the first of March, 1562. The duke declared that it was done against his will, and in consequence of an insult offered by the Hugonots to some of his followers ; but whatever

be the cause, the melancholy effects were undeniable. The massacre of Vassy was the signal for similar excesses throughout the kingdom; priests were seen pointing out their victims to the soldiers, lest any should escape; and though the duke asked pardon on his death-bed for being the cause of so much bloodshed, yet, Brantôme tells us, that while he solemnly denied having done it intentionally, he at the same time made light of the matter. It was asserted by the Hugonots, in their petition to the king, that 3000 lives had been lost at Vassy, and by the excesses which followed.

The Duke of Guise was not the only royalist who made light of human life: Montluc, one of the king's generals, coolly tells us, that "there is no such thing as a prisoner in a civil war: I therefore hung up the carrions as soon as I took them: every body knew where I passed, as the trees were every where hung with my colours. At Monsegur, I took eighty or a hundred soldiers, and went round the walls and made them leap down; they were dead before they came to the bottom. At Pamiers, forty women were killed at once, which made me very angry, as soldiers ought not to kill women; but several bad boys came in my way, who served to fill up the wells in the castle." A letter is still extant from Pope Pius IV. to this noble and well-beloved son of the Church, congratulating him on the gifts of Heaven, commending him for his virtuous and honourable deeds, and assuring him of the eternal favour of God, whose cause he had so triumphantly defended.

Reprisals are the natural consequence of oppression; and the Hugonots, though slow to take up arms, were well skilled in their use; and in one single instance were equally cruel with their opponents. The Baron D'Adrets was the only Protestant who imitated the barbarity of his enemies: after plundering several convents, and laying waste the country around, he took the tower of Maugiron; and, by way of amusement after dinner, he compelled the garrison to leap from the battlements. One of his victims ran forward three times to the fatal leap, but paused upon the brink. The baron reproached him with cowardice; but the man replied, "My lord, brave as you are, I will give you ten trials." For this answer the baron spared his life.

With these characters and facts before us, we are led to the painful conclusion, that there was little religion on either side; but we cannot forget that we have no "acts and monuments" of the martyrs of France. The historians seem to have thought little of the feelings which prompted men to sacrifice their lives for conscience' sake; and we certainly miss honest John Fox and his writings: perhaps, had such a man been found to record the

sentiments and virtues of the Hugonot martyrs, they might have been considered equal to some of his English heroes :—

“Vixere fortes ante Agamemnona
Multi ; sed omnes illacrymabiles
Urgentur, ignotique longâ
Nocte, carent quia vate sacro.”

Kings were supposed to be absolute, but “woe to the land where the king is a child and the princes eat in the morning ;” he who could secure the person of the king and get his signature to his warrants, had the power of life and death in his hands ; the court was bent on pleasure ; excitement was the grand object, and Catherine’s motto was, “keep the ball rolling.” The Parliament was a mere court for the registry of royal edicts ; and the only influence they ever exerted was to reject some of the proclamations in favour of toleration, which Charles IX. had been induced to grant.

The interest of the reigns of Francis and Charles is fully sustained up to the final catastrophe of 1572. It is only fair to the author to allow the history to speak for itself, and we wish we had room to extract the whole chapter ; our limits, however, will only admit of a short portion.

“Queen Margaret (the bride of Henry IV.) will supply a picture of what was passing in the queen’s private circle, during this terrible evening. ‘I knew nothing of all this,’ says she ; ‘I saw every one in agitation. The Hugonots in despair at the wound (Coligny had been wounded some days before) ; the Guises, having been threatened that justice would be had for it, whispering in each other’s ears. I was suspected by the Hugonots of being a Catholic, by the Catholics as being married to the King of Navarre ; so that no one told me any thing until the evening, when, being at the toilet of the queen my mother, and sitting near my sister of Lorraine, who I saw was very sorrowful, the queen my mother saw me, and told me to go to bed. As I made my courtesy, my sister took me by the arm, and stopping me began to weep, saying, Sister, do not go. This frightened me excessively, which the queen perceived, and calling very angrily to my sister, forbade her to tell me any thing. My sister said it was too shocking to send me to be sacrificed in that manner ; for doubtless if any thing were discovered, immediate revenge would be had upon me. The queen answered, unless it were the will of God, no harm could happen to me ; but be that as it might, I must go, lest they should suspect something. They continued to dispute, but I could not hear their words. At length she told me very roughly to go to bed, and my sister bursting into tears bade me good night, not daring to say more. As for me, I went away shivering and trembling, unable to imagine what was to be feared. As soon as I was in my closet, I began to pray God that

"Cornaton entering in the greatest terror, Coligny asked what all this noise was about? 'My lord,' said Cornaton, 'it is God who calls you—the hall is carried, we have no means of resistance.' The eyes of Coligny were suddenly opened, and he began to understand the treachery of the king; but the terrible conviction could not shake his composure; he preserved his usual calmness, and said, 'I have long been prepared to die; but for you, all of you, save yourselves if it be possible: you can be of no assistance to me. I recommend my soul to the mercy of God.' Upon this, those who were in the room, all except one faithful servant, Nicholas Muss, his German interpreter, ran up to the garrets, and finding a window in the roof, endeavoured to escape over the tops of the neighbouring houses; but they were fired at from below and the most part killed, Merlin and Cornaton with two others only surviving. In the mean time, Cosseins having broken the inner door, sent in some Swiss of the Duke of Anjou's guard (known by their uniform,—black, white, and green); these passed the Swiss upon the stairs without molesting them, but Cosseins rushing in after armed in his cuirass, and with his naked sword in his hand, followed by his arquebusiers, massacred them all, and then hurrying up stairs forced open the door of the admiral's room. Besme, a page of the Duke of Guise, a man of Picardy, named Sarlaboux, and a few others rushed in. They found Coligny seated in an arm chair, regarding them with the composed and resolute air of one who had nothing to fear. Besme rushed forward with his sword raised in his hand, crying out, 'Are you the admiral?' 'I am,' replied Coligny, looking calmly at the sword. 'Young man, you ought to respect my grey hairs and infirmities—yet you cannot shorten my life.' For answer Besme drove his sword to the hilt in the admiral's bosom; then he struck him over the head and across the face—the other assassins fell upon him, and, covered with wounds, he soon lay mangled and dead at their feet. D'Aubigné adds, that at the first blow Coligny cried out, 'If it had been but at the hands of a man of honour, and not from this varlet!'

"The above circumstances were related afterwards by Attin Sarlaboux, who has been mentioned as one of the murderers, but who was so struck with the intrepidity displayed by this great captain, that he could never afterwards speak of the scene but in terms of admiration, saying, 'he had never seen a man meet death with such constancy and firmness.' The Duke of Guise, and the rest who had penetrated into the court, stood under the window of the admiral's chamber, Guise crying out, 'Besme, have you done?' 'It is over,' answered he from above; the Chevalier d'Angoulême called out, 'Here is Guise will not believe it, unless he sees it with his own eyes. Throw him out of the window.' Then Besme and Sarlaboux, with some difficulty, lifted up the gashed and bleeding body, and flung it down; the face being so covered with blood that it could not be recognized. The Duke de Guise stooped down, and wiping it with his handkerchief, this man (whom Hume has not hesitated to call as magnanimous as his father) cried out, 'I know him;' and giving a kick to the poor dead body of

him whom living every man in France had feared, 'Lie there,' said he, 'poisonous serpent, thou shalt shed thy venom no more.' The head was afterwards severed from the body and carried to the queen, with a large sack full of papers found in pillaging the house. The poor miserable trunk was exposed to all the insults which the terrific violence of an infuriated and fanatical mob can lavish upon the objects of its detestation. Mutilated, half-burned, dragged through the dirt and mire, kicked, beaten, and trampled on by the very children in the street, it was lastly hung by the heels upon a common gibbet at Montfaucon. Such was the fate of that honest patriot and true Christian, Gaspard de Coligny.

"The murder completed, the Duke of Guise sallied from the gate followed by all the rest, crying out, 'Courage, soldiers! we have begun well; now for the others. For the king! It is the will of the king; the king's express command!' At that moment, the tocsin of the Palace of Justice began to sound, and then a loud and terrible cry arose, 'Down with the Hugonots! Down with the Hugonots!' and the massacre in all its horrors began.

"Dreadful was the scene that ensued. The air resounded with the most hideous noises: the loud huzzas of the assailants as they rushed to the slaughter; the cries and screams of the murdered; the crashing of breaking doors and windows; the streets streaming with blood; men, women, and children flying in all directions, pursued by the soldiers and by the populace, who were encouraged to every species of cruelty by their dreadful chiefs—Guise, Nevers, Montpensier, and Tavannes, who, hurrying up and down the streets cried out, 'Kill! Kill! Blood-letting is good in August! By command of the king! Kill! Kill! Oh, Hugonot! oh, Hugonot!'

"The massacre within the Louvre had already commenced. Some scuffling had early taken place between the guards posted in the courts and neighbouring streets and the Protestant gentlemen returning to their quarters, and the general slaughter of all within the palace speedily followed.

"'I had slept but an hour,' continues Margaret, 'when I was startled by the cries of one striking with hands and knees against the door, and calling loudly, Navarre, Navarre. My nurse ran to it and opened it, when a gentleman called M. Tejan rushed in, having a sword wound in his elbow, and one from a halbert in his arm, and pursued by four archers; he threw himself upon the bed from which I sprang, and he after me, catching me in his bloody arms, both of us screaming with terror. At last, by God's help, M. de Nancay came in, who, finding me in that situation, *could not help laughing*. He scolded the archers for their indiscretion, and having ordered them out of the room, he granted me the life of the poor man, whom I hid in my cabinet till he was cured. While I was changing my night-dress, which was covered with blood, M. de Nancay told me what was going on, assuring me that the king my husband was in the king's own apartments, and that he was safe; and throwing a cloak over me, he led me to the chamber of my

sister De Lorraine, where I arrived more dead than alive. As I entered the ante-chamber, the doors of which were all open, a gentleman named Bourse, flying from the archers who were pursuing him, received a blow from a halbert and fell dead at my feet. I swooned in the arms of M. de Nancay, who thought the same blow had struck both at once, and was carried into my sister's room; soon afterwards two gentlemen, M. de Miossons, and D'Armagnac, valet to my husband the king, came to entreat me to save their lives: I went and threw myself at the feet of the king and queen, and at last my petition was granted.'

"The above gentlemen were almost the only ones who escaped of the numbers that night within the palace. Flying from room to room, the murderers butchered the Calvinist nobility, gentry, and servants, without mercy or distinction; dragging them from their beds, and flinging their bodies out of the windows. Others, attempting to escape, were pushed into the courts between files of the guards, who struck them down with their halberts as they passed. The stair-cases and galleries were slippery with blood and defiled with the mangled bodies; and vast heaps of the dead were accumulated under the king's windows, who from time to time came to look out upon this horrid spectacle. As a proof of the barbarous insensibility of those dissolute, yet beautiful and accomplished women, who formed the chief attraction of Catherine's court, it must be related that numbers of them might be seen examining the dead bodies of their acquaintances, and amusing themselves with ridiculous remarks upon the miserable remains."—*Reformation*, vol. ii. p. 363.

"All efforts to stop the slaughter were useless. The demon of popular insurrection is easily summoned in aid of political measures; but the power which has conjured is ineffectual to lay it; that hideous population, which exists in the narrow streets and obscure quarters of Paris, and with the characteristic and still existing features of which some late French writers have made us but too well acquainted; that population grovelling in obscure vice and misery till some fearful revolution summons it into action; and which has taken such a tremendous part in every one of those convulsions with which that city has been visited, was now thoroughly aroused, and had taken the matter into their own hands. In spite of every effort, which was at last in sincerity made by the citizens, soldiers, and superior classes, to restrain them, they raged through the streets and continued their barbarous slaughters.

"Seven long days was Paris one scene of pillage, outrage, and cruelty, which would have disgraced a horde of the wildest savages. Brutality was bred of brutality, cruelty grew from cruelty. Four monsters,—Tanchou, Pezon, Croiset, and Perier,—stood for three days in turns at a gate near the river, and taking all that could be found, poignarded them and flung them into the water with every sort of outrage. Men might be seen stabbing little infants, while the innocents smiled in their faces and played with their beards. Even children might be seen slaughtering children younger than themselves. Pierre Ramus, a man of learning,

is torn out of his study, thrown out of the window, and his body, all broken and mangled, is dragged along in the mire by the younger scholars, incited to it by his rival, named Charpentier. Lambin, a royal lecturer, and a bigoted Catholic, dies of horror at the sight."—vol ii. p. 373.

According to different historians, from 70,000 to 100,000 perished at this time; and Pope Gregory XIII. ordered thanksgivings for the victory of the faithful; and a medal was struck to commemorate the event, with the head of the pope on one side, and a representation of the massacre on the reverse.

We have thus endeavoured to give a short sketch of the characters which influenced an important crisis in history; we recommend our readers, however, to judge for themselves. The book suggests many subjects for reflection, and gives many hints for the present time. There is still fierce confusion and civil war, and the foundations of the earth are out of course, and there is still the secret power of Romanism endeavouring to shape all changes to its own purpose, and employing every agent to fulfil the will of the Church, and bring all men into subjection to the spiritual power. The pope is shaken as a temporal prince, but as a spiritual power he is the same as ever. The individual pope, like an individual monarch, is often but a name, while the power resides in the body of his satellites, and is dispersed throughout the world, with every Roman Catholic priest as its sworn agent. Alva and Lorraine were only doing the work of the Church, and assisting her spiritual authority, when they led Catherine and Charles to believe that the extirpation of heresy was lawful and expedient; and we believe there are thousands at this moment in the British Islands who would use the secular arm to carry out their own ends, if the power of the state were once in their possession.

"*Ranke's Lives of the Popes in the Sixteenth and Seventeenth Centuries*," is a work of great research and gives most valuable historical information. The notes are full, and contain long quotations from contemporary authorities; but the Reformation in France will be read as a book of amusement; and while the author, by long references to contemporary writers, increases our information, and gives us an opportunity to acquire more by consulting the authorities, the style of the narrative is animated and the characters well sustained. History is improving where it is true, but private life and individual character have an interest beyond historical detail, and our author has happily combined both. We only hope that the promise in the advertisement may be realized, and that we may soon have a continuation of the history through the reign of Henry IV. to the Revocation of the edict of Nantes.

ART. II.—*Vindiciæ Symbolicæ ; or, a Treatise on Creeds, Articles of Faith, and Articles of Doctrine.* By THOMAS WILLIAM LANCASTER, M.A., *Vicar of Banbury, and formerly Bampton Lecturer.* Vol. I. Oxford: Vincent. London: Rivingtons.

THE Christian religion, like the temporal governments of the world, has been assailed in these latter days by agencies altogether different from those which menaced its earlier stages of existence. Heresy has been replaced by various forms of scepticism in the one case, as dynastic revolutions have been superseded by social revolutions in the other. But in both alike, the concealed object is to emancipate the individual from the necessity of submitting to the ordinances of God. The tendency of the whole movement is to Atheism, though there are many stages on the way—the objector to creeds not being always prepared to doubt the inspiration of Scripture; and the reasoner against the inspiration of Scripture not being prepared to reject Christianity in the gross as a fable; and the denier of Christianity not being willing always to deny the existence of the Deity, or the obligations of moral duty. But though men are restrained by their own wilfulness, or by their resolution not to see the logical consequences of their opinions, from reaching the goal of either incredulity, still it is the duty of Christians at all times, and, we will add, more emphatically in the *present times*, when the enemy of souls is at work in a thousand forms for the subversion of faith—to be awake to the tendencies of opinions and principles bearing on the truth and the stability of the Christian faith.

Orthodoxy has often been sneered at by secret unbelievers, and is in little favour with what is called “the world.” It conveys to the mind of too many persons, the notion of a stiff, rigid, hard, unbending, and arrogant system—a collection of words, forms, logical niceties, devised for the purpose of imposing the opinions or the terminology of a certain set of men on the rest of the world. Now we are far from denying that orthodoxy has sometimes taken a form in which, to a mere spectator, it must present very little of what is inviting. Orthodoxy may exist where little of real practical religion exists. It may be combined with pride, uncharitableness, a harsh, intolerant, and bitter tone of controversy, and much else that cannot be approved. And yet it would be very unreasonable to infer, that because orthodoxy is sometimes united with such tempers and conduct, it is in itself incon-

sistent with the character of real Christianity. While human nature continues to be what it is, the cause of truth is at all times liable to be injured by the faults of its adherents.

But if Christianity be a real substantive religion at all—if it possesses any tenets or institutions distinguishing it from other religions, or from a merely negative and sceptical philosophy—it is clear that there is a right and a wrong as regards Christian doctrine. The creed may be extensive, or it may be restricted; but whatever its tenets are, they are the tenets of the Christian religion, just as there are certain tenets which belong indisputably to the Mahommedan religion, and do not belong to the Brahmin or the Parsee, and *vice versâ*; and to attempt to divest Christianity of dogmas altogether, would be just as reasonable as it would be to divest Mahommedanism or Heathenism of all doctrines or tenets. Human ingenuity can, of course, find difficulties in any case, however clear and evident to the common sense of mankind: there is absolutely no proposition, however self-evident, which may not be assailed by sophistry capable of involving it in doubt and perplexity. It is thus that much subtle and ingenious reasoning has been expended in proving what, after all, no one believes, that Christianity has no doctrines. The mind revolts from the ultimate conclusion, and the Unitarian possesses his *creed*, just as much as the Catholic believer.

It is, therefore, more easy than consistent, in any professed believer in Christianity to sneer at orthodoxy, or to pretend that it is a matter of indifference what religious tenets are held by Christians. But the case is made infinitely stronger, when it is admitted by all those whom we have in view, that Christianity is, in fact, a religion revealed by God—a system of moral and spiritual truths designed for the highest welfare of man. According to this, the Christian religion possesses an obligation on conscience, and ought to be received in its integrity by every one to whom it is made known. Be the tenets of this religion what they may, man has no right to alter, or to deny, or to regard as needless or superfluous, what God has revealed.

The question, then, of orthodoxy, or of the duty of believing those doctrines, whether of a speculative or a practical nature, which God has actually revealed, is a very simple one. It is really marvellous to see such examples of the way in which the common sense of men may be perverted by sophistries, as we sometimes do see in the case of persons of intelligence, and not without religious belief, who have been led to join in the prejudice against creeds and articles of faith as such, and any fixed or settled code of belief. Persons who think and talk in this way, are frequently very little aware of the real substratum of prin-

ciple on which they are arguing. They are not conscious that the tendency of the whole is to deny the existence of any Divine Revelation in Christianity. And yet, if it be in itself absurd or wrong to take measures for securing the continued reception of those doctrines which were revealed by God, and guarding them against counterfeits, perversions, or denials—if it is, in short, a matter of indifference, whether any particular tenet, whether relating to morality or faith, be accepted or denied, the only inference that can be drawn is, that God cannot have revealed any religious tenets whatever, and that Christianity is a human invention.

Latitudinarianism is thus in its extreme form, as applied to Christianity, but one step removed from infidelity. The latitudinarian, who professes his own persuasion of the truth of certain tenets, as those of Revelation, but at the same time holds that those who deny those tenets may be regarded as sound in their faith, and admissible to the privileges which are connected with faith, is guilty of self-contradiction to a most strange degree; unless, indeed, he regards his own faith as mere matter of opinion, in which case he has, in fact, no real faith at all in the objects of his belief.

To the believer, however, whatever may be the religious system in which he finds himself placed, it can never be a matter of doubt that Christianity is a substantive religion, with tenets, dogmas, principles, institutions, revealed and established by God, through Jesus Christ and the Apostles. A student of the Bible, even without any other instruction, could not hesitate on this point. And if this be certain in itself, it is equally clear that Christians are bound by the mere fact of the existence of such a Revelation, to treasure its sacred tenets with reverential care, guarding against all deviations either on their own part, or on that of others. So that a zeal for the truth of the Gospel, for the doctrine revealed by Jesus Christ, as distinguished from all human inventions, all theories elicited by the force of human ingenuity, is an essential branch of religion, which cannot fail to distinguish all real Christians.

We are indebted to the learned author of the volume before us, forming the first instalment of a work on Creeds and Articles of Faith, for a lucid and well-reasoned exposition of the grounds and principles on which the Christian Church in all ages has acted, in prescribing formularies of faith. It is really refreshing in this age of wire-drawn reasonings, and mysticism, to meet with a work in which the great principles of Catholic Christianity are stated with clearness and simplicity, and in which the appeal throughout is to common sense. We may add, that while no

ostentatious display of research is made, there is abundance of evidence of the praiseworthy diligence of the author in collecting materials for the full and fair discussion of this deeply important subject.

We shall offer such remarks as occur to us on the various points brought before us by Mr. Lancaster's volume.

Faith is a necessary condition to being admitted into the Christian Church. It has been made so by our Lord Himself, in announcing the institution of the Sacrament of Baptism; and it would be inconsistent with reason to suppose that it could be otherwise. To admit a person as a member of a religious community who did not identify himself with the religious tenets of that community, but disbelieved or rejected them, would be an absurdity. Thus, then, it becomes at once the duty of such a society to ascertain the faith of those who are proposed as its members, and hence arises the necessity for some profession of faith. In dissenting communities this profession of faith is made subsequently to baptism, when admission is sought into a "Church." In the Church it is made at Baptism, either by the person baptized in any case of adult baptism, or by others for him in the case of infant baptism. But in all cases, whether within or without the Church, some confession of belief is made previously to admission to the privileges of Christianity, with the object of satisfying the condition required by God Himself. From this arose the earliest creeds, or confessions of faith, the origin of which is coeval with Christianity itself—not that it is meant to say that any one of the creeds of the Church as it now stands is in all respects of apostolical antiquity, because it is evident that much of their existing substance has been added since the apostolic age; but confessions of faith must always have been made in some way whenever baptism was administered.

Mr. Lancaster refers with great justice to the baptism of the eunuch by Philip the Evangelist, as furnishing a distinct evidence of the apostolic practice, and of the existence of such a creed as we have referred to. The eunuch's words before baptism, "I believe that Jesus Christ is the Son of God," were the simple baptismal confession of the convert. It is probable, that originally the creed comprised little more than such a confession of God the Father and Jesus Christ; the object being to ascertain by some such test the belief in the divine commission of Jesus Christ as the only Son of the true God. But there is no distinct evidence to determine whether specific forms were established for this purpose by the Apostles themselves, or by their successors. In the course of a century or two, there were various creeds or forms of confession extant in different Churches, all of

them comprising a brief outline of the Christian faith, but differing slightly in language and in the extent of matter comprised in them. These were employed in testing the faith of candidates for baptism.

The rise of heresies is pointedly referred to by the author of the work before us, as having been the cause of the insertions of various articles in the creeds which were not included in them at the beginning. In the case of some of the articles of the Nicene and Apostles' Creeds this is *certainly* the case, in others *probably* so; but we are scarcely prepared to go as far as some writers have done, who have attributed to almost all the articles even of the Apostles' Creed an origin derived from the necessity of combating heresy. It is perfectly true, that each article of the Apostles' Creed condemns some early heresy, but does not Scripture itself do so by anticipation? This creed, except those articles which follow the profession of faith in the Holy Ghost, is apparently nothing more than a recapitulation of the Gospel statements, and as such may well have been put in the mouth of a candidate for baptism irrespectively of the existence of any heresy whatever. And we should say the same of much of the Nicene Creed, though in this case the history of its composition by the Councils of Nice and Constantinople, proves that the maintenance of the Christian faith against specific errors and heresies was an immediate object in the selection of the expressions employed; and it is manifestly the case on examination. While, therefore, we admit the truth of the statement which ascribes to various articles of the creeds a controversial origin, we would limit our assent to those cases in which historical evidence bears us out in saying that such was actually the case; and not attempt to find in every article of a creed which may be opposed to heresy, an origin *later* than the rise of that heresy. We see no reason why creeds very nearly the same as the Apostles' and the Nicene, may not have existed from the time of the Apostles themselves in different Churches.

The rise of false doctrines within the Christian communion, or external to it, rendered it undoubtedly necessary to provide for the safety of true doctrine, by requiring some tests either from candidates for baptism or for communion. And hence arose a different characteristic of creeds and doctrinal confessions, which in some cases comprised what are called *negative* articles, rejecting errors in matters of doctrine. The Nicene Creed contained such negative articles; for at the conclusion of it, a condemnation was added of the various false doctrines held by Arius; and the Thirty-nine Articles in the same way contain condemnations of various errors taught by Romanists and others. This *negative*

character of some of the articles, has been sometimes objected to by opponents of the Church ; just as if the guardianship of truth did not imperatively require negative articles, as well as positive expressions of belief. We shall here avail ourselves of Mr. Lancaster's remarks :—

“ There soon arose, even among the pastors of the Church, men who spoke perverse things, in order to draw away disciples after them, and who introduced under the mask of Christianity an adulterate doctrine ; thus subverting the faith, and frustrating the purposes of the Gospel. What then would be the duty of those whose office it was to ordain pastors ? They had no power to transmit any other commission than that which they had themselves received, namely, to preach the Gospel in its pure integrity. But how were they to keep away from this office the teachers of lewdness and blasphemy ? From men who taught not the doctrine of eternal life, but the doctrine of perdition, how were they to withhold the authority (which fidelity would never suffer them to impart) of an ambassador of Christ ? Under the commission of Christ, men could preach only the doctrine of Christ ; but what, in the case of false teachers, was to restrain them from teaching any doctrine that they would ? It was impossible that this could be done, without ascertaining the soundness of men's faith : nor again, could this latter be done, without inquiry as to all particulars respecting which danger was apprehended. There must needs be a declaratory abnegation of errors which were to be suppressed, and a declaratory profession of truths which must not be suppressed. It was thus necessary that there should be propounded certain distinct tenets, whether of profession or of renunciation ; such tenets relating, as need might be, to various essential parts of Christian doctrine. These tenets are nothing else than what we call articles of doctrine : and the purpose of such articles is to secure the truth and purity of doctrine in those who are about to enter the ministry of the Church, or who desire to continue in it.”—pp. 20, 21.

The primitive creed, as we have said, was probably limited to a brief recapitulation of the leading facts and truths of the Gospel ; but as time advanced, it became necessary to introduce further details into the creed, or into the doctrinal formularies of the Church. In this sense, certain tenets became articles of faith gradually, that is, they were taken from the general body of Scripture and of Christian belief which existed from the beginning, and were given a distinct and prominent place by being expressly and carefully defined, and guarded from heresy, and inserted in the creeds, or doctrinal formularies of the Church, which were put forward as expositions of the revealed truth, and held to be binding in general belief. The doctrines which have been comprehended in the creeds and doctrinal formularies of the Church, have not been selected on the ground of their being the most important doctrines of religion, nor has it ever been attempted to collect all the doctrines

of revealed religion in any formulary, but the doctrinal formularies have been moulded and shaped with an especial view to heresy and error.

“If, for instance,” says Mr. Lancaster, “the doctrine of Pelagius had never been broached, the Church would not, in this form, have put forth the true doctrine relating to original sin. If the peculiar tenets of Arius had never been published, no creed would have been framed for assertion of the contrary verities. ‘If the Church,’ says the Abbé Fleury, ‘sometimes makes new decisions and employs new terms, this is not done in order to form or to express new doctrines; it is only in order to declare what it has all along believed, and to apply proper remedies to the new subtilties of doctrines.’”—p. 41.

It is satisfactory to be able to appeal to Fleury and to so many other eminent writers of the Church of Rome, in refutation of the dangerous principle advocated by some of their divines, and recently revived by some writers in this country, which ascribes to the Church the power of sanctioning novelties of doctrine elicited by merely human reason, and elevating them into articles of faith. According to this fatal error, the Apostles and first teachers of Christianity knew less of Christian truth than uninspired men do at this day.

There is no need of any infallible tribunal for the determination of controversies, and the preservation of the Christian faith. It is a taunt which is frequently heard, that the English Church pretends to pronounce on matters of doctrine, and yet does not claim infallibility. But, assuredly, there are many points of the highest importance which must be decided without infallibility. For instance, an individual is called on to choose a religion, and yet he is not infallible. In many cases, there is sufficient certainty to authorize even individuals to pronounce that a doctrine is inconsistent with the Christian religion. To adopt Mr. Lancaster’s words:—

“Where God has imposed an obligation such as in this case rests upon the pastors of his flock; it is reasonable to presume, that He will, to all who are faithfully disposed, impart his blessing and his heavenly direction, in a measure sufficient for the exigency of their duty; to think otherwise, would be at once unworthy of God, and inconsistent with his promise: yet this blessing and direction may be very different from those special communications, by which men are inspired to foretell future events, and to declare a new religion; which God only can reveal. Whether this ordinary help be adequate to the present case, may be readily determined by a reference to examples. Suppose, then, the case of a man, desiring the holy baptism of the Church, or the communion of the blessed Eucharist, who with one of

the ancient heretics maintains that the God of the Jews was an apostate Angel ; or who with another of them teaches the transmigration of the soul ; or who inculcates with a third, that it is expedient for the future happiness of a Christian to indulge every possible appetite of the flesh. Is it now difficult to determine in regard to each such opinion : ‘ This is *not* Christianity ? ’ Is it not, on the contrary, an easy and safe judgment ? Now this is virtually all that is done in the proper use of articles of faith : this is all that, in the use of such articles, the Catholic Church has ever done : this is all that the Church of England, since the Church of Rome separated from her, ever did or does to this day.”—p. 197.

The author happily remarks, in reply to those who impute to the framer of the Thirty-nine Articles an attempt to *add* to the truths revealed in the Gospel, that their object is quite the reverse—that “ they are not to augment, but to retrench ; not to enlarge the primitive substance, but to remove the incrustation.” They remove human additions and corruptions, without diminishing the Divine substance. The great doctrines of Christianity, and the sacred formularies in which they are comprised, are frequently denounced by men of unsound faith, or of a sceptical disposition, as remnants of scholasticism. This is one of those arguments which relies for its force on the ignorance of those to whom it is addressed. Scholasticism was certainly a very faulty system : its characteristic was the substitution of human philosophy for the authority of Divine revelation. The Bible, and even the belief of the Church in former times, was to a great extent subordinated to the deductions of a subtle and refined logic. Christian theology lost its ancient simplicity, and became loaded with endless distinctions, subtleties, obscurities, and difficulties. But then this system commenced many ages after the creeds of the Christian Church had assumed their present form ; and it is an anachronism to describe them as scholastic, while the Articles were drawn up by those who had rejected scholasticism, and whose greatest object was to return to the ancient simplicity of the Christian system, when reason was subjected to revelation. This whole subject is very well treated in the work before us.—pp. 228—256.

There can be no doubt that the Articles express the sense of the Church of England on the subjects on which they treat ; and thus they appear to be binding on all her members to a certain extent, although actual subscription is not required from any except the clergy. The canons of the Church denounce excommunication against impugners of the Articles, which implies her full confidence in their truth, and a firm resolution to maintain them in authority. In short, the intention of the Church plainly is, that doctrines opposed to those of Romanism, Pelagianism,

Anabaptism, Socinianism, and other errors rejected in her Articles, should be taught and received within her borders. No true Churchman can for a moment deny the high value and importance of the Thirty-nine Articles for these objects; but, at the same time, these Articles are limited to certain specific tenets. They do not comprise the whole body of Christian belief and doctrine; no one formulary can possibly do so. The Christian faith is enshrined in the Holy Scriptures, but its expression and its form are capable of indefinite variety, consistently with the preservation of the substance of revealed truth; and the very language of Scripture itself, as well as of formularies composed by uninspired men, are capable of perversion. To propound the mere letter of the Thirty-nine Articles as the sole test of soundness on *all* points of Christian doctrine would be unwise, because, as we know from experience, there may be devices for escaping from the plainest declarations. This difficulty, however, would be obviated by the exercise of judgment by some competent authority, which would pronounce what the simple meaning of the article was, and would thus preclude subterfuge and prevarication.

But our objection to any proposal of innovation in the ecclesiastical law, as we have lately heard of, which would constitute the Articles the sole test in regard to all subjects mentioned in them, *e.g.*, the sacraments, is, that it would exclude from the character of tests of doctrine those formularies of the Church which have always possessed that authority from the period of their composition. We allude to the three Creeds of the Church, and the Book of Common Prayer. There cannot be the slightest question that these formularies express as fully and distinctly and authoritatively the doctrine of the English Church as the Thirty-nine Articles. The Creeds are even of more authority than the Articles, and are expressly referred to in the Articles as necessary to be believed by all; while the Articles are no where pronounced to be necessary to salvation, or directly imposed on all men as absolute conditions of Christianity. If there are to be any tests of doctrine whatever besides the Holy Scriptures, there can be no reason assigned for giving to the Thirty-nine Articles an exclusive authority in matters of doctrine which they have never yet possessed. The very fact of a proposal to declare them the only test of doctrine in the subjects on which they treat, is a proof that they have never hitherto been so considered, and it is therefore an innovation of a most important character which is thus attempted: the Church of England is called on, three centuries after the Reformation, to make an alteration in the principles on which she has hitherto acted, without even the formality

of any previous discussion or argument. Some nameless individual or body intimates an intention to propose a clause in an Act of Parliament most decidedly affecting the interests of religious truth in the Church of England, although such a proposition had never before been suggested by any member of the Church, as far as we are aware of.

It may be easy to allege, that the Articles represent truly the doctrine of the Church of England. Undoubtedly they do so. But so also do the Creeds and the Ritual of the Church; and considering that these various formularies were composed at different times, with reference to different controversies, or with different objects, it seems evident that the real doctrine of the Church must be gathered from the comparison of its various formularies, rather than from any one of them exclusively. To act otherwise would be to disregard one portion of the Church's teaching which may throw light on the remainder.

Independently, however, of these objections, we cannot but look with the greatest uneasiness and alarm at an attempt, emanating, apparently, from the secular power, to interfere with the tests of doctrine hitherto recognized in the Church of England. We do not dwell here on the obvious unfitness of the secular power for such attempts, without the previous sanction of the Church; nor on the scandal of debating such sacred matters in a popular assembly, including religionists of all classes. But what we do look with still greater jealousy upon is any attempt whatever, in this age of indifference and latitudinarianism, to make alterations, without any obvious reason, in the system of religious tests which has hitherto, amidst various divisions, preserved so great an amount of real agreement in the doctrines of the Gospel. True it is, that these tests may be evaded by persons who can satisfy their consciences by sophistical reasonings and strained interpretations. But we have seen that the tests of the Church of England have been sufficiently effective to procure the expulsion or voluntary retirement of parties who are really and distinctly opposed to them. We allude to such cases as those of the Socinians and Unitarians in the last and the present century, of various Antinomian and Calvinistic teachers in the present century, and, recently, of the Romanizing party.

If alterations are, in a spirit of recklessness or of irreverence, now to be introduced in the system of tests hitherto in force in the Church of England, without even the slightest pretence that such alteration is likely to promote the union of Christians who are now separated from us, it is impossible to say what may be next attempted. The Articles themselves may be hereafter set aside in the same summary way in which it is now proposed to

deal with the other formularies of the Church. In the present day, the secular power must generally be expected to be favourable to any removal of restrictions on liberty of opinion, and therefore the very hands which would now strike down the authority of one portion of the Church's teaching, would most probably hereafter be willing to aid in subverting the remainder.

If, however, any such attempt should be made, as the Church has had reason to apprehend, there can be no doubt, we trust, of so strong an opposition being offered to it by the bishops, the clergy, and the great mass of Churchmen, as to render its success impossible. We may surely ask of all men who have really at heart the continuance of the doctrine and principles of the Church of England, whether *this* is a time in which we ought in conscience to make rash experiments upon the doctrinal tests of the English Church; and whether it is desirable to excite additional controversy and agitation on so momentous a topic. We do not remember any proposal like the present, which attempts to interfere directly with the doctrinal formularies of the English Church. It is altogether a new feature in the times. Hitherto we have been preserved by the indifference, the discretion, or the right feeling of politicians, from innovations of this character. Any interference with the doctrines of the Church of England has been always disclaimed by those who have been most anxious to exercise the power of Parliament over her temporalities. But if any such a proposal as this should be adopted, it opens the door to further interference with the sacred deposit of Christian truth. Whatever may be the motive of those who have attempted to introduce so serious an innovation, or who may be led indiscreetly to support it, the precedent for alteration thus set, may lead to results which they would contemplate with dismay.

If a precedent were to be established for tampering with the formularies of the Church, the consequence would probably be, that persons with various objects might be induced to combine for the purpose of putting an end to subscription to the Articles. Persons may be found who regard the Articles as an unnecessary restraint on private judgment. Others, again, would wish to be freed from their positive statements on the subject of the Holy Trinity; others would not regret to be relieved from the necessity of pronouncing a condemnation of Romish doctrines or practices. Thus, if any persons who might regard the Articles as more perfect expositions of doctrine than the other formularies of the Church of England, should be induced on any account to lend their aid to a design apparently calculated to give the Articles exclusive authority, they might find that they had only been

preparing the way for the downfall of the Articles themselves. The same political convenience or necessity which would interfere to restrict ecclesiastical courts to the letter of the Articles in judging persons accused of heresy or error, might at any moment render it imperative to remove subscription, which is undoubtedly an interference with private judgment, and which may sometimes be found an inconvenient hindrance to the enjoyment of ecclesiastical benefices. To the statesman, who generally is taught to look on the controversies of Christianity with impartiality, the strong declarations of the Articles in opposition to Socinianism and Romanism must necessarily appear to be unsuited to the tolerant and liberal views which prevail around him; and as a general rule, such men must be expected to be favourable to any measures for relieving the minds of men from any tests which interfere with the freedom of thought and speculation.

We do not say that either the interference lately attempted with the tests of doctrine in the Church of England, or the abolition of subscription to the Articles would in themselves essentially alter the character of the Church; the one being chiefly an impediment to the due exercise of discipline, and the other a removal of a safeguard for sound doctrine; but in their practical results they would be found deeply injurious, as promoting the increase of extreme doctrines, the strife of rival theories, and the unsettlement of the popular mind on these great truths of Christianity which all now receive with firm and unhesitating faith.

ART. III.—*Reginald Vere, a Tale of the Civil Wars. In Verse. With Notes historical and illustrative. By the Rev. FREDERICK WOODS MANT, B.A., Author of the 'Rubi.'* Oxford: J. H. Parker.

IN the year 1682 was printed at Dublin a remarkable book, with a remarkable title. The title is, "Foxes and Firebrands." The object of the book itself is to prove, by well-authenticated evidence, that, from the time when Queen Elizabeth was excommunicated by the Pope, down to its date of publication, the Jesuits and Friars of various orders had, under the disguise of dissenting preachers, been labouring to promote separation from the Church of England, as the most effectual means of introducing Romanism. The book is not very skilfully put together, and the style not very clear, not always grammatical. And perhaps the writer lays himself open to the charge of credulity, being, together with almost all the rest of the nation at the time, an undoubting believer in the Popish plot, professedly revealed by Titus Oates; and being also persuaded that the attainder of Lord Strafford, the execution of Abp. Laud, and the death of Charles I., were all brought about by the machinations of the Romanists. Still it brings forward several striking facts, supported by evidence apparently incontrovertible¹. Several of these facts, and the evidence by which they are supported are given, or alluded to, in the notes to the poem, which stands at the head of our article, the subject of which almost seems to have been suggested by "Foxes and Firebrands."

Of the poem itself, perhaps, the leading characteristics are

¹ One of these anecdotes derives additional interest from its connexion with Hammond, certainly one of the holiest and most learned men that this Church has ever produced, one of her ablest and most successful defenders.

"Anno 1656, the Reverend Divine Doctor Henry Hammond, being one day in the next shop to John Crookes, and there reading the works of St. Ambrose, a red-coat casually came in and looked over this divine's shoulder, and there read the Latin as perfect as himself, which caused the doctor to admire that a red-coat should attain to that learning: then speaking unto him, he demanded how he came to that science? The red-coat replied, By the Holy Spirit; the doctor hereupon replied, I will try thee farther, and so called for a Greek author, which the red-coat not only read, but construed. The doctor, to try him further, called for the Hebrew Bible, and so for several other books, in which the red-coat was very expert. At last, the doctor recollecting with himself, called for a Welsh Bible, and said, If thou beest inspired, read me this book, and construe it; but the red-coat being at last catch'd, replied, I have given thee satisfaction enough, I will not satisfie thee further, for thou wilt not believe though an angel came from heaven."

vigour and *compression*; the latter sometimes carried so far, as to occasion a degree of obscurity. Mr. Mant has great command of the language of poetry, and his adaptation of the variety of metres, which he employs, to the immediate subject, is generally managed with great felicity. Perhaps we were still more struck by this felicitous change of rhythm and cadence in his former very beautiful poem, the "Rubi." In the structure of his lines he is more attentive to vividness and strength, than to smoothness of versification, and sometimes the reader does not immediately *fall in* to the often changing rhythm of the composition. We are not about to forestall the interest of the reader, by unfolding the general plot of the poem, or by anticipating the incidents which mark its progress, but it may not be amiss to give a brief outline of its opening.

Reginald Vere, it appears, has recently lost his mother, by whom he had been tenderly and carefully educated, and from whom he had imbibed a strong sense of religion, and a deep heartfelt attachment to the doctrines and discipline of the Church of England. A little before the battle of Lansdown, he is suddenly recalled by his father, Lord Staunton, from the gallant army of the west, led on to victory by the Marquis of Hertford, and required forthwith to give up the command of the three hundred retainers of the family, whom he had hitherto led in support of the royal cause. The Lord of Staunton Vere is represented as a selfish, proud, overbearing sensualist, professing great attachment to "Church and king," but with a limited intellect, and governed by self-will, knowing nothing of the principles on which such attachment ought to be founded. His ear has been gained by two Jesuits, Napper and Commin, disguised,—Commin as a soldier, and Napper as a Puritanical preacher, the intrusive rector of the adjoining parish of Compton. These men have contrived to instil into Lord Staunton's mind a conviction, that the attachment of Reginald Vere to the ritual of the Church, especially his attendance at daily prayer, is an indication of a leaning to Popery, and have mixed up with this impression some dark suspicions of his loyalty to the king, and of his filial duty to himself. The insidious but successful arts of these two practised deceivers give occasion to the following stanzas on slander, which furnish an instance of the *vigour* and *compression* which we have spoken of, as characterizing the poem. In fact, the *compression* here is such, that the substance of a long sermon on slander seems to be compressed in these two pages.

"Oh, slander! thou malignant art!
True test of the corrupted heart!

Thou coward hater's coward tool !
 The brave may foil the brave man's brand,
 The prudent shun the midnight hand.
 The slanderer's tongue what care can rule,
 When on its victim's name it brings
 The asp-like venom of its stings ?
 The skilful leech may soon allay
 The wounds received in open fray ;
 Remorse may stay the felon's knife,
 And spare the cowering victim's life ;
 Remorse or leech's skill in vain
 To assuage the slanderers ceaseless pain ;
 No time the injury can bound,
 The poison festers in the wound.

" Say, hast thou slandered ? Dost repent ?
 Be this thy clinging punishment !
 Thou wouldst recall the coward ill,
 Thou wouldst thy crime confess ;
 Exert thine efforts, try thy skill
 Thy victim to redress.
 Retract thy words, re-write the tale :
 Think'st thou thy rhetoric will prevail ?
 Will half of those, who heard the lie,
 Hear thee retract the calumny ?
 Thy one tongue spoke, but it has spread
 By hundred tongues the lie it bred ;
 And couldst thou speak with hundred tongues,
 Thou couldst not clear thy victim's wrongs.

" Will half of those thou hast deceived
 Renounce the tale they first received
 Upon thy credit, and believed,
 Nor deem some fresh deceit is meant ?
 The slandered can't be innocent.
 But thou prevailest ; years glide on ;
 All good remembrances are gone,
 But evil recollected stays ;
 And there will aye be room to raise
 The evil tale of other days,
 Long after the defence is dead,
 To whisper " such and such " was said ;
 Death only sets thy victim free
 From the old sore of calumny.

As the blood of the murdered returns not again,
 As the sand of the desert sucks up the light rain,
 As the snow of the winter-storm melts on the river
 The good name of the slandered one sinks, and for ever.

"If thou hast hurt thy brother's fame,
 If thou hast kill'd his honest name ;
 Taught by the warning, oh, beware !
 Thou canst not now thy wrong repair ;
 This canst thou do, thy crime deplore,
 And, taught by sorrow, sin no more."

In consequence of the suspicions thus artfully instilled, Reginald is most harshly treated by his father in a short interview, and then peremptorily ordered by "break of day" to carry a letter to Sir Ralph Hopton, announcing that the command of his retainers was taken from his son and transferred to Commin. With this order the noble leaders of the royalist army refuse to comply, and Reginald heads his men with distinction in the hard-fought fight which followed. The battle of Lansdown is given in a most spirited and interesting manner. The Poem keeps close to the narrative of Clarendon, merely assuming the poetic licence of giving a name to the traitor, hitherto anonymous, by whose hand the two most calamitous events in the victorious army, the death of Sir Bevil Greenvil and the disabling of Sir Ralph Hopton, were brought about. As another instance of compression, we must be permitted to give a single stanza on the evils of war, *even after a victory*.

"The battle is over, now muster the host ;
 Bear gently the wounded and bury the slain.
 Now reckon in blood what the conquest has cost,
 Ere you boast of its glory, or count on its gain.
 Sum up the sad hearts and the desolate tears,
 That the fatherless shed, by your conquest bereft ;
 And number the hopeless, the wearisome, years
 That the widow must toil for her charge that is left ;
 And number the groans of the wounded ones lying
 Stiff, smarting, and cold on the fight's bloody scene ;
 And the agonized memories, that rush on the dying,
 Of the life that will be, and the life that has been :
 To whom, all unwean'd from earth's pleasures and sins,
 Eternity opens, and judgment begins.
 Then the balance be struck ! then the heart may decide
 The loss or the gain of war's misery or pride !"

This reminds us of the reported reply of the most illustrious and successful commander of modern times—whether truly reported we know not—to a lady, who remarked, "What a splendid thing must a victory be !" "Splendid ! Madam ; the most dreadful thing I know, except a defeat."

We cautiously abstain from marring the reader's interest in the story of the poem, by mentioning any of its stirring incidents,

but having given one or two specimens marked by force and vigour, we must beg permission to bring forward a very few passages of a softer and gentler character, which seem to be peculiarly in unison with the mind and deep feelings of the writer. We are persuaded that very many of our readers will sympathize with the following stanzas, when they have got over the somewhat encumbered rhythm, and perhaps awkward construction, of the first line.

“What is home? in the thoughts of awakening spring,
When the green buds burst, and the glad birds sing,
And the garden breatheth its honied scents,
And puts forth its sweetest blandishments,
And each flower looks up with clear bright eye
Into the face of the glowing sky,
And the buds, and the birds, and the bright flowers come
To the wanderer’s dreams : but they are not home.

“For there lacketh the music of merry tongues,
That rang through the garden like fairy songs ;
And there lacketh the patter of happy feet,
That filled the haunts of each loved retreat ;
And there lacketh the glitter of laughing eyes,
And the joy of the young heart’s gaities,
That gave to the scene its living soul,
The inward spirit that named the whole.

“Remove that charm, and in vain you come
From distant regions to seek for home ;
Though it beareth the old familiar name,
And its scenes of beauty remain the same
With those of the well-remember’d spot
That memory cherish’d, that place is not
What our fancy shadow’d in years gone by,
When we spoke of the home of our infancy.

“Such is the change, in lapse of years,
That over every home appears ;
And it is well the heart should know
That all such pleasures come and go ;
Lest clothing any human tie
With thoughts of immortality,
We give to earthly things a love
That the soul owes to realms above.”

A similar tone of feeling, sensitively alive to all the best emotions of family and social attachments, and to all the innocent enjoyments of life, sobered and chastened by the solemn teaching of religion, pervades the whole of the poem.

We have almost exceeded the limits which we had proposed

for extracts, but we must crave the indulgence of just introducing the heroine. Both hero and heroine have lost their mothers. The touching dedication prefixed to the poem shows how deeply Mr. Mant feels a similar bereavement, a feeling which seems to have suggested several passages of much beauty. After an engaging portrait of Marion's person and loveliness of character, and an allusion to the death of her mother, we have the following just observation :

“ Well it is by Heaven design'd,
That in mortal scenes of sorrow,
Ever the elastic mind
May in occupation find
Soothing comfort, and may borrow
Even from the source of grief
That which gives the heart relief.
Thus it was with Marion's heart.”—

Her “occupation” was to supply, so far as she could, the place of her mother in the care of her father and his family.

“ And, except that somewhat slower
Was her foot upon the green,
And her voice was somewhat lower,
Somewhat sadder was her mien,
Scarcely could the world have known,
That affliction's wintry hour
With so keen a blast had blown
On so delicate a flower.”

All readers must have remarked, that it is the usual practice of our ablest writers of fiction, whether in poetry or prose, to introduce their most bustling and stirring events by some picture of calmness and quiet. The following picture of Marion, in her lonely seclusion, is followed by an animating scene of excitement, turmoil, and alarm :

“ Skilfully fashion'd by Marion's side,
Frame of embroidery work was spread !
But carelessly there her fingers plied
With listless needle the silken thread ;
And slowly and slowly formed to view,
Figures and faces and landscapes grew.
For Marion's thoughts were far away
From silken thread of embroidery frame,
And sometimes she thought of battle fray,
And sometimes of one she dared not name ;
And her form that trembled, her cheek that glowed,
The varying tone of her visions shewed.

but having given one or two specimens marked by force and vigour, we must beg permission to bring forward a very few passages of a softer and gentler character, which seem to be peculiarly in unison with the mind and deep feelings of the writer. We are persuaded that very many of our readers will sympathize with the following stanzas, when they have got over the somewhat encumbered rhythm, and perhaps awkward construction, of the first line.

“What is home? in the thoughts of awakening spring,
When the green buds burst, and the glad birds sing,
And the garden breatheth its honied scents,
And puts forth its sweetest blandishments,
And each flower looks up with clear bright eye
Into the face of the glowing sky,
And the buds, and the birds, and the bright flowers come
To the wanderer’s dreams : but they are not home.

“For there lacketh the music of merry tongues,
That rang through the garden like fairy songs ;
And there lacketh the patter of happy feet,
That filled the haunts of each loved retreat ;
And there lacketh the glitter of laughing eyes,
And the joy of the young heart’s gaities,
That gave to the scene its living soul,
The inward spirit that named the whole.

“Remove that charm, and in vain you come
From distant regions to seek for home ;
Though it beareth the old familiar name,
And its scenes of beauty remain the same
With those of the well-remember’d spot
That memory cherish’d, that place is not
What our fancy shadow’d in years gone by,
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For sometimes her small white hands were clasped
 Over her knees in calm distress ;
 And sometimes her silken thread she grasp'd,
 But the needle's point was motionless :
 And within her blue eyes' liquid cell
 The tear drops trembled, but never fell.
 And then she sung some mournful air,
 Scarce knew the maiden what she sung ;
 But the music, like a secret prayer,
 Soothed the heart as it flowed along :
 And then she smiled on her saddening strain,
 And strove to bend to her task again.
 And then did her taper fingers range
 Over the web so light and fast,
 As if she thought to work a change
 In her mournful thoughts : and it came at last."

In describing the spoil and devastation perpetrated on the churches of this country by the misguided zeal and ignorant fanaticism of the Puritans, Mr. Mant draws largely upon Walker's Sufferings of the Clergy, and in the notes are given many curious and interesting facts from that valuable book. Perhaps some persons may be of opinion that those religionists are treated with too much caustic severity, and that in sometimes adopting the metre of Hudibras, Mr. Mant has caught something of its spirit. We are persuaded that such an opinion is unfounded. The poem is pervaded by a tone of deep religious feeling, and we think that a *really* irreverent expression is not to be found in it. It must be remembered, that Napper is a Jesuit in the disguise of a Puritan ; and that though among the Puritans there were very many men actuated by sincere and fervent zeal, yet there were many also influenced by a wild and misdirected enthusiasm ; many also who made religion a cloak for maliciousness.

It has occurred to us, from some features in the poem, to suspect that Mr. Mant may at some time have contemplated taking a wider range, and constructing a more extended narrative. As ground for this suspicion we would mention the very spirited description of the rapid progress, the almost railroad speed, of the express sent by Napper to Rome, which reminded us of the fiery cross of Sir Walter Scott. The description is given with great force and vivacity, and the despatch is delivered, but nothing seems to come of it. *Quid dignum tanto ?*

But we must draw to a close. We have little hesitation in expressing our opinion, that Reginald Vere is a very interesting tale, the work of a well-informed and highly poetic mind, actuated by the kindest of human sympathies, and ever alive to all

the beauties of external nature. It abounds in passages of great beauty, and of great vigour and animation; and many of those of a more meditative or moral cast might be beneficially stored up in the memory. The writer is evidently thoroughly conversant in the history of the time in which the events of his poem are supposed to have taken place. Our readers will not be the less disposed to think favourably of the poem, if we add, that it appears from every part of it, that Mr. Mant is most zealously and devotedly attached to the religion which it is his duty to teach, and to the Apostolical Church, of which he is a minister.

ART. IV.—*Loss and Gain.* London : Burns. 1848.

WHO could affect to deny that allurements for some minds are possessed by the Church of Rome in the present day, in which the Church of England is deficient, and which may form a trial to the faith of those who suffer themselves to be guided by impulse, or impelled by an impatient craving for the ideal? Let us enumerate some of the specific attractions which operate variously on various dispositions. First, then, the tendency of the humble and faithful heart to implicit confidence in its teacher, this, in itself, most Catholic instinct, is encouraged and developed to the utmost possible extent by the system of Romish infallibility. And this obedience, we may remark, is not alone to be tendered to the Roman Church, as a whole, but further to every individual priest as its representative or embodiment, who may be consulted in all cases of difficulty as an oracular voice which must yield "right counsel." We have said that there is a certain charm in this possibility of unrestricted reliance and obedience, for many humble hearts; and that a Catholic instinct prompts the desire for it: yet assuredly, there may be a sinful excess in such desire, even in the pure of heart, if it be carried to the limit of self-abandonment: for each man must answer for himself to his God, "and not another;" and Scripture expressly charges us to call no man "father," in the sense of infallible judge and absolute lord and master.

But the attraction in this case is perhaps even stronger for the mind which has lost all hold on objective truth, or which is at least tossed about on the waves of every controversy, than it has been acknowledged to be, for the lowly of spirit and pure of heart. Those, who have argued and worked themselves out of their nearest and dearest convictions; who, by indulging a controversial habit of mind, combined with irreverence towards their mother church, have finally arrived at a state of indefinite negation; who no longer realize the primary verities of Christianity; these, we know, feel attracted by the prospect of an external and visible infallibility, under which they can take refuge: they exaggerate the difficulties of their own position; they even resolve to doubt all things, and persuade themselves that they act virtuously in so doing, in order to constitute a necessity for flight to this presumed external certainty claimed

by Rome. But whatever be the motives of those attracted, the attraction exercised by the assertion of infallibility and absolute dominion, over humble hearts and servile hearts, vacillating minds and weak minds, is certainly not to be questioned.

Again, an attraction of another order possessed by Rome, is the external splendour of her rites and services; what may, at first sight, appear "the beauty of holiness." To the class mainly assailed by temptations to apostasy, Rome proffers Daily Communion, or, more correctly perhaps, daily reception of the Mystic Presence of our Lord and Saviour. This alone constitutes a mighty charm for many spirits. Every morning this wondrous visitation of the Lord of glory is renewed, accompanied by all external symbols of power and majesty. The host is uplifted, the incense ascends on high, the worshippers kneel as in awe-struck terror, the presence is received. Further, all appliances to the senses are in these services combined; music, painting, splendour of the altar, dimness of the aisle; and again, constant variety in the form and nature of the services constituting a possible medium for perpetual excitement. We can only indicate the chief allurements pertaining to this class; yet, enough has been said, even here, to warrant us in the assertion, that Rome does externally possess such pomp of public worship, as may possibly attract even simple hearts to her communion; but cannot fail to operate by way of magnet on all those who think more of form than of reality, and are easily dazzled by glitter and glare.

Once more, Rome, through the forbidden medium of creature-worship, encourages and further developes, to an excess, that admiring love for saints and martyrs, which is in itself most catholic and praiseworthy. By directing our attention to the special virtues of holy men she affords so many channels of devotional feeling; she yields, at the same time, so many sources of recreation and delight. Much of evil, of deadly evil, is blent with this, we know: but we speak at present with reference to the actual temptations presented to unsound Anglicans, by those attractions of the Church of Rome, of which we do not wish to question her possession. And we repeat therefore, that the development of love for the Virgin and saints, which appears naturally to accompany creature-worship, or what we cannot but designate idolatry (though it may undoubtedly, and does exist without it), is another source of allurements to those, who have never fully realized the gifts and graces of their own spiritual mother.

Finally, for we must not linger longer over this branch of our subject, the mediæval character of the Romish Church consti-

tutes a potent attraction for some minds. We have in our mind's eye the advantage which Rome possesses, in being able to claim an uninterrupted succession of traditions, in accepting, without restriction, all the wonders of the middle ages; boasting their saints and martyrs all her own, and encouraging that affection for their memory which should be the natural heritage of every Christian heart. We know well that all these are in a due sense ours also; we know that the Fathers are hostile as a body to the system presented to us by modern Romanism; we know, even, that the expertest Romish controversialists have been compelled to acknowledge this fact, to abandon the argument from Catholic tradition, and to take refuge in the terrible theory of development. But this knowledge does not affect the consideration which we would wish to express; that Rome possesses the *externals* of communion with all ages of the Church. She is thus likely to appear, to the uncritical eye, as possessed of the reality of Catholicity; and this fact must exercise a potent influence over all who are liable to be drawn within her sphere.

We have now enumerated, very briefly, some of the real or apparent advantages and consequent attractions possessed at present by the Church of Rome; various others might be named, but those quoted suffice for the occasion. We deny not, nay, we admit, that the Church of England, though possessed of all the requisites necessary to constitute a true branch of the Church Catholic, though further entitled to the praise of far higher doctrinal purity than pertains to Rome, is deficient in some departments of practice and discipline. There *is* a question, however, which may be said to lie at the very root of this inquiry, and on the solution of which the entire controversy betwixt Rome and England must be allowed to pend; and this is, does our Lord's promise that his Church should not be overcome by evil (a promise, the existence of which will scarcely be questioned), involve the absolute infallibility of that Church, or no? If it does, if that Church cannot partially fall, nay, even partially apostatize, at least as far as the *addition* of idolatry is concerned (as did the Jewish Church of old), then must all those who recognize the application of that promise to the visible, and not alone the invisible Church, abandon resistance to Rome, and acknowledge that her theory of her infallibility and spiritual impeccability, realized as she declares it to be in her actual existence, is alone consistent with the declaration of the Church's Divine Founder. But if, as we contend, nay, should almost assume, that promise be perfectly consistent with the partial fall and degradation, not only of branches of the Church Catholic, but even of the Church Catholic herself; *then* a sure ground is gained, from which we can advance to the exposition of our

Anglican theory on Church unity. Let then this primary position be well considered by those who follow the argument. Is it tenable? Divine grace must accompany the visible succession of the Church. This is acknowledged. Does that grace involve absolute infallibility? The examples of Judas and Peter alone may surely suffice to settle this inquiry in the negative. Nevertheless, we shall be told, the Spirit does conduct into all truth. We reply, into all saving truth; such truth, at least, as shall suffice for salvation; but not, necessarily, to dogmatic infallibility; or, what becomes of the doctrine of "invincible ignorance," which, it is admitted, may consist with the gifts of the Spirit? But surely, the respondent will tell us, the Spirit is not so bound to the visible channel of succession, that It may not withhold itself where there is deadly heresy, or denial of the cardinal doctrines of Christianity. This may and must be granted; for we cannot conceive the Apostolic succession of any validity in Unitarian bodies. Our Lord has provided against this difficulty: He has specially declared, that his visible Church is founded on *this* rock—faith in his Godhead, or rather in the Godhead of the man Christ Jesus; the fundamental verity, which will be found on consideration to involve the whole mystery of the blessed and eternal Trinity, and all other Catholic truth: and He has further promised that the Church, founded on this rock, shall not be overthrown; in other words, He has constituted it an unfailing mark of his Church's presence, and has declared that the Church possessing it shall endure for ever. He has further constituted two mystic rites or ceremonies, as generally necessary for the salvation of all men; as the two great and abiding channels of Divine grace; and, finally, He has committed the faith in his Godhead, and consequently in the blessed Trinity, and the communication of these pledges of his presence, of these means of conveying Him, of conveying even Father, Son, and Holy Spirit to the soul, to a visible and divinely-constituted body, governed after a certain appointed fashion, and continued from age to age through the transmission of grace, conveyed by the imposition of hands, after the pattern first set by our Lord, and closely followed by his Apostles and disciples.

And now we have arrived, as it were, suggestively and by implication, at the three infallible marks of a Church's Catholicity; that is, of its being a true and visible branch of that one Church Catholic which, in the spiritual "communion of saints," at least, must enjoy undivided unity. These are, then, as has been already inferred, faith in the doctrines of the Trinity and Incarnation, and implicitly in all that is revealed by God, communication of the two great Sacraments as the visible sources,

and channels of grace, and possession of the Apostolic succession and government. These are the only *indispensable* marks, and, there is no doubt, have been ever possessed, and are at present possessed by all visible branches of the Church Catholic. And consistently with the possession of these marks of God's inheritance, there may be marks of human error, in the actual neglect of ordinances, or their corruption, or in practices which have no warrant in God's word, but are rather repugnant to it—in superstitions, and even in idolatries. Thus it was under the former Dispensation, and thus it may be under the latter.

Having stated what the indispensable requisites of a visible Church, or branch of the Church are, according to the Anglican theory or belief, it appears scarcely necessary to draw the conclusion, in so many words, that the Anglican Church must be such a branch. But if this be true, it is further obvious that allegiance is generally due to our spiritual mother, as such, from her children; we say *generally*, because we will not affirm that no cause whatever could possibly excuse a baptized Christian in seceding from a body which possessed the requisites above enumerated. This is, no doubt, a difficult question to decide, and we wish not to speak strongly; but it does appear to us, that the adoption of certain corruptions, although they may not invalidate a Church's hold of fundamental verities, may yet possibly justify her children in deserting her communion. We will confine ourselves to the case of idolatry. Surely those who believe prayers to any creature to be positively sinful and idolatrous, are bound to *protest* against them. The language of Scripture on this subject cannot be mistaken. Are they to allow their children to be contaminated by partially idolatrous instruction, even if they could, in as far as themselves were concerned, escape its ill effects? Besides, the Church of Rome accepts no divided allegiance; you must submit altogether and on every point, or you cannot be truly a Romanist at all. Could a man remain honestly in the Roman communion who rejected that tenet of infallibility, on which Romanism, as distinguished from Catholicity, is erected; without which that communion declares there can be no salvation? What follows? Simply, that members of the Church of Rome may be justified in leaving her communion, even whilst they continue to recognize her as a possible channel of salvation. Nevertheless, to resume the thread of our argument, so much is certain; Anglicans are generally bound to yield allegiance to their spiritual mother as a Church; and, unless they believe that they cannot be saved in her, they commit a most deadly sin in leaving her.

We must be permitted a passing allusion to those Lutheran and Calvinist, or rather Presbyterian bodies, whom we appear to have

left altogether on one side, as unworthy of classification. Their case is undoubtedly peculiar, and it would be most painful to decide against them; to deny, that is, that they *can* be possessed of the ordinary means of salvation, including Sacramental Grace. Rome upbraids us for our indecision, and hesitates not to fulminate her anathemas: but does not absolute necessity palliate much, if not all? If, as we have striven to show, conscientious men may be wisely impelled to leave the Roman Communion, to protest; may be driven so to do; can we make them responsible for the unavoidable fatality of their positions? Can we believe that Providence will hold them so? And yet it is safer, perhaps, and wiser, to believe that grace, where it is communicated to them (and that so it is we doubt not), is extraordinary rather than ordinary; that it flows because God wills it, but not in the appointed channel.

To resume, the Church of England has her distinctive excellences, which may be more than set off against any practical deficiencies. Her faith is that of the Catholic Church of all ages: we have therefore absolute, we may truly say infallible, warrant for the correctness of her teaching, both from Holy Writ itself and universal tradition. Her Creeds are those of the Church Catholic, and express all the fundamental verities of the faith. He who realizes these alone may well rejoice. But again, her Articles, against which such an outcry has been raised by Romanists, alas! that we must add, by Romanisers also; what do they say that can be reasonably construed as inconsistent with the Creeds? Indeed they specifically affirm the absolute correctness of those Creeds. They further confirm, individually, all the leading tenets of Christianity,—the Trinity, the Godhead of our Lord, his Descent, his Resurrection, personality of the Holy Spirit, universality of original sin, incapacity of man without grace to please God, justification through Christ's merits applied by faith, the indispensable manifestation of that faith in good works, the possibility of repentance and pardon for sin after baptism, foreknowledge and assent of God to the salvation or perdition of men, called, in a certain sense, predestination, but most carefully guarded; nature and requisites and authority of the Church; grace conveyed in Baptism and the Lord's Supper, &c.

We are ashamed to deal seriously with the general futile objections; that man's freewill is denied; that Baptism is not declared to be regeneration, but a sign of it; that the Presence in the Lord's Supper is not called real; and more of the same flimsy nature, which we may have occasion to refer to more specifically by-and-by. Meanwhile, suffice it for the present to state our convic-

tion, that whether judged by her Creeds, her Articles, or her Services, the faith of the Church of England will be found pure. This in itself should be an all-sufficient attraction for those who believe salvation possible out of the Roman Communion, and possible for them ; and this we see not how any can question who rightly understand our Lord's promise, "The gates of hell shall not prevail." But she has other special excellences. She commends herself equally to the intellect and the heart ; she claims no blind worship, but the allegiance of love ; she does not bid her children *seek* truth, in the first place ; but she gives it them, and bids them receive it. Only she does not affirm that she is infallible ; she does not command them to cease to be reasonable creatures. Her services are at once catholic and beautiful. On this head we have yet much to say. For the present we content ourselves with the general assertion, the truth of which her loving and earnest children will not question : her government is apostolic. Her practice and discipline, though defective, may well bear comparison *in their fruits*, as a whole, with those of any branch of the Romish Church, in the social, moral, and religious state of the nation submitted to her care.

Yet, despite all this, and far more than we can at present even allude to, it cannot be denied that the Church of England is still, in some respects, in an abnormal position. Wherefore this ? Because in her actual development she may be said to be, in part, the consequence of a Reformation, or rather Renovation, at all events, of a mighty change. And a re-action against that practical system which had prevailed within the Visible Church of God, accompanied by whatever doctrinal errors, for many centuries could scarcely fail to occasion the temporary loss, nay, the loss for a long time, of some good and holy practices, more especially in matters of discipline.

But we must go somewhat deeper here. Here again a fundamental question suggests itself, on the solution of which (as on that of the one before propounded) we believe the whole controversy betwixt Rome and England to depend. Has, or has not, as a matter of fact, a Great Development of Error arisen within the Visible Church, which has received its most distinct embodiment in the system known to us as Romanism ? If this question be answered directly in the negative, we scruple not to confess, that "*tendimus in Latium*" would appear to be the destiny of the respondent. The existence of a Development, either good or evil, can surely not be questioned ; and it must be one of the twain. We must either recognize modern Romanism as the result of the working together of all the lawful elements of the Church, originating on the one hand in the early, though partial,

deference shown to the See of Peter, developed into unqualified submission; the early reverence for relics and intimate reliance on the merits and prayers of saints, developed into their invocation and worship; the early celibacy of hermits developed into the ascetic system of modern Rome; or, on the other hand, we must admit that the principle of partial corruption was in the Church from the beginning, and developed itself into Gnostic asceticism, into a belief in human merits, into idolatry of various orders, into slavish submission to a fallible individual, &c. We repeat, there is no alternative. Now, without going into the subject, if we may so express ourselves; without setting forth an array of texts, or inquiring in how far those texts may be held to apply to Romanism and the Roman Church, so much we might be permitted to say: if we knew nothing of existing facts, if having died in the first, we were to wake up suddenly in the nineteenth century, we should have strong antecedent reasons for presuming that great corruptions would at least partially prevail in the Church, because Scripture has distinctly foretold their existence; ay, has even specifically denounced some one future system of error as arising within the Church of God itself and seducing the saints. Without going too far, then, we think we may, as Churchmen (assuming the general validity of our position and the orthodoxy of our doctrines, on the authority of Scripture and Catholic tradition), we think we may further assume, that that specific system which denounces and anathematizes us, which teaches what we are bound to consider idolatry, which usurps sway over various national churches, is in itself anti-Christian, and may safely be condemned as such. We are fully aware that its existence within a Church, nay, its partial supremacy over it, is perfectly consistent with that Church's *being*; for otherwise the Church of England, which was for centuries subject to this yoke, and only three centuries ago emancipated itself, would have long ceased *to be*. But the fact remains: Romanism, as a distinct development, is in our eyes not of God. It therefore must be of Satan.

And now we can ask with yet greater force, how was it possible to cast off a system such as this, which had interwoven itself more or less with every good and holy thing, without losing much that was precious? The only wonder must be, that we have kept *so much*; that we have retained all essentials. As instances of our losses, Daily Communion and the due use of Discipline may be especially referred to. But could such defects, or any others, which leave fundamentals intact, justify our Church's children in deserting her? Surely not so. Nevertheless,—and this is the point at which we wish to arrive at present, the failure of the

perception of which has probably led to the defection of many :— this is distinctly a period of trial and perplexity, of loss and trouble, in the Church's history. We are not now justified in demanding absolute infallibility, unlimited authority, perfect catholic communion, in fine, millennial glory ; all which our perverts, as a class, have sought for unjustly in the Church of England, and have finally imagined to discover in the Church of Rome. The hour has not yet arrived when it can be said, "Thy sun shall no more go down, neither shall thy moon withdraw itself ; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." This, on the contrary, is a season of affliction. We must endure unto the end. "In quietness and confidence shall be our strength."

It is, we repeat, a matter of great doubt, whether this central verity has at any time been duly realized by Mr. Newman and his immediate followers. They have indeed used language, here and there, which might appear suggestive of this truth ; but could they, if they had realized it, have sought for an actual Ideal in the Church of Rome, have recognized her as already possessed of all millennial gifts of perfection, have abandoned *faith* to obtain *possession* of the impossible ? The very remarkable book which lies before us, and the perusal of which has in some degree suggested the peculiar line of argument assumed in the foregoing observations, namely, the tale, if we may so call it, of "Loss and Gain," is now generally supposed to owe its existence in every sense to the author of the "Essay on Development," the teacher of Littlemore, Mr. Newman. We adverted, but very briefly, to this tale in our last Number, as at once odious and insolent, and a closer examination has by no means modified our opinion in this respect. On the other hand, we have learnt to see that the book may be of more practical importance than we at first anticipated, and may exercise a wider and more pernicious influence than we imagined possible. We spoke in the natural disgust inspired by its marvellous flippancy of tone and painfully irreverential and unloving spirit : but this tale is undoubtedly clever ; nay, it is even extremely subtle, and calculated to work extensive injury amongst young men at our Universities. Therefore do we consider it worthy of a more detailed criticism and a more determined exposure than we have as yet bestowed on it.

Whether fame errs in attributing this work to Mr. Newman we venture not to decide. So much, however, we may say, the book has some of his cleverness, and much, alas ! too much, of his spirit. We have his cold sneers, his politely-hinted calumnies, his general coldness and deadness of heart, as evinced in the "Essay on Development," his rationalistic hints and queries, and

finally, his exaggerated demonstrations of fervour with respect to the beauties of Romish worship and Romish service. We may seem to speak too unkindly ; too severely. God is our Judge, that we would yet weep, yet pray for our brother. But "a spell is on us," to speak the truth in Christ : we dare not lie to our own souls. If this book then be not Mr. Newman's, despite the many almost infallible marks that it is,—if it be not his in the sense of direct authorship, it has surely been written by one of his nearest and closest disciples. It indubitably bears the Littlemore stamp.

Leaving this point, let us proceed to show why it is not only a most dangerous, but, in many respects, even a most wicked book ; first, as tending to suggest, in an underhand way, a hundred vile calumnies which its author had not the daring to bring openly against us ; secondly, as promoting the spirit of irreverence ; thirdly, as explicitly and purposely teaching the youth of our Church to close their eyes to those merits and excellences which the author of this book is well aware that she possesses. Its utter unspirituality of tone, contrasting as it does with a few sudden bursts of almost theatrical devotion, is the least charge we have to bring against this work. Where there is so much to urge, we might afford to pass it over altogether.

We have said that "*Loss and Gain*" suggests calumnies in an underhand way ; let us quote some instances in confirmation. And, first, we must remark, that one very common mode of proceeding here adopted is to plan attacks on the English Church, which are left unanswered in the mouths of persons of professedly loose principles, or otherwise unsound, so as to escape the responsibility of them, and yet communicate all their venom ; to throw them out as if of little moment, as if not worthy to be dwelt on amidst such a multitude of testimonies ; which is just the way, as every sensible person knows, to make them produce the greatest effect, especially with the young and thoughtless, who are likely to be mainly influenced by the book. Another course is to place the most extraordinary confessions, involving calumnies respecting their own community, in the mouths of those, who are represented as ideals of their Church's members.

First, then, for the former class. An average Oxford student, Sheffield, a little free and easy in his notions, but a sensible fellow and tolerable churchman, is made to say (p. 24), quite as a matter of course, that preaching is the highest ordinance in the English Church, whereby it is implied that such is the average Oxford and English view, yet so that the author may turn round upon us and explain, he only meant Sheffield to speak in jest. On

the next page we find in the same speech: “‘NEXT comes the *Sacrament*’ (i. e. next in order after the Sermon), ‘and has the surplice and hood. And hood!’ he repeated, musing; ‘what’s that for? No, it’s the scarf.’” This appears earnest enough, and can scarcely be converted into a joke. A more striking instance, perhaps, will be discovered pages 110 and 111, where it is suggested that Anglican clergymen may, and pretty commonly do, reject all creeds, more or less openly contenting themselves with “*principles*.” “The Dean of Oxford” would say, “The Athanasian Creed was a mistake,” “*not* in Scripture, but a scholastic addition.” And this, we are given to understand, is quite natural, and even usual. And here let us remark on this author’s frequent and cunning substitution of one *word* for another, which easily escapes attention, and yet makes an all-important difference. There *are* Anglican divines who *might* rightly or wrongly say, that the substance of the Athanasian Creed was in Scripture, but that its wording was a scholastic *definition*, *not* a scholastic “*addition*.” This makes all the difference. Again, it is mentioned incidentally in the course of talk (p. 173), that an English Bishop *makes a rule* of bestowing his best livings on clergymen as marriage portions “for deserving young ladies,”—one of those vague calumnies which, however absurd, do not fail of their effect. On page 187 we find a still more serious suggestion again placed in the mouth of the lax Sheffield, that Anglicans, clergy and laity, are generally speaking Arians; further, the laity, Sabellians: and this in such bold, unprofitable, apparently aimless chat, as defies controversy. Advantage is here taken, in the most jesuitical manner, of a possible prejudice or slightly unfavourable feeling towards St. Athanasius, supposed to exist in the minds of some of the English clergy, whence their Arianism is plainly inferred; though it would be obvious to any candid and reflecting mind, even if the thing itself was true, that it could only be attributed to a misapprehension of the anathema in the Creed on the part of these clergy, as too sweeping in its range. Remove this anathema, and we scruple not to affirm, that even simpletons—that is, well meaning but weak objectors—would no longer object to the use of the Creed. Heaven forbid that it ever *should be* removed; for it says no more than that those are self-condemned who reject the primary essentials of the Christian faith; by no means interfering with the universal exception of “invincible ignorance,” or, more clearly expressed, of that ignorance which is consistent with Christian love. And here we may be permitted to observe incidentally, that the bare word Trinity, or Tri-Unity, involves the Co-equality, the Distinct Personality, the Oneness,

and, in fine, the entire definition of the Athanasian Creed; and could not, as far as we can humanly see, be substantially expressed in any other form.

To resume our theme or list of calumnies, we find it suggested on page 189 of "Loss and Gain," that "good old clergymen" of the Church of England care nothing for doctrines, nay, hold no substantial doctrines whatever; and on page 193, that they never "make an act of faith in the Trinitarian mystery;" and all this is suggested in the same loose talk of Sheffield's, so that the author cannot be held responsible for such assertions. On page 213 it is inferred, from the language and conduct of the Vice-Principal, "Mr. Jennings," that the English Church confounds the Invocation of the Saints with their Intercession for us; the latter of course an indisputable fact to him who knows from the Revelation of St. John that the souls of the righteous cry "beneath the altar," for their brethren on earth, for the hastening of the day of the Lord. On page 235 it is most adroitly suggested, that Anglicans think little or nothing of the Eucharist; for in a summary of the Church's services there given by an earnest and good churchwoman, all allusion to it is omitted; surely *not* accidentally. But this belongs rather to another category. In the usual calumnious fashion, Willis, a Romanizer, and White, another of the same class, both very young, the latter flippant, are made to suggest in their speeches, that the Church of England services are cold and heartless. Finally, however, not contented with this, the author of "Loss and Gain" makes the same assertion directly, on his own account. We shall deal with this in its place.

Meanwhile we have seen that general infidelity, Arianism, and Sabellianism, ignorance, and disorder, are thus flippantly laid to the charge of the Church of England, or rather suggested, in speeches which may or may not be taken in earnest. Is this to be palliated? But we proceed. Professed representatives, nay, ideals of Anglicanism, are introduced as making confessions, if possible, yet more injurious. Let us look at some of these. On the very first page a remarkably sound and earnest clergyman is made to deplore, in a soliloquy, his utter ignorance of the hearts of his parishioners. The implication not expressed is, that without the use of the confessional, there cannot be an operative ministry. But what sensible observer among the clergy *could* make such a confession or remark? On page 103 it is assumed as the Anglican rule, and subsequently a model Anglican, Carlton, is made to say, that Protestants of the Church of England should and do *begin with inquiry*. Artfully put as this is, young men may thoughtlessly presume it to be true; but could the author of

this book have failed to know, that Protestants of the Church of England *begin* with *faith* as much as Roman Catholics; that they are taught this implicit faith in childhood; that it is the first lesson conveyed to them; that the Anglican Church gives her entire doctrinal teaching as so many positive facts, not as problematical possibilities.

Again, on pages 113, 114, 115, &c., Mr. Upton, a staunch Anglican, is made to lay down, that "divine truth" is "not given," but only "proposed;" that "our highest state here is one of doubt;" that the Athanasian Creed only exists as a sort of "*protest*," not an affirmation; that the Articles say nothing on the subject how sins after baptism are to be forgiven; that Christ is present in the Eucharist "in effect," *not in fact*, which is of course tantamount to a denial of his Presence altogether; with other decisions of the same order. Is it worth while to answer these implied or expressed calumnies? The first has been already dealt with; the second, that our highest state is one of doubt, is simply monstrous to any true member of the Church of England, though it may not appear so to the author of "*Loss and Gain*!" that, for which we have catholic consent, the voice of Scripture, and the assent of conscience and intellect, is rather beyond a doubt; the third, that the Athanasian Creed is not felt to be affirmative as well as negative, is meaningless; the next, that the Articles say nothing about "how sins after baptism are to be forgiven," is simply grotesque, inasmuch as the sixteenth Article expressly states, that they *are* forgiven *through grace* and *by faith*, of course assuming the ordinary and universal means,—prayer, reading of Scripture, confession and absolution, and reception of the Eucharist; the next, that Christ is not present, in fact, in the Sacrament, is so utterly at variance with our Services, and even with the spirit of the twenty-eighth Article, that it may safely be dismissed without further comment.

But we must resume our list of instances. On page 117, the hero of the book, Charles Reding, an earnest-minded youthful Anglican, who, singularly enough, never appears to consult a single Anglican authority, and whose intellect seems rather below than above the usual average, is made to say, that the Articles are to him unintelligible; whereupon the bore of the book, a certain Bateman, who with remarkable adroitness is used to represent the closest approach permitted in it to High Church Anglicanism, rejoins that the Protestant sense of the Articles *is* no doubt heretical; as for instance, the assertion that we are justified by faith only, in Article XI. Now, it is perfectly true that a weak man, in slipshod talk, might say any thing even as silly as this; but when this is represented as a fair sample of Anglicanism,

we feel the monstrosity of the calumny. We know that justification, or "being accounted righteous before God," is only for the merit of our Lord, received by faith, and manifested forth in works, as the next Article declares: not for our own merits or deserving, nor in any sense *for* our own works. But we shall return to this subject when we treat of this author's sweeping calumnies on so called Evangelicals. This same worthy, Bateman, is made to suggest seriously, also on page 119, that the Articles are meant to have no sense at all,—a notion conveyed with his usual adroitness by our author, so as to leave its sting without being fixed on him. The same Bateman talks (p. 120) as if the most monstrous errors were confessedly common among our clergy. In the next page we learn from the ingenuous Charles, that the Articles are "*avowedly* ambiguous," and have no one sense; and a little further on we learn from Bateman, that they can only be rightly held in a *catholic* sense, so as to force their meaning; while it is suggested, at the same time, that it is, practically speaking, impossible to hold them in any such catholic sense. All this loose talk is far more mischievous than a serious attack would be; it may mean any thing or nothing, you know not where to lay hold of it. But we explicitly deny that the ambiguities alluded to exist, at least to any degree or in any evil sense. It is true that the seventeenth Article, for instance, on Predestination, is *so* expressed that even the ultra-Calvinist could not refuse to sign it; but this is only because it goes with him as far as Scripture goes, and no further. The anti-Calvinist can sign it also; for Predestination, explain the term as you will, *is* distinctly asserted in Scripture. So no doubt is Free-will also in the baptized Christian. He who only holds half the truth is likely to end in error; but that half is not the less truth on that account. The very tenth Article which denies absolute free-will for good, *independent* of God's grace, plainly declares that we *have* power to will and do good works *with* the grace of God. Thus understood, it supplies the remaining half of the truth, which is not fully expressed in the seventeenth Article. And what more can be required?

The Articles, then, do not need to be read in any unnatural sense. When we are told that Charles "cannot make out their doctrine about faith, about the Sacraments, about Predestination, about the Church, about the inspiration of Scripture," we can only deplore his want of capacity, but really know not how to give him sense. Their doctrine is, that faith justifies; that active faith, or faith in action, in works, sanctifies; that the Sacraments are the great appointed means of grace, and convey God's Presence,—the Holy Ghost in baptism, the Son in the Lord's Supper,

consequently God; that Predestination is set forth in Scripture, which whoever doubts must be unable to read or think; that the Church is visible, organized according to Christ's ordinance, orthodox in essentials, minister of the Sacraments; that holy Scripture is of undoubted and absolute authority. But why answer these silly cavils, or rather suggestions of cavils, which might as well have been raised on any other of the thirty-nine, from the first to the last? We repeat, if any thing can be complained of in the Articles, it is an occasional absence of perfect definiteness; but taking them as a whole, we hold them, in their natural sense, to be self-consistent, orthodox, and highly valuable.

But we must proceed with our list, passing over much nugatory cavilling, which is too void of purpose to be met. On page 147 it is incidentally and adroitly suggested, that Anglicans cannot be logical.—Carlton, a model Anglican, is made to say (p. 173), "In the Church of Rome great good, I see, comes of celibacy;" while he goes on to declare, that it would be a blunder to introduce it into the Anglican Church: which is obviously wrong both ways; for while the greatest doubt may be entertained as to the propriety or good effects of *compulsory* celibacy, there can be no doubt whatever that it may have its uses in individual members of a clergy who, as a body, follow another rule. Was celibacy a blunder in St. Paul? Yet it was not obligatory. But the impression here intended to be conveyed, (as also on p. 174,) by Carlton's speeches, is, that celibacy *can* have no place at all in the Anglican system; whence it would follow that that system must be deplorably defective. Again, the same Carlton is made (p. 179) to deliver this opinion. Charles Reding asks whether a sinful man 'on saying the confession, (saying it with that contrition with which such persons ought to say it,) is pardoned at once, *AND has nothing more to fear about his past sins?*' 'I should say, *Yes,*' answered Carlton. 'Really,' said Charles thoughtfully.—We cannot quote the whole; but the impression conveyed is, that our public absolution either does nothing, or does a great deal too much. Remark the "*and*" above, and what follows it. The penitent is, no doubt, pardoned at once, *if* he has fully and entirely repented; *but* contrition is not so easily attained. Attrition, or mere sorrow and wish for pardon, will not suffice; but *if* contrition is attained, *then* no doubt the pardon is absolute *for the time being*. But, in how far can it erase the past even then? Only, as far as that past is not afterwards renewed by sin! This is why we can never discharge our old sins, and simply leave them behind us; the first new sin will recall all the old to life with their penalty of guilt, though they appeared erased before. Thus, as we advance, we

constantly accumulate sins, if we again fall into sin; though true penitence may procure us pardon on each occasion. We cannot dilate on the subject; but it is obvious that Carlton is made to state the Anglican doctrine after such wise, as would render it altogether untenable and uncatholic. The question of penance is closely connected with this. Carlton, as the representative of Anglican theology, rejects it altogether. *Can* our Church do this? Surely not, for one moment; if penance mean the working of repentance, repentance in action; not “a make up” for sin, as the author of “Loss and Gain” heretically calls it (p. 180), but an imperfect medium of realizing sorrow for sin. In this sense, penance is not only natural, but necessary, however it may be expressed. Who can question that a man who should in a passion have slain a fellow-creature, say his own brother, but this in time of war or otherwise, so as not to render himself amenable to law, might be right in inflicting on himself a life-long penance, possibly even of the severest nature? There would be nothing un-Anglican,—in a right sense, we may even say, nothing un-Protestant, in this. If such a penitent fancied indeed that his penance were “a make-up” for his sins, he would destroy all its possible virtue as a means of realizing his grief, and all its beauty; nay, he would convert it into something essentially low and base, something destructive of his own soul. The bare idea is Romish, in the worst sense; consequently, anti-Christian. When Carlton, then, is made to reject all suffering for sin, *because* human suffering cannot be *meritorious*, he altogether misrepresents our Church. Were this her doctrine, she would indeed have lost hold of the very essence of Christian sorrow. Repentance, it is true, *true* repentance suffices for pardon, and that alone; penance cannot stand in lieu of it: so regarded, it is accursed; but penance is a fruit of repentance, and as such is blessed.

This same Anglican, Carlton, denies explicitly (p. 195) that Christian theology and Christian polity came from heaven, like the Jewish. There is an ambiguity, as usual, about the terms employed; but the inference to be drawn from the passage is, that the Anglican Church never receives doctrines as positively true, but only as problematically so. We have already dealt with this calumny. It is obvious, that Christian theology and polity, being established by our Lord and his Apostles, and confirmed by Scripture, did come from heaven; at least as far as all essentials are concerned; but, as a law of liberty has taken the place of the Jewish letter, there is undeniably more latitude in the Christian covenant as to minor details of doctrine and practice. There is a moral certainty, not an external absolutism, in the Church’s mani-

festation of Christianity. "We walk by faith, not by sight;" are on earth, not in heaven. Once more, Carlton is made to admit, that you cannot take the Articles "on faith," acting on your moral certainty of the Church's orthodoxy, without binding yourself to her infallibility. (p. 198.) Is it needful to controvert this folly, which is yet adroitly made to appear the Anglican theory? The old calumnies respecting the Articles are renewed in the speeches of Charles Reding, (p. 199,) and virtually yielded to by Carlton. They are said to receive the Lutheran doctrine of justification, which is elsewhere declared to be monstrous, as implying that faith justifies without love; which "the Prayer Book opposes in every one of its offices!" This passage alone would seem to betray the authorship of Newman, who always thus confounds justification and sanctification; nay, explicitly declares, that the one *is* the other. We shall expose this error more fully when we come to the attack on the Evangelicals. Again, Reding says, the Articles refer to the Homilies, yet do not tally with them on all points: "The Articles about Ordination are in their spirit contrary to the Ordination Service." We deny it utterly: but why fight with shadows? Again, "One Article on the Sacraments speaks the doctrine of Melancthon, another that of Calvin." Both, we reply, speak the doctrine of Scripture, and of Catholic tradition. Once more, "One Article speaks of the Church's authority in controversies of faith, yet another makes Scripture the ultimate appeal." We answer, there is no contradiction here; the ultimate appeal for each *individual* must be to his conscience, which must be guided by the authority of the Church; yet not despotically so. Authority need not be absolute to be real, or every constitutional monarchy is a delusion. Again, it is suggested as self-evident, by an Anglican, (p. 201,) that every messenger from Heaven in any sense must be infallible, or is no messenger at all. This is simply begging the question quietly, and, as it were, unobtrusively; which is frequently done throughout this book. Again, we are informed, through Charles Reding, that the Articles no where define what justification *is*; although the eleventh Article expressly states, that it *is* "*being accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith.*" On page 243, we may remark a passage suggestive of what is elsewhere hinted, that earnest Anglicans are extremely apt to be dolts. The author of this book is well aware that a little dry sarcasm goes much further than sound argument with many, perhaps most men. On page 261, it is incidentally implied that Anglicans cannot know *what* Christianity is. Another staunch Anglican is introduced in the person of a Mr.

Campbell, a clergyman, who is made to affirm with the utmost coolness, (p. 269,) that the Calendar and Rubrics are in no sense binding on the churchman; not even morally so, where higher laws do not supervene; but may be treated with contempt. This champion of the English Church, who is represented as quite a model, takes occasion to condemn all fasting as quite out of date. A little further on, he is made to affirm, that the Church *shall* absolutely fail, and "the gates of hell prevail against her." Page 281, even Bateman, the bore, is made use of, for the purpose of conceding, "as an Anglican," that an educated Romanist may worship the Virgin, because he will not yield divine worship to her; though the author of "Loss and Gain" must well know that the standard authors of the Church of England reject all creature-worship as idolatrous, and refuse to admit the distinctions of *latria*, *dulia*, and *hyper-dulia*. And here we terminate this list of concessions, confessions, or heretical statements, placed in the mouths of men represented as more or less worthy champions of the English Church.

Have we now shown, or not shown, that vile calumnies on the English Church are suggested in this book in any underhand way; that is, either by implication, and as it were accidentally in the light speeches of flippant people, or by extraordinary concessions, confessions, and statements placed in the mouths of presumed sound and earnest Anglicans? We proceed. We have said that the author of "Loss and Gain" has further sinned in provoking irreverence, and in denying those excellences to the Church of England which he must know her to possess. We hope that our readers will not find these unavoidable details unprofitable; we have to cover a vast space of controverted matter within, say, from some thirty to forty pages. The main object of this mischievous book appears to be to unsettle the minds of Anglicans on almost all subjects; and having once undertaken to attempt the supply of an antidote, we should not omit any points of consequence. To resume then. On the score of irreverence, it may fairly be said, that the whole work breathes its spirit in an eminent degree. The most sacred subjects are treated of as a jest, or at least jestingly; but what we especially refer to under this head, is the evident wish on the author's part to promote the most besetting foible of Englishmen and English society in the nineteenth century; the tendency to look at the worst or most earthly side of all things, and employ a tone of ridicule in treating of all dignities, ceremonies, and institutions. Men constantly do this among us, who love and honour what they talk most lightly of: it is the fashion to affect a silly superiority to all the forms and shows of government and order, whether in the capital or the

university. Those who most respect and value the Peerage will talk habitually of them as "old fellows," or in some other exquisitely humorous phrase. It seems to be held next to impossible to speak seriously on any subject, attributing that importance to things which they in reality possess, without being vulgarly or commonly considered "a snob." The expression of earnest feeling or the confession of principle is unworthy of an Oxford man. Now there is no doubt a noble instinct at the root of this fear or shame; for nothing is so odious as false enthusiasm; and as people cannot be perpetually enthusiastic, or ready to sympathize with those who are so, it is better to speak moderately and temperately, as a general rule. But this virtue may be carried to excess, and then becomes a vice; and a vice it is amongst us. Humour and even ridicule are well in their due stations; for there is a time for all things: but it is eminently undesirable to encourage that tone of mind, which speaks evil of dignities, and looks at the ridiculous side of all things; and such a side can almost always be discovered, because humanity is imperfect, and the contrast of the real with the ideal may ever give occasion for a sneer. Thus, for instance, it need scarcely be said, that there is a natural tendency amongst young men at an university to ridicule their heads and teachers, the representatives of order and government, and to look with a satirical eye on all university ceremonies, &c. This is encouraged and developed by the author of "*Loss and Gain*," to the utmost extent of his power; and as Oxford is closely connected with Anglicanism, he thus strikes at the latter through the former. Thus we find him placing the procession of heads at St. Mary's in a most ludicrous point of view, (p. 8,) and representing Charles as somewhat mawkish for the natural desire on his part to appreciate its ideal, as a manifestation of dignity and authority. A yet more offensive instance of the same general endeavour will be discovered on page 66, where Vincent, a junior tutor, a sincere Anglican and a good man, is thus discoursed of: "He preached good sermons, read prayers *with unction*, and in his conversation sometimes had even a touch of evangelical spirituality. The young men even declared they could tell *how much port he had taken in common-room by the devoutness of his responses in evening chapel*; and it was on record that once, *during the confession*, he had, *in the heat of his contrition*, shoved over the huge velvet cushion in which his arms were imbedded upon the heads of the gentlemen commoners who sat under him." A fit subject for humour truly is this odious suggestion! Who sees not that Oxford men are here taught to regard the *unction* of their tutors' prayers with distrust and ridicule, if not contempt? Who sees not that the effect of such a

suggestion might also be to restrain future symptoms of what is so devoutly entitled *unction*? Nay, remark even the slight, and as it were the accidental, references to the huge velvet cushion, and the gentlemen commoners sitting beneath. This is pious jesting; likely, certainly, to promote a spirit of reverence and devotion. On page 90, we have all manner of by-gone stories respecting the misdoings of heads in “three-bottle days,” raked from the dust again, to effect the same object,—the suggestion of contempt for the university. On page 209, the Vice-Principal of a college is introduced, whose speeches and proceedings, given as things of course, tend to make the heads appear alike odious, ignorant, and ridiculous. On page 113, we are most flippantly informed, that it was but a “toss-up that Anglicans at this day are not Calvinists, or Presbyterians, or Lutherans, equally well as Episcopalians;” as if Episcopacy had for a moment been a matter of question among our greatest reformers, a Cranmer, a Ridley, a Latimer, or with the sovereigns who, by divine right, swayed this realm; because some foreign reformers were consulted as to the wording of articles respecting predestination and justification by faith.

But we must refrain from further citations, for simple want of space, merely referring to this author’s adroit ridicule of Anglican interpretations of prophecy, and of the by no means unweighty theory, that the Church of Jerusalem, not the Church of Rome, is destined to be the future centre of Catholic unity. And we pass the more willingly to our next division, the affectation of denying such excellences to the Church of England as this author must inwardly recognize, because it is so nearly connected with that just treated of. We must be brief also in our remarks on this branch of calumnies, and content ourselves with a few instances. We find our author then very cleverly suggesting that Anglican fasts are a farce, on page 72, where Vincent, a good Anglican, is made to deliver a grossly absurd and even ludicrous speech connected with this subject. We shall not quote it. It is clenched, however, by the subsequent declaration, already referred to, of Campbell, a positively model Anglican, that fasting is quite out of fashion, and can find no place in the Church of England. Now does not the author of this book well know, that fasting does find a place? that many thousands of Anglicans do fast regularly, after some fashion, on the vigils and days of abstinence appointed by the Church? Our Church has laid down no explicit rule as to the due *method* of fasting; and this is therefore left, as it appears to us most expediently, to the good sense and good feeling of individuals. But to suggest that there is no real fasting in the Church

of England, is to suggest a notorious untruth; to assert or imply that it can have no natural place in the Anglican system is grossly unjust; nay, monstrous. The words of our blessed Lord, "And then shall they fast in those days," must be surely as applicable to the Church of England, as to all other Churches. At page 75, we find an even more mischievous suggestion; a species of underhand sneer at the greatest Anglican divines, who are praised by a superficial man after a fashion equivalent to the weightiest censure. "'Our great divines,' and he stood upright, 'were models; there were giants on the earth in those days, as King George the Third had once said of them to Dr. Johnson. They had that depth, and power, and gravity, and fulness, and erudition; and they were so racy, always racy, and what might be called English. They had that richness too, such a mine of thought, *such a world of opinion*, such activity of mind, such inexhaustible resource, *such diversity too*. Then they were so eloquent; the majestic Hooker, the imaginative Taylor, the brilliant Hall, the learning of Barrow, the strong sense of South, the keen logic of Chillingworth, good honest old Burnet, &c. &c.'" It is difficult to castigate, some would say unjust, to censure this; yet is not the whole passage studied ridicule? Is not its undoubted tendency to make *young* men especially, neglect the very authors thus praised? Is it not a kind of covert attempt at a denial of those beauties and excellences which the author of "Loss and Gain" well knows, and dares not explicitly deny? Further, it is suggested that Anglicans think little of the Holy Communion; not only in a passage adverted to, in which a good Anglican enumerates the Church's services, omitting the greatest, but also, by inference, in a passage, where even a commemorative sacrifice in the English Communion, corresponding in an orthodox sense to the Roman Mass, is "ignoré," or treated as having no existence, as well as in Sheffield's quiet declaration that "the Sacrament" comes next in order after preaching. Again, what a gross injustice as to a matter of fact is knowingly wrought us, on page 266, where we learn that the soundest Anglicans may treat the Calendar and Rubrics with contempt, and habitually do so. Finally, for though we might cite much more of the same kind, we have proved the truth of our charge sufficiently, it is contended on pages 292 and 381, after various fashions, that there is no beauty in our English Church Services. We shall return to this matter, and will only ask here, whether the author of "Loss and Gain" can really have not felt the beauty of our services? If he have not, we leave our readers to decide what his habitual state of grace must be.

We have now shown that the three main charges brought by

us against this book, were individually and collectively well founded. Before we proceed to view the main bearing of the entire work, we must still direct our attention to some calumnious and erroneous suggestions of various orders, which do not come under either of the categories already treated of. Thus, a chapter making a violent attack on the so-called Evangelicals should be noted, both for its unfairness, and the ignorance of sound theology manifested in it. Therein, imaginary average Evangelicals are made to declare that there "can be nothing holy in Baptism," that sin is permitted to the elect, that theology "should be altogether swept away," &c. The simple truth is, that this author, as already suggested, confuses justification and sanctification, despite the great distinctions, that the first is wrought for us, the second, in us; the first, for the merits of Christ only, by faith; the second, through the medium of faith in action, or good works; the first, perfectly; the second, always imperfectly in this life. When Luther asserts that faith justifies without love, he can and does only mean, that faith lays the foundation of the Christian life, is the medium of receiving Christ's merits, *as faith*, and not *as love*; though in a certain sense, true faith must include love. Still love is built upon *it*; love sanctifies, love does not *per se* justify, which faith does, according to the explicit declaration of St. Paul, and of the English Church. We see then, that whilst we are justified through Christ by faith only, we are sanctified, though never wholly sanctified, by the *works of faith*; while we may be said to be *saved*, in various senses, through grace, through faith, nay, even through works, or such holiness as shall be accepted *in Christ*; but meritoriously, through Christ alone! This is the explicit doctrine of the Church, which, for the avoiding of future cavils, it might perhaps be as well to add, in equivalent phraseology, to one of the Articles. Evangelicals, we cannot but admit, dwell too prominently on justification; other churchmen may make sanctification a too exclusive object of teaching; but all classes of English churchmen are obviously agreed, as to essentials, if they will only understand one another in charity, and are all diametrically opposed to the Romish and heretical tenet of human merit; betwixt which and our Church's doctrine, a wide gulf may indeed be said to interpose. We are afraid that, despite the explicitness of this statement, we shall not have conveyed our meaning to the author of "Loss and Gain," who makes Charles Reding spontaneously arrive at the conclusion, that faith "may be the reward of previous obedience!" However, even here, a half-truth is indicated; for the faith which first justifies by God's grace, and receives the blessing of baptism, may undoubtedly be strength-

ened and confirmed, though it cannot be created, by the obedience *which springs from faith*. Again, "Evangelicals," if we are to use this expression, do unfortunately fail to appreciate the nature of baptism, and that in this respect; they do not question that it *may* convey regeneration, but they deny that it always *must*. In the case of adult baptism, they are of course correct; there faith, justifying faith, must be present in the heart of the baptized person as a condition; but they do not see, that in the case of infant baptism the passive receptivity of the child is graciously counted for active faith by God. And yet, without this, would not infant baptism be a snare and a delusion? Nay, if we make it dependent on the prayers of the godfathers and godmothers, or on the will and *intention* of the priest, do we not run into that terrible error of Romanism, which, as the author of "Loss and Gain" remarks, almost constitutes a new religion; the doctrine of intention? Still, "Evangelicals" *do* admit, that grace may be, and constantly is, conveyed in baptism: they never could or would ask, "What is there, *can there be* spiritual, holy, or heavenly in baptism?" Nor could they declare, "an Antinomian holds that he may break the law; a spiritual believer only holds, that he is not bound to keep it:" though there is a sense in which there would be no law for the perfect Christian, if such Christian could be found.

But what shall be thought of his truthfulness, who in cold blood brings such sweeping allegations against a body of men that have been for many years his brethren, and many, very many of whom, surely, to his knowledge, "love the Lord Jesus" in all sincerity? We leave this painful subject. A few more suggestions of evil must be hurriedly adverted to. It is stated at page 59, that the Anglican *must* believe, that he who prays to saints is an actor in a sham, mistaking words for things, that is, necessarily effecting nothing, if he further believes that the saints do not hear. The inference is,—inasmuch as the heart's devotion of those who *thus* pray is undoubted, nay, as it cannot easily be questioned that their prayers have sometimes been heard,—that Anglicanism, which denounces the whole matter as "a sham," cannot be Catholic. But this is not so. Saints, indeed, cannot hear; for they are in Paradise, removed from the turmoil of this noisy world, at rest in Jesus, yet conscious of the existence of suffering to the Church militant on earth, and uniting with it in the petition that the kingdom of the saints may be perfected: they are not omnipresent to see, nor omniscient to read the heart, nor gifted with that Divine boundlessness which can at once distinguish and appreciate myriads of separate petitions, at once uplifted: and not only can they not hear, but prayer to them,

direct invocation of them, is expressly forbidden as idolatry ; even to our guardian angels who perchance might hear us, we dare not bow the knee. Nevertheless, the prayer of humble and loving *ignorance* to the creature may be heard by the Creator ; and, by *ignorance*, we here understand the *conscientious* ignorance of *love* : such prayers may be heard, and may be answered, no doubt often have been so, by God, and therefore need not be regarded as “an absolute sham.”

“ Martyrs and saints do *these* adore ;
 And angels worship *they* :
 Yet reigns God’s love their spirits o’er,
 And thus to God they pray.
 He hears alone, He deigns to hear,
 Whilst they insult his throne ;
 And claim from others’ love, in fear,
 What flows but from His Own.”

We resume. Page 101, it is suggested that impulse should be blindly followed when leading in the direction of Rome. He who consults reason and authority is compared to St. Thomas. Page 107, the need of an infallible earthly judge is assumed to be naturally felt by all. Page 177, we find obligatory celibacy adroitly advocated, on the ground that there must be great danger of sin in marriage, if it be not absolutely inevitable ; because an Old Testament saint said, “ In sin hath my mother conceived me ;” as if all things had not been hallowed in and through Christ, marriage included ; and as if there were not the same danger of sin in the employment of every human faculty, in eating, drinking, seeing, hearing, thinking, &c. Page 191, we are told that Unitarians hold a Trinity, because they believe the Son to be a prophet, and the Spirit an essence ; whence it is implied that Anglican Trinitarians may believe about as much. Page 192, it is hinted that the doctrine of Apostolic succession was lost when the Oxford school arose ; as if *that* could be lost, however imperfectly realized, which was stamped on every formulary of the Church, and solemnly recognized and renewed at every ordination. Page 202, it is suggested that the Romish doctrine of Indulgences is not understood ; as if all did not know that it is a release of so many days or years from purgatorial suffering, conveyed through the merits of the saints, in reward for certain acts or prayers ; the further presumption being, that those who die in external homage to the Church must escape hell. Page 278, we find it suggested that faith ought to be opposed to reason ; so that the manifest corruptions of Rome become rather an attraction than otherwise to the believer. Page 331, excusing

Romanists from the accusation of vulgarity, it is hinted that the charges of our bishops may be placed on a par with Roman Catholic public proceedings; such as the articles of the "Tablet," we presume, and the fulminations of a Higgins and a Cantwell. Page 343, it is further laid down, that Englishmen have *no faith*; a charge, certainly, somewhat inconsistent with facts, when the faith of the educated portion of her population is contrasted with that of the corresponding class in any Roman Catholic country. Page 349, it is asserted, that there should be a standing order of Apostles *above* bishops, represented by the Pope; *because* St. Paul appears to have acted as the Metropolitan of Timothy. No doubt, a sound and weighty argument! We may further advert to the bold assertions and confessions, that Romanists do worship images, "as having moved their eyes, or bowed their heads," &c. (p. 23); that the dogma of Intention involves "a new religion;" that Penance is "a make-up" for sin; and that every individual priest is the voice of the Church; together with the commendation of Passionists, for scourging themselves for the benefit of souls in purgatory (p. 377).

And now we are at last able to do what the reader may think should have been done at an earlier period. We can proceed to inquire, what may be regarded as the special bearings of the work, beyond the general design to injure the English Church, and advance the system of Romanism. Charles Reding, then, the hero, is represented as studiously avoiding controversy and controversial works, with the steadfast resolve to serve his own Church, but as being drawn on against his will, and half unconsciously, to hold the various tenets of Romanism, or rather of Popery; for it is the Infallibility of the Romish Church, as guaranteed by papal absolution, its presumed possession of absolute authority and of all truth, which appears to operate as the main attraction upon this youth's mind. We are told, indeed, somewhat mystically, though effectively, that, as one of the Romish elect, he could not escape his destiny; that "even before that blessed hour" (when he was to become a Romanist), "as an opening flower scatters sweets, so the strange unknown odour, pleasing to some, odious to others, went abroad from him upon the winds, and made them marvel what could be near them, and made them look curiously and anxiously at him, while he was unconscious of his own condition" (p. 185). But, leaving out of the question this odour of future Romish sanctity, this presumed spiritual affinity with modern Romanism, in all its ways and works, the following appear to have been the three main causes of "Charles Reding's" defections to Rome; and they are interesting, because we have reason to believe that the imaginary

Charles Reding is in these respects the type of many a real pervert from our Anglican communion. First, then, the craving for an absolutely definite dogmatic system; secondly, the desire for an Infallible Authority to enforce that system; thirdly, a tendency to false Asceticism, or rather, to speak plainly, to Gnosticism. These things, it appears, present the "great difficulties," the non-solution of which leads men from Oxford to Rome. It is not here, towards the end of a long article, that we can hope to dispose satisfactorily of such questions: much, also, has already been said in the course of these remarks, which bears upon all three. Nevertheless, though some little recapitulation may be unavoidable, and the satisfactory attainment of the end sought for is impossible, the subject is too important to be abandoned without a cursory examination, such as may enable us to arrive at some result.

First, then, for the first difficulty, the craving for a definite dogmatic system; we are unable to see that this is not presented to us in all essentials by the Anglican Church. In what respect is its system not definite? It would be difficult, after all, to name a doctrine on which a decisive opinion affirmative or negative might not be drawn from her Formularies and Articles. It is not true that she propounds doctrines as problematical; she always does give them as absolute and undoubted truths. What are the Creeds, what are even the Articles, if not distinct dogmatic statements? But shall we be told that her faith is not self-consistent? Wherein, we demand, is it otherwise? The Trinity, the Incarnation, Visibility of the Church, Apostolic Succession, Salvation through Christ alone, Justification by faith manifested in works, Free-Will, Predestination, Sacramental Grace—where is the contradiction here? We see none. But let us go further. This first difficulty being found on inquiry vague and meaningless, the second presents itself—the want of assumed Infallibility. Without this, we are told truth is no longer truth, but only probability. But here there is a confusion both of terms and ideas. Truth is infallible, and is held as such. It is only not dependent on the Church, but the Church on it. But in reality these complainers would know truth as truth, without the slightest effort, without the least responsibility. Christianity must be written for them in the stars, or they cannot believe it. They will not "walk by faith." And yet, as we before remarked, this is manifestly an era of probation. Does our trial only consist in the recognition or non-recognition of Papal Infallibility? This we presume is the view taken by Mr. Newman and his followers. Conceivable it is, indeed, that the seeming divisions of the English Church, combined with the influence of external infidelity, should frighten

a simpleton, like poor "Charles Reding," to take refuge in the presumed certainty of Rome ; but it is a melancholy symptom indeed of deeply-rooted faithlessness, of the loss of all hold on objective truth, when men like a Newman can put their heads into the Roman noose, and cast their all upon the tenet of Romish Absolutism.

The same craving for material possession in lieu of faith, which can scarcely be too severely stigmatized, is shown in the demand for Visible Union in the Church. It is apparently forgotten, that those who adopt the Romish theory of Unity (as expounded in this very "Loss and Gain"), are simply bound to exclude the Greek and Anglican Churches, all, in fine, but those of "the Roman Obedience," from the Church Catholic. How much more reasonable, charitable, and catholic, to conclude, that the Visible Church is one Kingdom under Christ ; though with reference to its viceroalties and stewardships, it may *here* assume the aspect of Absolutism, and *there* of Constitutional Monarchy. And here we may add, that we have omitted to notice Sheffield's flippant logic (p. 46), tending to prove, that unless the Wesleyans and the Church of England are One, the English and other Churches cannot be, because "unity is oneness of government." We answer, it is oneness of government, of faith, of practice, but only in essentials ! What are essentials ? In government, the Papists say Popery, and we Episcopacy. If they are right, their Churches are alone Catholic ; if we, the Greek, Anglican, Swedish, and American, are so also. "*Utrum horum mavis accipe.*" We have no space to notice the very pointless string of questions, on the same theme, propounded by a certain Willis (p. 259). But, we resume, as the Anglican Church's system is definite, so is its authority also : neither is absolute, any more than an external system of morality, or the right of parents to command children. The application of no earthly rule should be absolute ; there is not a human perception of right which would not become wrong, if pushed to an excess. It might be convenient to the slothful, were no ground afforded for the exercise of conscience or of reason ; but God has willed rather to allow of the possibility of Evil through the medium of Liberty, than to create a world in which Knowledge and Bliss should be perfect and universal. It is the primary law of the universe of which these men complain, who would here materially possess the Absolute.

And now for the third "great difficulty" of Anglicanism : its discouragement of "counsels of perfection," or the ascetic life. Very briefly shall we here treat of this important subject. It is suggested by the author of "Loss and Gain," in the fourth and

fifth chapters of Part II., very cleverly suggested, and yet without a thorough appreciation of the bearings of the argument, from apparent unspirituality of heart and mind. We may remark, incidentally, that the Romish view in connexion with this subject is far more completely and more feelingly brought out in "*Geraldine*,"—a work which altogether displays more power than "*Loss or Gain*," but in the form of three cumbrous volumes; though it is also written in an uncatholic tone, which would scarcely recommend it to the sympathies of Anglicans whom it might otherwise injure, being generally flippant and irreverential. To return to the subject of asceticism; we have already suggested in how far we consider penitential works and labours to be expedient, in special cases, regarded as fruits of repentance, not in any sense as a "make-up" for it. But all this does not touch the main question here involved, whether in itself the use of this world is not of evil; whether the most innocent enjoyment of God's gifts and graces is not, at the best, a secondary inferior thing; whether absolute abstinence, as far as it is at all consistent with the condition of humanity, be not the only road to "perfection;" whether, in fine, the course pursued by the last of the Law's prophets, John the Baptist, who was less than the least in the kingdom of heaven, be not more holy (the inquiry is indeed impious) than that of the Incarnate Deity, our Blessed Lord and Saviour, Who came "eating and drinking with publicans and sinners?" The world and the flesh are in a certain sense accursed; but is there not another sense, in which they and their all are hallowed in Christ? This will surely not be questioned. What follows? That the highest examples of holiness may be found in the walks of every-day life. The Christian father and husband is not to be identified with the best of Jewish patriarchs, as is attempted in "*Loss and Gain*." "Be ye pure, as your Father which is in heaven!" "Be ye perfect!" were precepts addressed to married and unmarried; to those who used the world and the flesh. That state therefore which is consistent with the highest purity, the most absolute perfection attainable by man, cannot be inferior to any other earthly state. Celibacy cannot go before marriage, but both in their due places may consist together. True it is, that a man may devote himself to lifelong celibacy "for the kingdom of heaven's sake," not by a vow, but a holy resolution; if he is morally persuaded that his call is to advance his Master's service after such fashion; and this he may do in the Church of England, labouring in extensive parishes in manufacturing cities, or going forth as a missionary to savage lands, where a wife might possibly be a hindrance and a burthen, or where death might be the inevitable result of a few years'

exertions. But no one merely external state is higher than another state. All depends upon the motive which impels us, and the spirit in which our task is executed.

The craving for the ascetic life, for something higher, greater, than the use of God's gifts, operates thus : men learn to cherish the profoundest admiration for Rome's ascetic saints ; aspiring to follow their example, they yearn for perfect fellowship with them, for the external recognition of their *merits* in making such a choice ; and thus they depart ! This virtual condemnation of the rightful use of the world and the flesh is, we affirm, Gnostic, and so of Satanic origin ; though we question not that thousands and tens of thousands of good and holy men have yielded credence to this seductive theory,—seductive, that is, to those who aim at a high degree of holiness,—and have yet treasured saving love for the Lord of Life and Glory. Here, as in the two former instances, the material is taken for the spiritual, the external for the real. It is strongly stated by the author of "*Loss and Gain*," that the body, being corruptible, should be treated as "a body of death ;" rather as a body of life in death. That flesh which was shared by our blessed Lord in his humanity, cannot be all unholy now. In fine, body, soul, and spirit are all Christ's alike, and must be equally devoted to his service. We will say no more at present on this head. Rightful asceticism, as it may certainly exist in the Visible Church, selecting either an active or contemplative life, and assuming no supremacy or superiority, may find its due station unquestioned, nay, regarded with love and reverence, in the English Church. It will not be canonized or idolized, but simply received as a special development of the love of God. Abstinence from the enjoyment of God's gifts may thus have its advantages ; but surely as noble, and as pleasing to God, is their natural use. Yet no Anglicans need desert their mother Church from the desire to lead a severe and sternly-sober life. If their hearts are true, they will find a due sphere for exertion within her.

Finally, we have now examined the main bearings of the work under our consideration, which we recognize as important, not in itself, but as expressive of the general motives to the late "*perversions*." Want of true faith and doctrinal error appear to have been both instrumental agents in this fall ; both urging the need of external infallibility, and of what we have not unduly called the material possession of the absolute. We have striven to demonstrate the sinfulness of these desires ; we have further striven to supply a plain and simple exposition of the Anglican theory or belief as to the unity of the Church, the true means of salvation, and the moral infallibility of the Church's Creed. Further, we

have castigated, and surely not too severely, the author of "*Loss and Gain*," for his many grievous calumnies expressed or implied against our Church and her members, his irreverence of tone and spirit, and his disposition to ridicule those excellences which he dared not openly deny.

We have said also in the course of this article, that he represents the Anglican Services as cold and heartless. We have reserved a few words on this subject for the last. The Roman Services then, it is true, have much to attract and dazzle; they are in so far popular, as they supply all attractions to the senses, and make little or no demand on the intellect of the worshipper. At moments, indeed, in the course of the service, the congregation is united in one feeling of awe, of sorrow, or of joy; but nothing approaching to catholic communion of prayer and praise, as understood by us, may be said to be attempted. There are, no doubt, occasional liturgies in which the people join in the cry of "Pray for us!" at stated intervals: but enter a Romish church, as we have done abroad, during high mass, will you see communion of prayer? No; individuality is the rule. Some use one book of prayers, some another; some are repeating so many Pater Nosters, others so many Ave Marias. And all this while the office is proceeding at the altar. In this country, we believe, from rivalry with the Anglican Church, liturgies are more frequently used than elsewhere, the mass-book is more in request for the laity, and a greater effort is made to attain our unity of prayer. Nevertheless, the system remains one of comparative isolation. We question not the imperfection with which the Church of England's Services are carried out; too often the voices of the people are not heard; too often the poor content themselves with mere assent, and will not use the spiritual and intellectual exertion requisite for catholic communion; nor can we now pause to canvass the means of redressing these great, these fearful evils. But to those who have only once realized the beauty of our Anglican Services,—who have once felt the spiritual glow derived from communion, not only with those around us, but with tens and hundreds of thousands of worshippers at the same hour and in the same accents, must it not be cause for wonder indeed, and grief, and pity, that a fallen Anglican should speak of our Liturgy as something in which "the people are nothing," "a hard form of prayer from beginning to end, painful and hopeless to follow?" And the blessed Eucharist! even for this no word of recognition, no hallowing blissful memory of that solemn hour when first he knelt before the altar, nor of the renewed engagement of his service when the Lord of life and light deigned to descend and visit him. O could we indeed conceive ourselves as

seduced from the fold of our spiritual Mother, as a wanderer to Papal Rome, even there and then could we, without love, and awe, and endless gratitude, remember the mighty blessings thus bestowed on us, for which no speech has language, which thought cannot grasp, which love cannot realize ! And he who has received all this for many years, who has expressed the purest delight in these spiritual treasures, who has inspired others to seek them where they could indeed be found, leaves the Church of his baptism, of his first communion, of his heart's love, and remembering her from afar, he uplifts his voice,—to wail for her ? no ; but to upbraid and to deride. What shall we think of this ? What conclusion does Christian charity bid us draw ? Surely, that he who can thus act is “given up to delusion,” so that he is no more his own master ; that he has, though unconsciously, sold himself to the service of evil ; and that we can only pray for him in fearful doubt and tribulation. Let us look to that extraordinary passage of the book before us, in which it is said of the priest in the Roman Mass, in the presumed Material Sacrifice, that he should *hasten* to his goal : “They are awful words of sacrifice : as when it was said in the beginning, *What thou doest, do quickly.*” Can we fail to remember, and with horror, that this was said to Judas ? What power prompted this unhappy man to use such words as a warning and a sign ?

But what will be the end of these things ? For the clouds are gathering fast around us. Insubordination and despotism, infidelity and superstition, assail the Christian world. Surely this is “the beginning of the end.” And it hath been said, “The sun shall be darkened, and the moon shall not give her light.” Shall the Sun of Righteousness be overclouded ? Shall the Church awhile cease to beam ? Let us fast, and weep, and pray ; but let us also act and hope, for “the gates of hell shall *not* prevail.” And when all things are at worst, when evil rejoices, and the Church seems humanly lost, then may we look for the spiritual fulfilment of those words of comfort and of grace, “Surely *I* come quickly.” “Amen. Even so come, Lord Jesus !”

- ART. V.—1. *A Charge to the Clergy of the Diocese of Exeter.* By HENRY, Lord Bishop of Exeter, 1842. London: Murray.
2. *A Charge to the Clergy of the Diocese of Lincoln.* By JOHN, Lord Bishop of Lincoln, 1846. London: Rivingtons.
3. *Church Courts and Church Discipline.* By R. J. WILBERFORCE, Archdeacon of the East Riding, and Canon of York. 1843. London: Murray.
4. *Religious Liberty and the Church in Chains.* By JAMES BRADBY SWEET, M.A., Perpetual Curate of Woodville, Leicestershire. 1847. London: Cleaver.
5. *The Restoration of Corrective Discipline. A Circular.* By J. B. SWEET. 1848.
6. *Rules of the "Church Union" Society.* See the English Churchman of August 24 and 31, 1848.

It has been a matter of very painful remark for years past, that whilst the greatest zeal was manifested to restore our ancient Sanctuaries to somewhat of their original splendour and purity, and to secure in the newly-erected Churches a style of architecture hallowed by association, and harmonizing with their high purpose; whilst, moreover, the Conscience of our priesthood was wonderfully awakened to a sense of its obligations to Ritual conformity, and louder claims were being made for the supremacy of that tribunal, as well by the opponents as by the advocates of Rubrical observances, than had been heard within our pale since the controversy of a doubtful allegiance,—no sufficient jealousy seemed to be felt for the due qualification of the Worshipers; and no proportionate anxiety was expressed to vindicate the Services themselves, to which Rubrics at best are simply ministerial, from profanation and contempt. We are far from desiring to depreciate the value of any Christian art, much less of one so eminently beneficial as Church architecture; nor shall we be suspected of under-rating any efforts, whether successful or not, to stay the tide of puritan self-will, and to re-assert for unity the bounden duty of uniformity; although we are not so wedded to our own convictions, as to be blind to the existence of the many valuable qualities which lay at the bottom of that unhappy bitterness, and even rancour of opposition, with which in some quarters the architectural, and in most quarters the Ritual, revival has been greeted.

But, with the Scriptures and the Church's formularies in view, it was impossible to shut our eyes to the fact, that all this fierce

contest with established usage was concerned only with the externals of religion; and that a far worse foe to purity of faith and morals would remain behind, after every mark of *church-wardenism* had been erased from the fabric, and every trace of latitudinarian laxity had ceased from the mode of ministering, unless the same spirit which was jealous for the house of God, should be jealous likewise for the *holiness* which *becometh that house for ever*. We could not but suspect the soundness of that Conscience, which would risk the Church's peace to promote, or to oppose, the use of the prayer for the Church militant, whilst it groaned under no burthen from the legal degradation of Christianity, felt no self-accusing goads from acquiescence in the abeyance of Discipline, and sought no relief at the hands of others, nor attempted to free itself¹, from a system of forced profanation, to which history affords few parallels.

There were, however, some noble exceptions to this general rule. Amidst the wide-spread clamour directed against that portion of Discipline which regulates the externals of time, place, manner, and dress, solemn testimony and energetic appeals were heard at intervals, demanding consideration for the Corrective part of the subject; and pleading urgently, in God's name, for a revival of scriptural sanctions, to promote internal conformity of life and doctrine. Witness the following admirable passages in the Charge of the Lord Bishop of Exeter, in the year 1842:—

“Glad as we should all be to see civil consequences of Church discipline over the laity removed, yet the right and duty of spiritual discipline we may not, we dare not, surrender. To do so willingly, would be to betray the Church; to force us to do so, would be an act of direct persecution.”

“That it (spiritual discipline) is absolutely necessary to the well-being of a Church, I need not say. Our Church declares ‘the right use of ecclesiastical discipline’ to be one of the ‘three notes or marks’ (pure doctrine and the sacraments administered according to Christ's holy institution, are the other two) ‘whereby the true Church is known.’”

And once more :

“If excommunication, rescued from all degrading application of it, but excluding absolutely from the benefit of all the offices of the Church,—if excommunication, the greatest judgment upon earth (these are the words of Lord Bacon), be restored to the true dignity and use

¹ The exceptions, of clergy preferring the risk of suspension before the certainty of profanation, are not more than enough to establish the rule: their number, however, in cases of suicide and notorious unrepented profligacy or infidelity, is gradually increasing; and must eventually call attention to the cause of so irregular and painful a proceeding.

thereof, the Church will be indeed restored to as much of its ancient vigour as may be necessary. We might then be more than content to see the disuse of open penance, and other details of discipline of the primitive times. *But nothing can be truly said to justify our acquiescence in the continued abandonment of all discipline whatsoever.*"—pp. 75—77.

The Bishop of Exeter certainly stands clear of the blame which is due to those who assign to an orderly ministration a higher value, than to a pure communion.

Similar in purpose was the *Church Courts and Church Discipline* of Archdeacon R. J. Wilberforce, published the year following, as an exposure, not only of the defects of the abortive Ecclesiastical Courts' Bill, then under discussion in Parliament, but also of the evil influence of a long line of statutes tampering with spiritual prerogatives—at one time, arming episcopal censures with earthly terrors, in order to make them a state engine for the suppression of disloyalty; at another, as unscrupulously limiting their action, and virtually forbidding their use. Well and truly did he point out the bounden obligation laid upon every branch of Christ's Church by the Holy Ghost, to put away the unclean liver, and to reject the heretic; and painfully he exposed our departure from the scriptural rule. And we lament to think what an accumulation of guilt attaches to us, for turning a deaf ear to his evidence, and so coldly receiving his singular labours for the Church's benefit, over and above the Erastianism, and virtual betrayal of trust, the rise, progress, and nature of which were little understood by the clergy generally, until he threw light upon them in a plain and accessible volume.

In 1846, the Lord Bishop of Lincoln followed upon the same track; and thus summed up an inquiry into the reformation of the Church, effected at the commencement of the reign of Elizabeth, under the three heads of doctrine, worship, and discipline:—

"Comparing its state, as then settled, with its present state, we find that the standard of doctrine remains the same; that the offices of Divine worship remain nearly the same, the alterations which have since been made being few and unimportant; and that the discipline, with respect to which the Reformers were not permitted to carry out their own views², is now, as to the lay-members of the Church, wholly inoperative."—p. 32.

² Alluding to the non-acceptance of the *Reformatio Legum Ecclesiasticarum* by the Queen and Parliament, though it had been prepared by a royal commission, directed to a mixed body of divines and lawyers, in the time of Edward VI. At p. 28, his lordship had said, "The national Church is now practically deprived of a power, of which the possession is involved in the notion, and almost essential to the existence, of a society—the power of cutting off from the privileges of membership, offenders against its authority and laws."

His lordship forcibly illustrated the injury done to the cause of spiritual censures³, by their prostitution to worldly purposes under papal jurisdiction; and showed their loss of power over the consciences of men to be no less traceable to that system which “converted the State into a mere executioner of the decrees of the Church,” before the Reformation, than to the precisely contrary more modern abuse which made Church courts mere instruments of civil polity: upon which latter point his judgment perfectly coincided with the opinions of those who had preceded him.

“The very aid which has been invoked to give effect to ecclesiastical censures—the aid of the State—has caused them to fall into disuse. The civil penalties consequent upon a sentence of excommunication, have prevented the ecclesiastical authorities from proceeding against offenders. They shrink from the attempt; not more from an apprehension of the clamour which the infliction of those penalties would create, than from a sense of their unsuitableness to accomplish the true end of spiritual censures—the awakening of the conscience of the transgressor. My conclusion therefore is, that in order to restore to those censures their due authority, we must disconnect them with all civil penalties. The offences against which they are directed are transgressions of the Divine law; and the motive which the Church ought to propose, to deter men from offending, is fear not of the temporal penalties inflicted by human laws, but of the eternal punishment denounced in God’s law against sin. To pronounce an offender excommunicate, and then to call in the civil power, is to confess at once that the Church is not invested by its Divine Founder with any external coercive power, and that it is desirous to obtain that which He never intended to confer upon it.”—pp. 29, 30.

“The appeal to the offender’s conscience would be more effectual if the judgment to come, and all the momentous transactions of the day of account, were brought exclusively before his view, separate from all considerations of human tribunals and temporal punishments.”—p. 31.

The pamphlet whose startling title occupies the fourth place at the head of this article strikes the same chord, and echoes the

³ The true nature and proper limits of ecclesiastical discipline are thus described by Bingham: “The discipline of the Church consisted in a power to deprive men of all the benefits and privileges of baptism, by turning them out of the society and communion of the Church, in which these privileges were only to be enjoyed; such as joining in public prayer, and receiving the Eucharist, and other acts of Divine worship; and sometimes they were wholly forbidden to enter the Church, so much as to hear the Scriptures read, or hear a sermon preached, till they showed some signs of relenting; and every one shunned and avoided them in common conversation, partly to establish the Church’s censures and proceedings against them, and partly to make them ashamed, and partly to secure themselves from the danger of infection or contagion. Thus far the Church went in her censures by her own natural right and power.”—*Antiquities of the Christian Church*, book xvi. c. ii. sect. 2 and 3.

same sound. It contrasts the liberty allowed to other religious bodies, with the restrictions laid upon the Church, especially in respect of Corrective Discipline; and, after a severe exposure of the contradiction between the Church's written laws (which are shown to be strictly scriptural), and the too ordinary practice, and of the manifold evils to religion which result therefrom, it concludes with an earnest appeal for the co-operation both of clergy and laity, to remove so great a scandal.

Of the four writers now mentioned, Archdeacon Wilberforce alone proceeded to discuss the necessity of superseding our present Ecclesiastical Courts⁴ in the cognizance of all purely spiritual matters (leaving to them their testamentary and matrimonial jurisdiction), and of the mode in which their office and the labours which ought to attach to it, may be advantageously discharged by local, unpaid tribunals, much more closely resembling the scriptural exemplars. On this branch of the subject, however, we do not now propose to enter, our object being to add our own testimony to the necessity for an effective restoration of spiritual discipline, and to enlist the learning, piety, and prayers of our readers in its behalf, rather than to offer any scheme for its execution, or prematurely discuss the plan propounded. Faith and hope ought indeed to characterize those who put their hand to the work of recovering freedom for the spiritual power, in so lax an age as the present; when clear and uncompromising convictions of duty, on all questions concerned with divine right, are very rare; and when young men, with awakened consciousness of the inconsistency of many traditional practices, and keener apprehensions of responsibility, being too often deserted by their natural guides, their elders, are apt to be betrayed into an air, or at least exposed to a charge, of lording it over God's heritage; which engenders unmerited suspicion, and endangers the success of any effort calculated to rid religion of its scandals. We observe, therefore, with the liveliest satisfaction, that "the promotion of Corrective Discipline" forms one of the four chief objects of the "Church Union Society" recently instituted at Bristol; a Society which, combining laity and clergy, and already numbering amongst its members many of the most active, experienced, and attached Churchmen in all parts of the country, and aiming at strictly legitimate results, cannot fail, with God's blessing, to forward the cause it advocates. We have heard too with a similar feeling, that Mr. Sweet's circular has been largely dis-

⁴ It will be well both for himself, and for the Church and State generally, if the honourable member who has undertaken to introduce an Ecclesiastical Courts' Bill in the next Session of Parliament, will lay Archdeacon Wilberforce's arguments to heart, before attempting the fulfilment of his promise.

tributed by him, and wholly or in part reprinted in several dioceses, by co-operating clergymen; and that its subject and suggestions have furnished matter for many deeply interesting discussions in ruri-decanal chapters and other clerical assemblies. The adherents thus gained, and the sifting which the subject thus meets with, cannot but hasten the time for a strong expression of Church feeling on a matter so vital to Christianity: meanwhile it is well, we think, that the two experimental forms of petition, given in the Circular ⁵, differ so entirely in character, though one in aim; for the strict and consistent details of No. 1, grounded as they are on Scripture and our own Canons, are calculated to *test* the exact sentiments of the clergy; whilst No. 2, omitting details, and simply urging a restoration of "wholesome and scriptural discipline" for the removal of offences, would probably attract a larger number, who not having carefully weighed the matter, but more or less realizing the defect complained of, prefer to leave all details to the sole consideration of their spiritual rulers, or such synod as may be empowered to act with them. For ourselves, we can see no reason why the proposed petitions may not be almost as various as the petitioners, in mode of expression, provided only the *one object*, a restoration of spiritual discipline, be aimed at by all; and that we may contribute our quota to the promotion of so desirable an end, we propose to assist the systematic discussion of the subject by offering our views, under certain heads (τόποι), upon each of its chief aspects, according to the most natural division of, I. Arguments in favour of a restoration of Corrective Discipline; and II. The difficulties urged against such a restoration. A division, of which it is obvious to remark that, if the first part should amount to a moral demonstration, if, *i. e.* it can be shown that our duty to God and man, embraces the vigilant and active exercise of Discipline, then the first harsh aspect of the second part is wonderfully softened, its heavy weight immeasurably lessened, and the practicability of overcoming all obstacles is a foregone conclusion. For whatever Providence, Almighty and Allwise, imposes as a *duty* is, *ex vi termini*, *practicable by us*: one essential element of duty, is feasibility. To deny this, were simply to deny God's attributes; to question it, were to loosen the keystone of Christian morals. Oh! how do Christians cast away their privileges, and trample on the most precious jewels of their

⁵ No. 1. is, "A form of petition agreed to by a large body of Clergy in the Deaneries of Ackley and Sparkenhoe, Diocese of Peterborough, in Lent, 1847;" and is addressed "to the Most Reverend and Right Reverend the Bishops of the United Church of England and Ireland." No. 2. is, "A form of petition to the Archbishop of Canterbury, originated in Lancashire, in 1847."

creed ; how do they throw down the rod and staff of the good Shepherd, and take for their support a broken reed, when they neglect this consoling axiom, that *there is nothing binding upon man from God, which may not be effected by a holy perseverance*. By such a faith mountains are cast into the sea, the dead are raised to life, the dumb speak, and the lame walk : he who so believes, and sees distinctly the precept, or the beckoning hand, walks on the waters, stills the waves, and overcomes the world. It was *this*, which animated Apostles, in their conflict with Athens and Rome, with earthly wisdom and power. It was *this* which sustained protesting Luther ; and *this* which made for Loyola and Francis Xavier, with all their faults, a name and place among the mighty dead. Without this graven on their hearts as the inspiration of all energy, none can be great, none good : and they who begin their inquiries touching any debated line of conduct, by investigating its feasibility before they have established and accepted its obligation, go far to distort their moral sense, and to forfeit God's blessing at the outset : they invite hindrances, paralyze motive, encourage Satan to oppose them, and court timidity, indecision, and doubt ; because they postpone the oracles of God, and have no heaven-born impulse, no sufficient spring of action to maintain them, should they subsequently muster courage to begin. But, alas ! how prevalent this habit has become ; and how thoroughly has it leavened the majority of men in power. Where can we now look to witness the refreshing spectacle of an uncompromising allegiance to ascertained duty ? The days of heroism in the field of Christian faith and morals, seem well-nigh numbered ; and every one is prepared to yield ! Princes and Prelates, Premiers and Parliament, all who should lead, are followers. The baneful influence of a false expediency threatens death to the influence of divinely-sanctioned principle ; and every other man you reason with, expects you to be ready at once to wave your claims, or to defer your project, provided only his coward heart enables him to conjure up some bugbear of *popular opposition*. He has no *locus standi* for any action of his own, beyond the ease with which it may be effected, and is utterly incapable of appreciating any higher title to respect.

It will be thus with some of the opponents of a restoration of Corrective Discipline : they will reverse the due order of inquiry in all moral questions, and shrink from the analysis of duty, under cover of their fears of impracticability. Not daring to dispute the obligation, they will denounce the scheme as one subversive of peace, and beset with unknown peril, forgetting that the Apostle's language is limited : "*If it be possible, live peaceably with all men.*"

With such opponents to improvement, we cannot cast in our lot. But we are ready to allow that there are difficulties in the way of restoring Corrective Discipline (as in the way of a return to *any* good, but neglected, habit), and that they are great, and should be calmly weighed; but we decidedly protest against entering upon such a subject on the modern system; and whilst we deprecate exaggeration of the obstacles, we will not knowingly overstate the favourable arguments. Their topics may be arranged as follows:

I. The right use of Ecclesiastical Discipline is “a note, or mark,” of the true Church.

II. It is a divinely-ordained instrument for the vindication of Christianity, the recovery of offenders, and the preservation of the faithful.

III. It is an integral part of episcopal functions.

IV. It is essential to purity of conscience, and consistency of ministration, on the part of the parochial clergy.

V. The want of it is a great scandal chargeable upon us, and a constant source of schism.

VI. The general moral state of England especially demands its restoration.

VII. Reason itself proclaims the necessity of it.

I. The first of these propositions in the second part of the Homily for Whit-Sunday; from which, however, since few persons are now ordained but with a licence as allowed preachers, and it is therefore not so often read or heard as aforetime, we will extract a comment upon the term *ecclesiastical discipline*, to show that it is there used in that sense which is alone applicable to our present argument. Having contrasted the notes of the true Church, as concerning doctrine and sacraments, with the traditions and customs of the Roman Church, the author of the Homily proceeds, thirdly, to a similar contrast with respect to ecclesiastical discipline, and says,—“Christ ordained the authority of the keys to excommunicate notorious sinners, and to absolve them which are truly penitent: they abuse this power at their own pleasure, as well in cursing the godly with bell, book, and candle, as also in absolving the reprobate, which are known to be unworthy of any Christian society.” Alas! with how heavy a weight of censure do these words now fall upon ourselves; and how justly may the Romanist turn round upon us, and taunt us with our own reproaches. We must confess it, we are in this matter condemned out of our own mouth. A single glance at the results of the oftentimes excellent “Articles of Inquiry,” proposed to Churchwardens at a Visitation, would prove to demonstration,

that our ecclesiastical discipline is reduced, from a practical system, to little more than a legal fiction.

But it is not from the Homilies alone that the written sense of the English Church is to be gathered, as to the importance and essentiality of Corrective Discipline. Evidence, equally strong after its kind, is afforded by her Book of Common Prayer, her Ordinal, Articles, and Canons. The Prayer Book, as might be expected, simply taking for granted the constant exercise of a power which its companion, the Ordinal, ever testifies to be inseparable from the office of bishops and priests; and notifying accordingly what portions of its sacred rites should be withheld from such as have fallen under its condemnation⁶; the Articles defining the proper spiritual penalty which the highest exercise of that power involves, and the duty of the faithful towards the subjects of it⁷; whilst the Canons minutely regulate and provide for the application of the said power, to the various offences against faith and morals, which Holy Writ arraigns before it⁸.

Here, therefore, is available a mass of concurrent testimony, from all the witnesses to which reference in proof of our Church's mind and intention is wont to be made, speaking trumpet-tongued in condemnation of our present state, and sufficient of itself to convict of a most palpable dereliction of duty, as many of us as acquiesce in its continuance. But will it do so? If our experience were limited to books, and conversant with what ought to be, to the exclusion of what *is*, we may be excused for concluding that Churchmen, having satisfied themselves of the scriptural character of their Church's laws, would require nothing more for their enlistment in favour of a restoration of Discipline, than proof, such as we have given from her own mouth, that it is essential to her integrity, and that the spirit and system of her Services is contravened by its abeyance. But we are too familiar with the disposition and habits of the age, to dream of

⁶ See Rubrics before the Order for the Administration of the Lord's Supper, and the Burial of the Dead.

⁷ Article XXXIII.

⁸ The Constitutions and Canons Ecclesiastical of the Church of England—*passim*. In the first instance, and by primary legal obligation, the duty of making presentments is imposed upon churchwardens (though, by Canon 113, ministers may, and are required to, present in case of their neglect of duty), and it would appear from the substitution of a general declaration for the specific oaths formerly taken by wardens (see 5 and 6 William IV. c. 62), that they felt the guilt of *perjury*, as charged upon them in the Canons, for forbearing to present offenders. Alas! that either they should think themselves absolved from making presentments, by such a change; or that bishops should have sat in the Parliament which passed the substituting statute, without a righteous effort to render the correction of presented persons practicable, by rescuing ecclesiastical discipline from its thralldom under previous enactments.

satisfying all our brethren by any argument whose force depends merely upon their reverence for the voice of the Church. In the abstract, and on points which involve no self-sacrifice, they both suppose and maintain the entire harmony of our Prayer Book, Ordinal, Homilies, and Canons, with Divine truth; but no sooner is some portion of them brought prominently forward, which neglect had cast into the background, than men at once give up the premises, in order to evade the inconvenient conclusion. It follows, that not only is it useless to claim from the laity, at least, a ready acceptance of, and respect for discipline, on the ground of their Church's written rules and doctrine, but that there is little prospect of a fair hearing at first for the very Word of God. We do not, however, doubt that if the clergy, as many of them as understand the subject, will press upon their flocks the abundant scriptural authority for the exercise of discipline, after the same persevering manner by which they have successfully promulgated some other forgotten truths, they may ere long create a sufficiently strong sense of its necessity, to ensure an effectual removal of the fetters which encumber it. And therefore we proceed to show, secondly,

II. That it is *a divinely-ordained instrument for the Vindication of Christianity, the Recovery of Offenders, and the Preservation of the Faithful.*

This threefold purpose will be sufficiently evident from the texts themselves, which we shall allege, in proof of the Divine institution of Corrective Discipline; we shall not, therefore, arrange the texts under the three several objects which they imply, to do which would frequently involve the repetition of the same text under each head; but shall take the scriptural exemplars and precepts in their scriptural order of relation, and leave the intelligent reader to test our assertion, by the materials with which we furnish him. To allude, very briefly, to what have been considered the earliest patterns of the sacred rite of excommunication; we observe that the expulsion of Adam from Paradise, which was a sort of excommunicating him from the place where he enjoyed the Divine Presence in the most immediate manner, has been of old regarded in this light. But the sentence passed upon Cain for fratricide, was a more exact type; for, first, he was to be turned out of the assemblies for religion (no longer to worship with his parents), which he calls being *hid from God's face*; secondly, he was declared unworthy to converse with the innocent, which is expressed by his being *a fugitive and a vagabond on the earth*; thirdly, he was devoted to destruction, so that it would have been no crime to kill him, (until God expressly forbid it,) as he complains when he saith, *every one that findeth me shall slay me.* All

this plainly foreshowed that God would have all wilful and obstinate offenders separated and excluded from the sounder part of his Church⁹. The introduction of Japhet into the tents of Shem, the designed High Priest of the true God; and the omission of the accursed Ham from that blessed privilege, by Noah; and the language of Jacob towards the blood-stained Simeon and Levi—"O my soul, come not thou into their secret; unto their assembly mine honour, be thou not united," have both been quoted to the same purpose. But we pass on to the provisions of the Mosaic law, that Σκια τῶν μελλόντων ἀγαθῶν (Heb. x. 1), which signified, with increased distinctness, the future discipline of the Christian body. For the carnal ordinances, suited to the *genius* of the Jewish people, and to those ages and parts of the world, were undoubted types of more spiritual observances, which were to succeed them in Gospel times; and the exclusions which were then incurred by ceremonial pollutions and natural diseases, were unquestionable signs of subsequent moral disqualifications. The persons who were legally unclean, under the Mosaic dispensation, being unfit for that legal worship, were justly shut out from it, and were, to all intents and purposes, in the state of excommunicate persons, as far as concerned the loss of their external privileges; and no marvel if, in a more spiritual religion, the spiritual sword cut deeper, when it is used on greater offenders. But if any are disposed to inquire how it comes to pass that we have, in the Old Testament, so few instances of excommunication for moral offences, like that of the tribe of Benjamin publicly denounced in a religious assembly, and all conversation with them cut off, for their abetting the lust and cruelty of the men of Gibeah (Judges xx. xxi.), two satisfactory replies are furnished by the sacred history; namely, first, the *immediate infliction of Divine judgment upon the criminals*, by *death*, as in the instances of Korah, Numb. xvi.; the Bethshemites, 1 Sam. vi.; Uzzah, 2 Sam. vi., which was equivalent to the highest sort of excommunication, the *Schammatha*; or by loathsome *diseases*, which *involved* exclusion from the congregation, and cut off the sufferer from civil and religious conversation, as in the instances of Miriam¹, Numb. xii.; Uzziah, 2 Chron. xxvi.; Gehazi, 2 Kings v.; whence arose the ordinary notion of the Jews, that diseases betokened sin; according to

⁹ Comber, from whose Discourse on Excommunication we borrow freely in this section of our subject, notes that learned men have found in the case of Cain, all the kinds of excommunication used afterwards among the Jews; viz. 1, the *Niddui*, or separation; 2, the *Cherem*, anathema or curse; and, 3, *Schammatha*, or exposing him to Divine vengeance.—*Discourse*, p. 10.

¹ Numbers xii. 14; the LXX. render ἀφωρισθήτω ἐπτα ἡμέρας. Ad hoc exemplum instituti ἀφορισμοὶ à Synagogâ, et inter Christianos ab Ecclesiâ. Grotius in loc.

which, Jesus assured them of his power to forgive sins also, by his miraculous cures on men's bodies (St. Matt. ix. 6); and in the infancy of the Christian Church, God proceeded in the same way with the Corinthians, who profaned the holy communion (1 Cor. xi. 30), at a time when, as St. Chrysostom notes, and St. Paul's own language elsewhere implies, by reason of their schism there was no exercise of discipline amongst them. Now these methods sufficiently showed it was the will of God that notorious sinners should be excluded; they did the work, and served the ends of excommunication. They bound up the parties so that they wanted, if not commerce with men, yet, however, converse with God; for they could not go to the tabernacle or the temple, till both the sin was pardoned and the sickness removed together; and that restoration was their absolution, and also a warning not to offend again (Isa. xxxviii. 22; St. John v. 14). These miraculous visitations were therefore one cause of the infrequent use of excommunication for immoralities, under the law of Moses. But a second reason is derived from the peculiar form of government which Moses was employed to establish, which, being a *theocracy*, did not admit of two laws, one sacred and the other civil, nor two tribunals, as there are in other nations; but under it, the priests, as God's governors, had the chief authority in the Sanhedrim and in all other councils, and the power of temporal punishments (2 Chron. xix. 8). The high priest was the first person in the Sanhedrim; and the determining of all controversies, and punishing all offences, was principally in their hands (Deut. xvii. 9—13). The king himself was to advise with the priest in all matters², and it was a capital offence in any of the people to disobey the priestly orders. Now while the priests had this power, and the nation was governed by God's law, and its own magistrates of divine appointment, all moral evils and impieties were, if small, expiated by chargeable sacrifices, and so the offender was reconciled by the priest to God and the congregation; or, if the crimes were great, and done presumptuously (Deut. xvii. 12), they were to be *punished with death*. And here it is especially to be observed, that capital offences were not such only as Infidels and Heathens would view with horror, as murder, manslaughter, robbery, and the like, which human laws take cognizance of; but they were also sins whose sinfulness, if not exclusively arising from their violation of God's will, was yet punished exclusively for that violation, such as *adultery*, Levit. xx. 10, Deut. xxii. 22; *incest*, in all its varied forms, Levit. xx. 19; *rapt*, or *fornication* with a betrothed person, Deut. xxii. 24—26; drunkenness, and dishonouring of parents, Deut. xxi.

² Joseph. in App. lib. ii.

18—21, for “so shalt thou put evil away from among you, and all Israel shall hear and fear ;” *idolatry*, or seducing to idolatry ; *witchcraft*, or *pretence of prophecy*, or *dreams*, against God’s honour, Deut. xiii.; *blasphemy*, Levit. xxiv. 16 ; *Sabbath-breaking*, Exod. xxxi. 14 ; defilement of the Tabernacle, by neglect of purification, Numb. xix. 13 ; and *presumptuousness*, Deut. xvii. 13. In all these cases, though person and property might be uninjured, and no private prosecutors might be disposed to act, on grounds of their own interest, one obligatory sentence was imposed by God, and that the severest mark of his displeasure, inflicted too in the most awfully impressive manner, namely, death, by the hands of the multitude, acting openly and avowedly as God’s executioners. Little need was there then of spiritual excommunications, for their place was occupied by the carnal penalty of a forfeiture of life ; God suiting the punishment to the people, and visiting with condign judgment, not alone such crimes as are arraigned by the ordinary laws of civilized or Christian nations, but those also which no court, save the ecclesiastical, can or will adjudicate upon. But since the whole of the Mosaic law was doubtless typical, we must not entirely pass over those lesser, but not light, penalties which were inflicted upon other classes of spiritual misdemeanour, viz. the heavy fine and stripes for *slander*, Deut. xxii. 13—19 ; the fine, and reparation by marriage, for *seduction* of an unbetrothed woman, Deut. xxii. 28, 29 ; the exclusion of *bastards*, and their children to the tenth generation, from the congregation of the Lord, Deut. xxiii. 2 ; and the similar exclusion of the Moabite and Ammonite, because of their fathers’ opposition to the passage of Israel into the Holy Land, 3—6 ; there was also the typical exclusion of the ordinary leper ; of the mother after child-birth ; and of him that had touched a corpse ; and, distinct in kind from all the other processes and types of Corrective Discipline among the Jews, was that fearful ordeal, known as the *trial of jealousy*, the consequence of which, to the guilty party, were the swollen belly, and the rotting thigh, Numb. v. At a later period, when temporal power had been in part withdrawn from them, we find the Jewish authorities having recourse to a substitute for the Mosaic capital sanctions, much more immediately resembling excommunication. Thus, after the Babylonish captivity, Ezra threatened all who should not appear within three days to put away their strange wives, *that he who did not come up to Jerusalem, all his goods should be forfeited* (which seems to be the civil sanction), *and himself should be separated from the congregation of the captivity* (Ezra x. 8). And during our Lord’s ministry, we have an instance of this excommunication, inflicted upon the poor blind man, whose sight he had restored (St. John ix. 34) ; and both in that place and

at xii. 42, the expression "lest they should be *cast out of the synagogue*," was translated in our old English version *excommunicated*.

We proceed to inquire, in the next place, what evidence the New Testament contains, to show that a power of inflicting censures analogous, though not similar, to that exercised by the Jewish priests, was committed to those who "have the rule over us," and who "watch for our souls," in the Christian dispensation. And we doubt not that a minute comparison of the passages which will be brought forward, would reward the diligent student with this result; that for every ceremonial, or other offence, subjected to punishment under the law, there is an antitype under the Gospel, the sins differing, after the same manner as the sanctions; of which St. Augustine says, "*Hoc nunc agit in Ecclesiâ Excommunicatio, quod agebat tunc Interfectio*."³ For corporal offences and punishments will be found spiritual offences and punishments not less real; for destruction of the body of flesh, excision from the fellowship of Christ's Body; for stripes, admonitions; for witchcraft, heresy; and for contact with the dead, a denial of the death to sin. And we may add, that no application of a non-miraculous spiritual power could approach nearer to the trial of jealousy, for the clearing of persons unjustly suspected, or the conviction of secret criminals, than the oath of compurgation, so long practised in the Church.

The disciplinary commission which our Lord gave to his Apostles, and in them to all their successors to the world's end, is contained in three passages of the Gospels (St. Matt. xvi. 19; xviii. 18; and St. John xx. 21—23). When St. Peter had in the name of all the Apostles confessed Christ to be the Son of God (St. Matt. xvi. 15, 16), our Lord declares that he had made good his name of *Peter* (signifying a Rock) in laying this sure foundation; and assures him He would build his Church upon this Rock, i. e. this confession of Christ, the Rock of ages⁴, so that it should stand for ever in despite of all the opposition hell could make against it (verse 18). And since so well-grounded and durable a House ought to have some to rule it, our Lord shows in the next verse who shall have the government of it, saying,

³ Aug. Quæst. in Deut. lib. v. c. 38.

⁴ Comber here gives several references to the Fathers (and might also have quoted one of the earliest decrees of the Council of Trent), in proof that *πέτρα* meant the confession of Peter, and not Peter *πέτρος* himself. But whether or no the Apostle was alluded to, as about to be founder of the Church Christian by his sermon at Pentecost, and by his baptism of Cornelius, matters little to the argument; since the Roman abuse of the personal interpretation sometimes resorted to by them, is shown to be groundless in Scripture, by the subsequent commissions to all the Apostles, in the same Gospel, and in St. John's, and by the universal testimony of the early Church; whose bishops ever exercised an independent disciplinary jurisdiction.

“And I will give thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven” (verse 19). Here the metaphor is continued, and the Church being compared to a House (its usual emblem, 1 Tim. iii. 15; Ephes. ii. 20), the power of ruling this house is set forth by giving the keys, which are given to those who are chief stewards and managers of the family. So, when God would express his committing the government of the house of David to Eliakim, He saith, “And the key of the house of David will I lay upon his shoulder” (Isa. xxii. 21); and our Lord’s having “the keys of death and hell” (Rev. i. 18), is to manifest his power to condemn thither, or to save from thence. And these keys here granted are called the “keys of the kingdom of heaven,” as well because the Church and kingdom of grace on earth is called by that name (St. Matt. iii. 2), as because the Church is the gate to the kingdom of glory; and we cannot regularly come into the kingdom of heaven above, but by and through this gate of the Church on earth; and so, by consequence, the power of the keys of the Church contains in them the right to admit men into this household of God by baptism, so making them heirs, on certain conditions, of the kingdom of heaven; and to exclude men out of this household by excommunication, if they neglect those conditions, and are guilty of notorious and scandalous offences; and consequently to deprive them of the privileges which belonged to them while they were regular members of God’s family. And as a Prince, when he makes a deputy or viceroy, usually declares in his commission that what he does in such a province in his name, and by his power, the Prince will ratify and confirm; so our Saviour here tells Peter, and in him the rest of the Apostles, that whatever he binds or looses upon earth, shall be bound or loosed in heaven; meaning that He will hold their judicial acts to be good and valid, so long as they keep to the law and rules which He has left them to govern by. And St. Chrysostom thus accounts for the change of metaphor (from “keys” which are to open and shut, to “binding and loosing”): he supposes the power of a viceroy to be here signified; and as he can lock up men in prison, or release them according as they deserve, and hath the power of the keys committed to him to separate the innocent from the mischievous, so Christ here gives his Apostles like authority in order to the well-governing of his Church; only there is no temporal coercive power, as many other texts of the New Testament declare, but a spiritual power, suitable to the nature and ends of this spiritual household. Thus did our Lord here give to

his Apostles a commission, as well to exclude notorious criminals out of his Church by excommunication, as to re-admit them upon their repentance; promising to confirm their acts so long as they judged by his rules. And thus is Corrective Ecclesiastical Discipline shown to be of Divine institution.

The truth of this ancient interpretation will be further confirmed by considering the second passage of the New Testament, in which this power is mentioned, viz. St. Matt. xviii. 18, "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven:" the very same words with those before addressed to St. Peter. And if we look back to the occasion of them here, it will be evident they can be meant of nothing but of ecclesiastical discipline. For in this eighteenth chapter our Lord first labours to prevent the doing injuries and offences to the meanest of his disciples (verses 1—14). But, secondly, in case injuries be done, or any scandal or offence given, He teaches the offended person what method to take; viz., first, privately to admonish the offender (ver. 15); and if that prevail not, the grieved party must rebuke him before witnesses (ver. 16); and if this also prove unsuccessful, then he must complain to the Church, which is supposed to rebuke, and if need be, to censure the stubborn criminal; and if he do not "hear the Church," (*i. e.* submit to its sentence, and make reparation,) then private Christians are to renounce all communion and commerce with that man, and behave towards him as the Jews did to a heathen or publican, with whom they would not discourse, nor eat (St. Matt. ix. 12; Gal. ii. 12); nor yet suffer them to come into the court of the temple, where they were wont to pray (Acts xxi. 28); for on the gate was written, "Let no stranger go into the holy place⁵." That is, they must no longer count this man a member of the Christian Church, nor call him a brother, but esteem him as a pagan, and one who never yet was admitted; or a publican, who, for living in open sins, was cast out. And lest this sentence should be despised, as though it were only a human act, our Lord promises that it shall be confirmed in heaven: "Verily I say unto you, Whatsoever ye shall bind," &c.; and yet further assures his Apostles, that if only two of them agreed on earth in any sentence or matter of the kind, it should be done for them of his Father. The third passage in the Gospels relating to the apostolic commission to exercise Corrective Discipline, is in St. John xx. 21—23, which plainly shows, as was *semper, ubique, et ab omnibus* maintained, that by "tell it to the Church," we are

⁵ Joseph. Bell. Jud. lib. vi. c. 14.

to understand, tell it to the *governors of the Church*; to those “which have the rule over you.” The Apostles and primitive Bishops exercised their power in and before the assembly of the Church, and with their approbation, for the greater solemnity and warning; but the power itself was vested exclusively with them. And so when our Lord, after his resurrection, ordained the Apostles to be governors of his Church, He sent them with authority, *as his Father sent Him* (xx. 21); and to give them inward ability to exercise this high and holy office (of which the two passages previously considered contained the promise, even as Holy Baptism and the Supper of the Lord were also largely spoken of, previous to their formal institution), He gave them the Holy Ghost, by the ceremony of breathing on them (ver. 22); and to oblige all the society which they should gather together to revere and obey them, He granted them the power of “binding and loosing,” without any metaphor; saying, “Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained” (ver. 23): which place evidently makes them judges under Christ concerning such offences as are committed by those in the Church; so that if they should find any man obstinate in his evil ways, they might “retain his sins,” i. e. *declare him unfit for, and unworthy of, pardon, and consequently of the Church’s communion*, wherein forgiveness is to be obtained; and while the offender remains impenitent, Christ declares his guilt remains in him, and his sin shall not be pardoned. But if the party submit and repent, so that the governors of the Church judge him sincere, and take off this sentence, by declaring him penitent, then his sin shall be forgiven him in heaven; which promise, no doubt, our Saviour makes good, as often as his stewards do judge by the rules and measures He has given them. And since Christ gave his Apostles and their successors no temporal power, nor any other way to punish offenders but this, they who would rob them of this power, do what they can to strip them of all authority, and *to bring the Church, by anarchy, into confusion*.

In availing ourselves of the work of Comber in the foregoing remarks upon the Gospel evidence for a Divine institution of Ecclesiastical Discipline, we have purposely omitted his elaborate replies to the false glosses, as well of Papists, as Puritans and Erastians, in their perversions of the several texts; and we allude to them here for the sole purpose of directing our readers to the original discourse, in case any of them should have to contend with similar objections, cavils, or evasions. It remains for us to examine into the application or use of this divinely-instituted discipline, as it is described, alluded to, or provided for, in the other portions of the

New Testament: in two of which, we may here observe, St. Paul (as it were anticipating the heresy of Erastus) thought it right expressly to declare that the power of which we speak was committed to him, not by man, but by Christ (see 1 Cor. v. 4; 2 Cor. x. 8); and is, therefore, of *divine right*. The Apostles' principal work was to bring converts into the Church; but when need required, they also exercised that other power of casting offenders out of it. Thus St. Peter retained the sin of Ananias and Sapphira, censuring their sacrilege; and God interposed to sanction this first exercise of discipline, by smiting the offenders with death; so that *great fear came upon all the Church*. (Acts v. 1—11.) The next instance was that of Simon Magus, who had pretended to believe, and was baptized; but soon manifested his worldly motives, by expressing a desire to purchase spiritual gifts and the apostolic office (whence *Simony*); whereupon St. Peter declares him accursed, saying, "Thy money perish with thee." By which phrase he intimates, he was, as the Jews speak, under *Cherem*; and that he might separate him from the Church, he adds, "Thou hast neither part, nor lot, in this matter⁶." And further, as a reason of this destruction denounced, and this separation inflicted, on Simon Magus, the Apostle shows he is still *εἰς σύνδεσμον ἀδικίας*, *under the bond of his sin*; which by this declaration was "retained" according to the power given by Christ; yet he does not so cut off this sinner, but that he shows it was done for his amendment, by still exhorting him to repentance: upon which the offender immediately submits, and fearing some judgment would follow his apostolical excommunication, desires the Apostles (as the primitive penitents did the faithful afterwards) to *pray for him*. (Acts viii. 12—24.)

The next description of the use of the spiritual sword concerns the *incestuous* Corinthian (1 Cor. v.) who had married his father's wife; and whose sin the Corinthian Churchmen had connived at, instead of mourning over it, and causing him to be *taken away*: where *ἐξαίρειν*, and at verse 13, does not signify to take him away by death; but to drive or take him away from assembling with them, which would be a kind of *spiritual death*. St. Paul, therefore, since schism had there relaxed their discipline, himself decrees his excommunication, and describes the process of it: "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." As to which phrase of *delivering to Satan*, it is certainly meant of

⁶ Compare the same expression, and its use, in Josh. xxii. 25; St. John xiii. 8.

excommunication, both here and at 1 Tim. i. 20; for, as by Baptism men were delivered from the power of Satan (Acts xxvi. 18), so when apostates and evil men broke this covenant, and were cast out of the Church again, they were, as it were, delivered back again to the kingdom of the prince of this world; they became as heathens, and were under the dominion of the prince of darkness. Yet, to show that this discipline was not to destruction, but to edification, the Apostle declares this delivering to Satan was not for the damnation of their souls; but that Satan (by God's permission, and as God's executioner) might torment their bodies by some grievous disease, whereby they might be humbled and brought to repentance, that their spirits might be saved in the day of the Lord⁷. And though now, when the Gospel is sufficiently attested, these miraculous proofs of Christ's presence and approval are withdrawn, as being no longer necessary for the confirmation of faith; yet still, those who are justly cast out of the Church are really exposed to Satan's malice, until they submit, and, with hearty repentance, are received in again. But the Apostle proceeds, that they must not glory of their purity while such contagions and spreading vices remained uncensured; but must clear themselves from these vicious persons, that they might be fit to communicate with Christ their passover. He also adds, that in a former epistle he had enjoined them "not to company with fornicators;" and he now explains that he meant not this to extend to Jews or Pagans, who, not professing Christianity, were not liable to its discipline, and by whose faults no scandal could fall on the Church; but only to those who, whilst they called themselves *brethren*, were "fornicators, covetous, idolaters, railers, drunkards, or extortioners;" and with these the faithful people must "not so much as eat" a common meal, much less admit them to their religious worship, and eat with them at the Lord's Table. *Those that were without*, neither he, nor any other Apostle or bishop, had authority to pass sentence upon; but from among their own fellowship and society they must, by the charge and authority given to the Christian ministry for that very purpose, "put away the evil."

This chapter (1 Cor. v.), then, contains a clear and positive direction for the exercise of the severer part of Ecclesiastical Discipline. But since Christ gave his Apostles not only a power to "retain," but also to "remit" sins, we have a further account in the Second Epistle to the Corinthians, of the exercise of the milder part of the same office. For the incestuous person being

⁷ See the interpretations of this expression given in sect. 15, chapter ii. of book xvi. in Bingham's Christian Antiquities.

exceedingly grieved, and in danger to be swallowed up of over-much sorrow, St. Paul desires that his punishment (or censure, *ἐπιτιμία*), which was inflicted of many, should be taken off; declaring that the public reproof, and severe sentence, in the presence of the whole congregation, having brought him to repentance, was a sufficient penalty; and he requires them to "forgive" him, and grant him absolution: expecting their ready obedience in this also; first, because in all his orders he had respect unto their good; and, secondly, because he commanded them by the authority, and as the ambassador of Christ; who acted by his representatives, the Apostles, to whom he had given the commission to "bind and loose:" for so the Fathers explain his expression, "For your sakes forgave I it in the *person of Christ*." By the "power of the Lord Jesus Christ," he had ordered the man's excommunication; so now "in the person of Christ" he orders his restoration; the people being only witnesses of, and accessories to, the authoritative sentence of the Apostle.

There are several other expressions contained in these Epistles relative to the same subject; those e. g. which speak of "coming to them in sorrow," and "making them sorry," 2 Cor. ii. 1—3; that is, by ordering offenders to be censured, which was always done with sorrow, as the receiving them in again, was with joy. Compare also vii. 8; x. 6—8; xii. 20; xiii. 2 and 10.

But besides the descriptions of the exercise of corrective discipline in the three cases now cited, we have to note those allusions to, or provisions for, its exercise in other cases; as in Rom. xvi. 17, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them:" which being to be done by all the Christians of that Church, it must amount to an excluding them from their religious assemblies, and civil conversation also⁸. The introduction of heretical opinions into the Church of Galatia, led St. Paul to give a decided order for excommunication there also: "If we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be *anathema*," or accursed: Gal. i. 8. And to show that this was no rash, but a deliberate judicial act, he repeats it, at verse 9⁹.

⁸ Grotius is of opinion that there was yet no fixed government of the Church at Rome; for that, if there had been, St. Paul would have ordered these schismatics and heretics to be excommunicated; but since the people could not pass this sentence, all they could do was to *avoid them*. For a sound interpretation of the disciplinary allusions in 1 Cor. vi., see Hammond in loc.

⁹ Comber gives a learned dissertation upon the force of the word *ἀνάθεμα* in this and other places of Scripture (see 1 Cor. xii. 3; Rom. ix. 3; 1 Cor. xvi. 22), and fully establishes its meaning to be the same with the delivering to Satan and

And at chapter v. verse 12, he says of the same disturbers of Christian unity, "I would they were even *cut off* which trouble you;" regarding them as dead branches of the vine, or gangrened limbs of the body, which should be speedily removed. But, lest after such exhortations to the exercise of discipline the "spiritual" rulers should be tempted to too great severity, he cautions them (vi. i.) to "*restore*" a fallen brother, "in the spirit of meekness."

The Ephesians are desired to "*have no fellowship* with the unfruitful works of darkness, but rather to *reprove them*;" and *not to be partakers* with such as practised them (v. 7 and 11). And the Thessalonians are first bidden to "warn them which are unruly" (1 Thess. v. 14); and afterwards, upon the ordained principle, that they who would not hear the Church, should be unto them as heathen men and publicans, St. Paul "commands" them "in the name of our Lord Jesus Christ to *withdraw themselves* from every brother who walketh disorderly" (2 Thess. iii. 6), which being pronounced so solemnly in Christ's name, and by his authority, is a kind of general sentence of excommunication, upon which they were to avoid such men's company. So again (verse 14), he who obeyed not the Apostle's orders, they were to signify his name to St. Paul in an epistle of complaint¹; and, by forbearing to hold any communion with him, shame him into amendment; yet not to hate him during this his separation and exclusion, but to admonish him, that if possible he might be recovered, before he was utterly cut off from being a brother. For these admonitions regularly preceded the solemn excommunication, as appears from the injunctions given to St. Timothy, Bishop of Ephesus (1 Tim. v. 20—22), who is ordered openly "before all" the congregation, to "rebuke them that sin, that others also may fear." And if this should not prevail, but he were compelled to excommunicate them, St. Paul then enjoins him, as in the presence of God and Christ, and the elect angels, to proceed impartially, and not hastily to absolve them again (by the ceremony of laying on of hands), before they had repented, lest he should make himself partaker of other men's sins. In this same epistle he alludes to his own excommunication of the heretics Hymenæus and Alexander, "whom I have delivered unto Satan, *that they may learn not to blaspheme*"

excommunication.—Discourse, &c., pp. 45—47. The annexation of an anathema by the primitive Church, to the denial of matters of faith, or to certain unholy practices, arose from this apostolic precedent; and intimated that the maintainers of such doctrines and practices involved themselves in guilt, which merited separation from the body of Christ's faithful people.

¹ So Comber points and interprets the original Διὰ τῆς ἐπιστολῆς τοῦτον σημιούσθε.

(i. 19, 20), and charges Timothy to *withdraw* himself from such as taught otherwise than the Apostle had prescribed. (1 Tim. vi. 5.)

In like manner St. Paul advises Titus, his successor in Crete, concerning those Jewish seducers, who subverted many, and those Cretians who were seduced by them, to "rebuke them sharply, that they might be sound in the faith" (i. 13); and, more plainly, at iii. 10, "A man that is an heretic, after the first and second admonitions reject," which is a direction for depriving him of the communion of the Church, since whosoever the bishop rejected, he was necessarily excluded from divine offices, and all the faithful renounced his society. So also St. John expressly forbids the faithful to show any kindness, by way of common civility, to those who hold or propagate false doctrines; "If there come any to you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." (2 John 10, 11.) And the same Apostle, in the messages committed to him for the angels or bishops² of the churches at Ephesus, Pergamos, and Thyatira, affords us an encouragement and a warning, very fit to be adduced by way of conclusion to this proof of the Divine institution of Ecclesiastical Discipline;—an encouragement to such amongst us as *cannot bear them which are evil*, to procure God's favour by a speedy restoration of spiritual censures;—a warning, to such as say "Peace, peace, where there is no peace," and suffer many a "Balaam" and "Jezebel" to go on in their sins and seductions unrebuked nor put away, to fear lest they provoke our long-suffering Father to remove our candlestick, and cast us off.

III. Our third proposition was, that *the right use of Ecclesiastical Discipline is an integral part of episcopal functions*. This view of the subject is especially important in that, whilst it is calculated to enlist the sympathy and co-operation of those eminent men who hold the episcopal office, in favour of any well-directed effort to recover freedom for the full discharge of its awful responsibilities; it also disarms those captious opponents of all Church reform, who screen their *statu-quo-ism* under a professed jealousy for episcopal prerogatives. The evidence which is at hand in support of this topic, is varied and voluminous; it includes Scripture, the Fathers, Councils, general Church History, our own authoritative Formularies, and other documents connected with our branch of the Church Catholic. As respects Holy Scripture, it cannot be necessary here to do more than direct the reader's attention to the *persons* to whom our Lord conveyed the power of the keys; St. Paul, the injunction to reject heretics;

² See Marshall's Notes on the Catholic Episcopate, c. 2, § 4.

and our Lord again, the rebukes for suffering false doctrines and corrupt practices in the churches of Pergamos and Thyatira. For though it be true, in the words of St. Ambrose, "*Claves illas regni cœlorum in beato Petro cuncti suscepimus sacerdotes*"³ (which apply equally to the same commission repeated to all the Apostles), yet it is equally true, that to the bishops, as to the chiefest of the successors of the Apostles, has ever pertained the Tribunal of Ecclesiastical Discipline; as the same Father elsewhere says, "*Episcopi affectus boni est, ut oportet, sanare infirmos, serpentia auferre ulcera, adurere aliqua, non abscindere; postremò quod sanari non potest, cum dolore abscindere*"⁴. And as respects the testimony of the Fathers, Councils, and Church history, our space forbids us to do more than refer the reader to the ample proof of our assertion, which he will find in the 16th, 17th, 18th, and 19th books of Bingham's *Antiquities of the Christian Church*; and in the second chapter of Comber's *Discourse of Excommunication*, where also are given extracts from the confessions of several foreign reformed bodies, testifying their persuasion of the *divine right of Corrective Discipline*.

We are more concerned to establish our proposition from the evidence of our own formularies, and for this purpose we turn at once to the "*Form of ordaining or consecrating of an Archbishop or Bishop*," whereof the very first prayer asks grace "*for all Bishops, the pastors of the Church, that they may diligently preach the word, and duly administer the godly discipline thereof*." The first epistle enforces the necessity of a bishop "*having his children in subjection with all gravity*," that being a good "*ruler*" of his own house, he may "*take care of the Church of God*." The second epistle bids those who are overseers of the flock, to watch against the entering in of grievous wolves, and the existence of false teachers, who would draw away disciples from among them. The first gospel adduces the example of Christ's charge to St. Peter, wherein the bishop's office is especially likened to the shepherd's (who separates the diseased from the healthy). And the first prayer after the Litany beseeches God so to replenish

³ S. Ambrose, de Dign. Sacerd. c. 1. quoted in Theoph. Anglican., c. xiii. part 1. The learned Comber says, "Tis true these words are repeated to every priest in his ordination, and the power is committed to him so far as may enable him to serve the necessities of single persons, whose faults are made known to him by private complaint, or voluntary confession: but for order's sake, where the offence is public, and the scandal evident, there the bishop only exercises this power of remitting and retaining; and it is this latter power which only concerns excommunication, and which was given originally to the Apostles as Governors of the Church; and while there are offences and offenders in the Church (as there will be to the world's end) this power must remain in the Church's governors, for the preservation of this holy society."—A Discourse of Excommunication, c. 1, p. 36.

⁴ De Officiis, l. 2. cap. 27. tom. 4. p. 61.—quoted by Bingham, b. xvi. c. ii.

the candidate with truth and innocency, that he may faithfully serve Him in this office, "to the edifying and *well governing* of his Church," laity as well as clergy. The sixth question put to the candidate is as follows: "Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men," so far resembling the seventh question put to candidates for the priesthood, but then adding this peculiar and characteristic inquiry—"and such as be unquiet, disobedient, and criminous within your diocese, *correct and punish according to such authority as you have by God's word*, and as to you shall be committed by the ordinance of this realm⁵?" Answer, "*I will do so by the help of God.*" The prayer following the hymn, "Veni Creator Spiritus," again asks grace for the candidate to "use the authority given to him, not to destruction, but to salvation; not to hurt, but to help;" evidently assuming that no bishop could suffer the spiritual sword to rust in the scabbard, when purity demands its

⁵ It is *not* said "according to the *limitations thereof* by the ordinance of this realm?" or no man, it may be charitably presumed, would reply affirmatively. Yet such is the practical interpretation of these words; whose natural force, and sole religious meaning is this, "and according to such *other* authority as the civil law may give you, agreeably to the same." It is satisfactory to note the anxiety of our colonial bishops to fulfil their bounden duty in this behalf. (See, e. g., the Canons of the Church in New Zealand: Col. Ch. Chronicle, No. VII.) Would that we could add, "and their unfettered state, and freedom to serve God!" But no; the evil spirit which too often governs the movements of the Foreign and Colonial Offices, hampers even our missionary bishops, and forbids them, where it is possible, from discharging their Divine commission. (See the Charge of the Lord Bishop of Tasmania, for 1846: London, Rivingtons.) Bishop Wilson's (Sodor and Man) view of the *paramount obligation*, in case of any unhappy collision between temporal and spiritual authorities in a matter of spiritual jurisdiction, is given in the following extract from his Convocation Charge of November 24, 1724; the occasion which led to this passage being nothing less than a slanderous imputation of hostility to the temporal jurisdiction of the lord of the isle, arising from the Bishop's enforcement of Ecclesiastical Discipline: "We are, *in the first place*, obliged by our ordination and consecration vows to defend the laws of God, and to punish and rebuke gainsayers. We are, in the *next place*, sworn to defend the lord's (of the isle) just prerogatives, and the laws of this land; we pray daily for his health and prosperity, and for the prosperity of his government; we patiently submit even to fines and imprisonment, till relieved by a superior authority; at the same time we are not ignorant that we have an authority, (and which we are *bound by our oaths to maintain*,) as well as the civil magistrates; and, in matters spiritual, independent of the civil power, at least within this isle (his see). And if we must be reproached for asserting this, which is as plain as laws can make them (it?), *God's will be done*. It is better to suffer for well-doing, than for evil-doing." Life, p. 35, vol. i. fol. ed. 1782, London. Compare Acts iv. 17—21. The good bishop was not to be terrified by the greatness of his adversary, nor diverted from the path of duty by the fear of being charged with disrespect for the powers that be. No man strove more earnestly than he to give, and to procure that others should give, to Cæsar the things that are Cæsar's; but he also remembered God; and had not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. Thus St. Chrysostom, Hom. 82 sive 83, in Matt. p. 705, *Κάν στρατηγὸς τις ἢ, κάν ὑπαρχος, κάν αὐτὸς ὁ τὸ διάδημα περικείμενος, ἀναξίως δὲ προσεῖη, κάλυσσον· μέλιζα ἐκείνον τὴν ἐξουσίαν ἔχεις*.

use. Finally, the charge given to him by the Archbishop, together with the delivery of the Bible, contains this wholesome caution, as well against negligence as against severity, in the work: "Be so merciful, that you be not too remiss: *so minister discipline*, that you forget not mercy;" whilst the last collect but one entreats our Heavenly Father to endue him with his Holy Spirit, that he "may be earnest to reprove, beseech, and rebuke, with all patience and doctrine."

A general comparison of the above passages with the parallel portions of the order for ordaining priests will sufficiently establish this position, that in the estimation of the English Church, ecclesiastical discipline is an integral part of episcopal functions. But we shall be readily excused for introducing at this point the strong testimony of the apostolic Wilson, who, in his convocation charge of June 9, 1720, thus refers to the *suspension* of Mrs. Horne, wife of Captain Horne, governor of the island, for having falsely accused "Mrs. Puller, a widow woman of fair character, of fornication with Sir James Pool," and so caused that lady to be rejected from the Lord's Supper by Archdeacon Horribin; and for "treating the bishop and his authority, as well as the constitutions of the island, with contempt⁶," when required to ask pardon of the parties whom she had so unjustly traduced.

"It is now two years since I had the happiness to meet you in Convocation. You all know what hindered us the last year; and I am persuaded you are *all* satisfied, as many as were witnesses of our proceedings in that affair, which has been made the occasion of so much trouble to us, that we acted as in the sight of God; for having called the presbyters of my diocese together, *according to primitive usage, we considered our consecration vows*. We knew very well the sin and danger of a rash excommunication; we heard with patience all that was offered in favour of the person accused; and we were not ignorant of the character of her accuser. And yet we could not but see too much reason to believe her guilty, and too much scandal given to be passed over without a proper censure; especially, when to her other crimes, that unhappy woman added an utmost contempt of all Church authority over her."—*Life*, p. 25.

The uniform requirement of our Canons, that presentments should be made to *the Ordinary*, the statute and common law interpretation of that term, and the fact that in some courts the archdeacon, and in others the chancellor, holds the office of Ecclesiastical Judge, or Ordinary *per hâc vice*, by deputation from the Ordinary *par excellence*, are further proofs of our assertion. But, moreover, we have a formal statement to the same effect in

⁶ *Life*, pp. 29, 30.

that most genuine exposition of the intention of the Reformed English Church on matters of ecclesiastical law, the *Reformatio Legum Ecclesiasticarum* above alluded to, as having been prepared, after a commission from King Edward VI., directed to thirty prelates and lawyers, to supersede the Roman Canon Law in all our Church courts; but hindered from fulfilling its design, first by the death of the king, and subsequently by the jealousy of Elizabeth. Whereof chapter II., “De Excommunicatione,” entitled “Quibus Excommunicatio committitur,” stands thus:

“Ecclesia claves accepit a Christo, quibus ligandi potestas et solvendi continetur. Quoniam autem ad hæc rectè debet et ordine procedi, quemadmodum administratio sacramentorum, et ex sacris Scripturis concionandi munus, certis viris deferuntur; ita potestas excommunicationis in *ministris et gubernatoribus ecclesiarum* consedit, ut illi sacrarum Scripturarum sententiâ et regulâ disciplinam in sacrosanctâ Domini cœnâ sanciant, et dijudicent quæ personæ mensâ pellendæ divinâ, quæ sint ad eam assumendæ: nominatim verò moderatores et ecclesiarum duces sunt archiepiscopi, episcopi, archidiaconi, decani; denique quicunque sunt ab ecclesiâ ad hoc munus adhibiti.”—Ed. 1640, p. 159.

It is unnecessary to enter into any argument to show that the concluding words from “Episcopi” in no way invalidate our case: nor shall we delay to introduce corroborative evidence from the old Articles of Enquiry, issued previous to episcopal visitations, and from injunctions on synodal decisions, which may be found in Cardwell’s “Documentary Annals of the Reformed English Church, from the year 1546 to the year 1716,” and in other similar collections of Church records. We must pass on to our fourth topic.

IV. *The right use of Ecclesiastical Discipline is essential to purity of conscience and consistency of administration, on the part of the parochial clergy.*

We speak in measured language, and with a deep meaning, when we urge this topic as of paramount importance, and insist upon our mode of stating it. We will confine ourselves to two arguments in its support: *viz.* 1st, the actual abandonment of a sacred trust; and, 2ndly, the profanation of services and counteraction of doctrine arising therefrom. We say, then, that there is such unfaithfulness to a Divine commission involved in acquiescence in the abeyance of discipline, as is not consistent with a sound conscience in the parochial clergy. For, first, how can the possession of a power, given to us of God, not only to *loose* in the absolving of penitents, but to *bind* also, as in censuring and rejecting of offenders—an integral portion of the gift of

priestly orders—be *held innocently*, when one half⁷ of it is in allowed and entire abeyance? Can it be safe, either for priests or their flocks, so to deal with an institution of the Son of God, as to accept for active use, and of Divine obligation, the power of dispensing the word and sacraments of God, but to *ignore*, or *secretly disown*, the power of the keys imparted with it? Is this to be the type of the ministration consequent? Shall the people be referred to our ordination as the source of our authority to reprove, rebuke, and exhort; and shall they be enabled to retort upon us that one moiety of the authority then committed to us, is as a talent wrapped up in a napkin, and hidden by us? and that, if we may relinquish it, *they* may dispute its *FELLOW*? Or, is it unbelief which lies at the bottom of this practical disclaimer of a trust and duty? And have the blasphemous pretensions of Rome driven the opponents of her arrogant presumption to such extremes, that they fear to acknowledge and hold fast the extent and truth of their own commission? Or, once more, is it that by the aid of Rome's own dogma of *intention*, bishops are supposed to withhold, or priests to abjure and escape, the grave responsibility which our Saviour's words imply?

Answer these questions as we may, it will not do to plead, in defence of past supineness, the admission above made, that the priest's office in regard of public discipline, has been ever exercised in subordination to the bishop's tribunal; that the judge must weigh evidence and convict, before the subordinate officer can be called upon to execute sentence. The question for the consideration of the clergy is, rather, this: if the Church was right in investing us with the solemn office of binding and loosing, forgiving and retaining sins, using thereto the very language of our Lord Jesus Christ, when He instituted the Christian ministry; *can we be right* in raising no voice against those usurpations of the State, which effectually negative our commission, and hinder the exercise of those episcopal functions to which our office, though weighty, is subordinate? And the one answer of all sound consciences must be directly *negative*; followed by the one uncompromising resolution to work for the removal of every obstacle which prevents our superiors, or ourselves, from performing acknowledged duties; and, if need be, to suffer persecution rather than betray a Divine trust.

Not only, however, are the parochial clergy bound to labour

⁷ The words of the bishop in the ordering of priests are: "Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the word of God, and of his holy sacraments; in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

for a restoration of corrective discipline, because, to acquiesce in its abeyance is to be unfaithful to a trust; but also because the want of it (as being part of a *perfect system* of instruments for man's renewal, ordained of God, and perfect only as a whole) counteracts their teaching, weakens their reproofs, and leads to the constant profanation of Church offices; because, in short, its tendency is directly Antinomian. It is clear that an appeal founded upon such arguments, lies to the laity as well as to the clergy; that they, equally with these, are members of that body, whose purity should be an object of the jealous vigilance and zeal of all its parts; nay more, that if the clergy were utterly insensible to their obligations, they, the laity, for their own sake, ought^s to rise unanimously to demand freedom for the spiritual office, and to shame their very teachers into a sense of duty, deeming it their highest privilege to vindicate Christianity from all appearance of evil. But both because we cannot generally expect a higher tone, and keener sense of Christian obligation, to prevail amongst the disciples, than among the masters in Israel; and because we are more concerned at present with the topics of argument, than with the appeals which may be founded upon them; as also because the clergy are open to conviction, and desirous upon the whole to fulfil their office, we speak especially to *them*, and crave their indulgent attention.

No fact is more universally admitted than the paramount influence of example, and the inferior power of precept; and there is scarcely one, perhaps, of those to whom we more particularly address these considerations, who has not made this axiom the theme and point of many addresses to the parents of his school-children. Nor is it less proverbial that the Church occupies a parental relation to her members, and that the whole body, or, to speak practically, the representative of the whole in any one country, is to be regarded, by all the individuals of her communion, as a mother by her children. But analogy and experience equally bear witness, that precept yields in the spiritual, as in the natural family, to the superior force of example; and that,

^s We gladly notice the following acknowledgment by "a Layman," that Discipline is sadly deficient amongst us, the first step towards a cure being a knowledge of the disease. But we can by no means agree with him, nor suffer him to lay the flattering unction to his soul, that his own order is *free* from the guilt of allowing the present state of things to be, or to continue. "If these privileges are abused by some to their own hurt, the Church is not thereby intrinsically damaged, nor is its power or authority in any degree forfeited. If in the present day there are temptations to hypocrisy which did not then (in the Apostles' days) exist; and if, through lack of godly discipline, its members are suffered to disgrace the fold, it is still the Church of the living God, and the laity at least are not responsible for its impurity."—*The Church of the Scriptures, and the Duties of the Laity in relation to it*, p. 7.

before sermons or private exhortations, before even the most conscientious discharge of other pastoral duties, can tell with full effect, or can reasonably expect the full measure of God's blessing, the assistance of example must be added to them, by the Church cutting off unworthy members; and the Divine ordinance of discipline must confirm the sacred lessons of the word. The mother, speaking by her official voice, and acting by her official hands, must separate the contumacious from the privileges of her society, if she desires her children to abhor their practices and avoid their haunts. How deeply this was felt by the Reformers, may be judged of by the regrets expressed in the opening sentence of our Communion Office, for the decay of that "godly discipline" whereby, "at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend." It was not enough, they thought, to preach: nay, not enough to censure or excommunicate alone (though this be all that *we* want freedom for): these things they would do at will: but they longed to revive that primitive method of receiving back the lapsed, by which sin might be armed with new terrors, and expulsion from the Church be made shameful in the sight of all men. And has preaching become so much more effective in our hands, that we can well spare an accessory to holiness, which the reformers of our Church thought necessary? Are we so far their betters, that we can not only read without sympathy their testimony in favour of ancient penance, but can even afford to cast away a weapon committed to us of God; and, with the Lent humiliation, condemn, as a beggarly element, the whole power of binding and loosing? Is one side of the two-edged sword, when wielded by us, so all-sufficient against sin and unbelief, that the other, though it be equally the Word, and of the Spirit, may be safely blunted and disused? Alas! it is far otherwise; and if from the many tokens of God's favour, which the recent revival of religion has brought with it, we turn aside to consider the real state of the majority of souls in Great Britain, we must confess, that at no period of her history has a greater contrast existed between the written language and actual teaching of the Church, on the one hand, and the living condition of the people, on the other. With a Prayer Book and Ritual eminently calculated to secure, according to its measure, that holiness, without which no man shall see the Lord, and that faith, without which it is impossible to please Him; and with an amount of preaching strange to former times;

we witness a most wide-spread disregard of morals, and an almost universal undervaluing of creeds. Never, since the Reformation, was the facility of propagating damnable heresies greater than at present; never was the duty of renouncing the world, the devil, and the flesh, more lightly thought of by the majority of our countrymen. The same mouth that vaunts of faith in Jesus, is, in most cases, utterly silent upon judgment by works; and the qualifications for happy dying, are popularly resolved into a death-bed confidence. Preaching, however important and divine a work, is not the sole office of the Christian minister; nor will the Word prosper whereto it has been sent, though preached with the tongue of angels, so long as they who bear the message, exalt it to the exclusion of an equally ordained instrument, and in their administration of the Church afford to men no type of God's moral government and mind. Sermons, moreover, are heard only by those who frequent the sanctuary; whereas the voice of Episcopal censure, and the thunder of Excommunication, would reach the ears of the Sabbath-breaker, and alarm the infidel.

But this second argument addressed to purity of conscience, and consistency of ministration, in the parochial clergy, has respect not only to the counteracting of sermons and admonitions, but also to the profanation of Church offices. For inconsistent as it undoubtedly is, in a *Christian*⁹ country, to preach against sin and error, and the danger of evil company, whilst tolerating open sinners in the assembly of the saints, and suffering separatists of every imaginable shade of heresy, and unbelief, to consider themselves entitled to the benediction of the Church, whenever they may be pleased to demand it; the actual profanation of Church offices, in their application to individuals, is far more injurious in its effects. Such a profanation, we maintain, takes place in the abuse of language which faith alone suggested, and which is appropriate to those only whom faith has animated—language implying truth in promise, purity in morals, and a blessed prospect of heavenly happiness—the abuse of language such as this, in the marrying and burying of persons whose whole life, and even their death, bears witness, that truth, purity, and heaven, were despised by them. It cannot be necessary to adduce instances here; they are supplied in sad abundance both by Archdeacon

⁹ In a heathen country the case is very different; for there the wicked are invited to come, not that they may think themselves in a state of salvation, i. e. deem themselves fit to worship; but that they may contrast their world with the Church, and so may be induced to become fit, by laying aside their heathen practices.

Wilberforce and Mr. Sweet; and that similar exposures have not been published in relation to the marriage service¹, is, perhaps, traceable to the abuse itself; and is at once the effect and proof of its magnitude; men having become so accustomed to the more palpable misapplication of the burial service, that the profanation of the marriage office has been overlooked. But a moment's reflection will convince the conscientious priest that, in every case where he has been tempted to tamper with the marriage office, by reason of the character and condition of those to whom he ministered, its inapplicability arose wholly from their unfitness to partake so sacred a solemnity; and that this, again, was not improbably the fruit of that absence of discipline, which left them at liberty to conclude that the Church, when denouncing immorality, *does not mean what she says*.

"The great moralist demoralizes by connivance; the self-styled mother of the people, in sparing the rod, seems to show that she has no true love for her children; whilst by not correcting the evil-doers, she makes a mockery of her own ordinances, which require an engagement of faith and holiness, for all who are admitted within her pale."—*Religious Liberty*, &c. p. 17.

Such was the impression made by our present usage, upon one who may be taken as a type of the more conscientious separatists; and does it not prove beyond a question, that whatever argument lies against the restoration of Church Discipline, on the ground of its possible abuse, lies equally against Church Offices, and ministrations generally?

"If men," says Bingham, "are qualified for Baptism, or the Eucha-

¹ The following was the second Canon of the Manx Church, as accepted in the Convocation of February 3, 1703:—"That no person be admitted to stand as Godfather or Godmother, or to enter into the holy state of Matrimony, till they have received the Holy Sacrament of the Lord's Supper," &c., with the one exception of an orphan, under peculiar circumstances, to be approved by the bishop. Canon VI., relating to admission to the Lord's Supper, was proportionately strict: *and these were acted upon* in that island, of which the author of "An appeal to reason and candour," in behalf of a review of our Liturgy, said in 1750, "It will be unpardonable, after these (Scotland and Ireland) to mention the Isle of Man in any other expressions than those of gratitude, praise, delight, and joy. Happy island! may thy worthy bishop live, and continue, with the assistance of his God, to make thee an example of religion and holiness to all islands and kingdoms of the world." Life of Wilson, pp. 16 and 19, vol. i. ed. fol. 1782. We have not instanced the profanations of the sponsor's office, and of the Lord's Supper, simply because there is a power left to us of rejecting non-communicants from the former; though its enforcement, until the Lord's Supper is better appreciated, would be equivalent to a denial of Baptism to one-half of the infants born; and because it is thought that the law leaves it open to the priest to reject persons from the Lord's Supper, for fit cause, to be signified to the Bishop, provided he guards himself from an action for slander by *not* assigning his reasons! A very questionable privilege, when the ends of discipline are considered.

rist, it is not in the minister's power, properly speaking, to deny them the privilege of either; if they are utterly unqualified, it is not in his power to admit them to either, if he will be just to his commission, and faithful to his trust. So neither can he, with an equitable judgment, declare the impenitent to be absolved, nor retain the sins of the penitent; for this is slaying the souls that should not die, and saving the souls alive that should not live; it is making the heart of the righteous sad, whom God hath not made sad; and strengthening the hands of the wicked, that he should not return from his wicked way, by promising him life; as God complains of the false prophets, by the prophet Ezekiel, xiii. 19—22. All this is a manifest abuse of the ministerial powers, tending directly to discourage virtue, and encourage vice; and all such judgments God Himself will reverse, and punish the mal-administration of his unfaithful stewards."—*Second Sermon on Absolution.*—See *Appendix to Eccles. Antiq.* vol. ii. p. 1113, ed. 1846.

So long as these things continue to be done, and *acquiesced* in, as at present, the parish priest can have little right to complain that his faithful warnings are slighted, and his denunciations of Divine wrath explained away; for by ministering in one and the same tone to those who have walked after the flesh, and to those who have walked after the Spirit, the moral code is virtually withdrawn, (in the eyes of the ungodly at least,) and the ground yielded to the universalist, or infidel, who denies point blank the Apostle's dogma, that "they which do such things shall not inherit the kingdom of God." Gal. v. 21.

Such conduct contrasts strangely with the acknowledged character of the English clergy. Whilst, therefore, we thankfully venture to say of them, that, as a body, they are never surpassed, and seldom equalled, in truthfulness, ingenuousness, simplicity, and godly sincerity; whilst we know them to shrink with abhorrence from every approach to falsehood, subterfuge, and evasion, in all the manifold relations of private life; we are not prepared to turn away with any triumph of conscience, from such a reflection as the following:—

"By nothing can the deadening effects of habit, or the inferior influence of godly zeal, when in conflict with mere human motives, be more clearly evidenced, than by the matter of fact and purely routine kind of way, in which men of high devotion in other parts of their work, have suffered themselves to prostitute our saintly burial service; trying, as it were, to sanctify therewith the graves of persons whose more fitting sentence had been that passed upon Jehoiakim, to be 'buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.'—*Religious Liberty, &c.* p. 19.

Other and prior causes, however, may be assigned for this sad inconsistency, over and above mere habit, and those (abstractedly)

better human motives, the love of peace and a good name, pity for survivors, &c., to which allusion seems to be made. It is traceable, for instance, in one point of view, to a high respect for temporal authority and law, to a praiseworthy dislike of agitation, and a dread of evil consequences from exposing defects in the Church, in days of rebuke and blasphemy; and on such grounds, perhaps, many who think that they have realized our want of discipline, with all its attendant evils, have been accustomed to comfort themselves in inaction, and to compromise the matter with their scruples. But, viewed from another point, it is to be referred to the existence of a mass of *legal fictions*, overlaying the system of our ritual and constitutions; and mainly owing to the great change in the relations of Church and State, brought about by State tyranny during a century and a quarter, in which the Church has not been suffered to adapt her language and laws to her ever-varying circumstances. Hence, have been devised modes of defence, for palpable acts of profanation, founded on no firmer basis than a grammatical construction of the nicer sort, such as in private life would be deemed little better than jesuitical evasion, or mere sophistry²; and apologies have been republished *usque ad nauseam*, drawn from no higher source than a supposed necessary latitude, miscalled charity, contingent upon the *establishment* of the Church: an assertion which, if true, would simply prove that the enemies of a State connexion are better judges of what tends to the glory of God, than those who advocate its maintenance.

Before quitting this topic, we will adduce one more extract from the sermon of Bingham already quoted—an extract which will both show how essentially characteristic of the priest's office, corrective discipline appeared to that learned and pious man, and also how important is its relation to the personal holiness of its

² A remarkable example of the extent to which this method influences and warps minds commonly ingenuous, is given in the late Charge of the Bishop of Exeter, 1848; where an advocate for altering the standard of orthodoxy, is convicted upon his own confession (or boast) of having accepted the orders, ministry, and offices of the Church, not with an unfeigned "assent and consent" to the things themselves, but only to their "*use*:" as though their voluntary "*use*" might be innocently approved, apart from an approval of their contents; or as if the Church, which requires that assent in such plain and decided terms, had foreseen and purposed this novel interpretation of her language. Surely, such handling of sacred things is no less than putting a premium upon prevarication; and, to a conscience unhardened by traditionary fictions, would be as offensive as sheer dishonesty! The annual dumb-shows of disciplinary intention enacted in Visitation Courts, is but a remove better; and when it is carried out to the *farce* of admitting notorious schismatics to the office of warden, on the plea of the archdeacon's office being "simply ministerial," (a plea which we are glad to see controverted by the highest legal authority,) it is *quite as bad*.

agent ; how close the connexion between the exercise of that divine trust, and high sanctity in its possessor.

“ But, above all, such a man cannot, with any tolerable decency or freedom, discharge the office of punishing and correcting others, who is himself most justly liable to rebuke and censure. With what face can he debar others from Baptism or the Eucharist, who is himself unqualified to receive either ? or exclude others from the church, who is himself unworthy to enter into it ? Nothing, therefore, can be a greater engagement upon ministers to lead holy and pure lives, than the consideration of the commission which Christ has given them to retain or remit other men’s sins, whether in a sacramental way, or a declaratory way, or a precatory way, or a judicial way ; because, without purity, they can by no means answer the end of this office, and the nature of their trust ; but their mal-administration will rise up in the judgment against them and condemn them.

“ 2. A second thing which this office of retaining and remitting sins requires of ministers, is great diligence in their studies and labours, without which they can never be able sufficiently to discharge it. The Church, indeed, has made some part of this work tolerably easy, by a prudent provision of many proper general forms of absolution ; such as the forms of administering the absolution of the two Sacraments, and many general forms of declaratory and precatory absolution ; to which, in her wisdom, she may add proper forms of excommunication and judicial absolution. But when this is done, there still remains a great deal more belonging to the full discharge of this office, for which the Church can make no particular provision, and therefore that must be left to the industry and diligence of ministers in their particular studies and labours. And this requires both a diffused knowledge and great application to be able to understand the nature of all God’s laws, and the bounds and distinctions betwixt every virtue and vice ; to be able to resolve all ordinary cases of conscience, and answer such doubts and scruples as are apt to arise in men’s minds ; to know the qualifications of particular men, and the nature, and degrees, and sincerity of their repentance, in order to give them a satisfactory answer to their demands, and grant or refuse them the several sorts of absolution, as they shall think proper, upon an impartial view of their state and condition. He that thinks all this may be done without great labour and study, and a diligent search of the Holy Scriptures, the rule and record of God’s will, seems neither to understand the nature of his office, nor the needs of men ; nor what it is to stand in the place of Christ, and judge for Him between God and man. ‘ The priest’s lips should preserve knowledge ;’ and a man that considers the large extent of that knowledge, together with the great variety of cases and persons to which he may have occasion to apply it, would rather be tempted to cry out with the Apostle, ‘ Who is sufficient for these things ?’ And if this be not an argument to engage a man to industry in the office of a spiritual physician, it is hard to say what is so.”—*Sermon II., on St. John xx. 23, in Appendix to Christ. Antiq.*

V. The fifth topic which we proposed to urge in behalf of a restoration of Corrective Discipline was, that *the want of it is the greatest scandal chargeable upon us, and a constant source of schism.*—It is evident that this and the succeeding propositions are only subordinate and accessory to the four already discussed; but they are sound arguments notwithstanding; and this, the fifth, is especially important as being calculated to correct that error which makes the lamentable prevalence of Dissent a reason for *not* restoring Discipline.

To prove this in detail would involve voluminous reference to the writings and published speeches of the leading Separatists of the last half century, and such a rehearsal of railing accusations as ourselves and our readers may well be spared, when the notoriety of the fact is considered: it is as notorious, as it is both illogical and yet consistent with a zeal which is not according to knowledge; and far as we are from defending secessions upon such a plea, we can perfectly understand with what power, when skilfully handled, such a plea must tell upon tender consciences, ill instructed in the nature of the visible Church, and in that *scriptural* casuistry, which would teach them that unity is *not* to be violated because unfaithfulness on the part of ministers or people is painfully realized; but that offences must needs come, and that a *sense* of them is a true call from God to attempt their remedy. Many of our readers will have witnessed and lamented the secessions of which we speak; secessions, not unfrequently, by the most earnest of their flocks; who have plunged into schism from a persuasion that to remain with us were to partake the guilt of acquiescence in our apparent apathy to discipline, and without a conscious difference from the Church in doctrine. The lack of discipline, and its consequences, once brought home to them, they become deaf to that reasoning which would previously have preserved them from falling upon this stumbling-stone; nor is there any mystery in this, for they are the exception rather than the rule, among religious people, who grasp, with all the energy which prompts to independent action, more than a single principle. One beautiful truth keenly apprehended too often absorbs the mind, and eventually perverts the conscience: thus one sacrifices purity for unity, another unity for purity; each so exclusively possessed by the transparent truthfulness of his own conviction, as to overlook its connexion with other and harmonious ordinances. Persons in whom no vivid and heart-stirring apprehensions of religious duty ever kindled an emotion, whose even tenor of compromise forbids the existence of an inspiring sense of any sacred thing, may stand aghast at the inconsistency of the seceders, and affect a pious horror at their

blindness: *they themselves* have “never been so tempted:” but, in place of being proud thereof, let them rather take shame that no sacred jealousy for the honour of their Lord, and for the souls of men, ever brought them within reach of trials so purely spiritual, — *their* temptations are of a lower range and nature; and let them reflect, whether they are not verily guilty concerning their brother; and whether the woe denounced against the offenders of Christ’s little ones may not apply to them, for suffering this handle of reproach to be still within Satan’s power.

Souls of higher tone, and greater zeal, will prefer to pity and compassionate the fallen ones; and being themselves not ignorant of a struggle for the submissive acceptance of truths which our present evil state gave occasion to the enemy to present to them as being incompatible, will bless God that by grace they stand, whilst others equally sincere have lapsed, and are no more with us. Of this latter description, there is reason to believe, are many of the Plymouth Brethren; a sect which seems to attract more seceders from the Church than any of its contemporaries, not excepting the Romanist; and evidently depends for its continuance rather upon the continuance of the great scandal amongst us, than upon any original heresy of its own. The prime motive to their schism has been (as we judge from cases known to us) their ideal of a pure communion; an ideal which is not less surely the exaggeration of a truth professed but not practised by the Church, than certainly impracticable, to the extent of their exaggeration, so long as “tares and wheat” are a fit emblem of the Church Militant: for the Church proclaims it to be her solemn duty to exclude all open rebels against God from her communion, and to disown those who by their works disclaim their baptism. For such as these she holds are not as tares to wheat, but as thistles to figs: there is no similarity in their appearance, no danger of mistake in eradicating them; they are not the plausible hypocrite, or the man of merely suspected Mammon worship; but open and presumptuous offenders against faith and morals: and Scripture, and Christian antiquity, attest no single article of the Creed, not excepting even the Incarnation, more distinctly and peremptorily, than the duty of the Christian ministry to purge the Visible Communion of Saints from such spots in their feasts of charity³. The Plymouth Brethren first

³ The force of our argument in no way depends upon the correctness of the illustration, the right or wrong interpretation of the tares and wheat. It is enough for our purpose to have adduced abundant proofs of the power and obligation of discipline, both from Holy Scripture and our own formularies: but having alluded to this parable, we think it right to give in this place two ancient expositions of it, with reference to that power and obligation, for the purpose of meeting a cavil not unfrequently raised upon it. St. Jerome, on Matt. xiii. 28—30, says,

realized this whilst with us; next compared it with our practice, and felt a shock of holy indignation from the contrast; and then, with every habitual feeling of attachment estranged, and every traditional tie of regard relaxed, were an easy prey to that Deceiver, whose favourite conquests are of high-strung souls. The transition from a conviction of ministerial unfaithfulness to a denial of ministerial commission,—from horror at unapostolical conduct to utter disregard of apostolical descent,—was not difficult for erring mortals; and when to this weakness of nature was added the well-timed suggestion of a tempter, and pride of heart unconsciously mingled with infirmity of judgment, the fascination was complete; the whole mind was engrossed by the one desire to be separate from sin, and schism assumed the new aspect of a departure from the world to the Church. Their distinctive heresies have been of after growth, the spawn of schism, or the loud echoes of false doctrines, whose sound was heard in their former home; such, for example, as denial of the grace of baptism, which itself also might be shown to have been helped on by the same cause, forasmuch as the whole ground of corrective discipline is the fact that baptized men sin against grace received, and ought to be warned of the peril thereof; which peril, and by consequence *the reason of it*, is obscured, when the warning is neglected. Let it but be preached, for the time to come, that patient endurance of persecution, and even the awaiting of an unmerited excommunication (like that expulsion from the synagogues which our Lord foretold for his Apostles), is preferable to voluntary separation, and schism will cease to be a common sin: true and earnest spirits, who will otherwise fall before offences, real or imaginary, may be preserved in their allegiance, not to men but to God, within the circle of an ordained though ever unworthy ministry; and the zeal thus preserved to us, may secure the desired reforms.

“But this seems to contradict the command, *Put away the evil from among you*. For if the rooting up be forbidden, and we are to abide in patience until the harvest time, how are we to cast forth any from among us? But between wheat and tares (which in Latin we call ‘*lolium*’) so long as it is only in blade, before the stalk has put forth an ear, there is very great resemblance, and none or little difference to distinguish them by. The Lord then warns us not to pass a hasty sentence on an ambiguous word, but to reserve it for his judgment, that when the day of judgment shall come, He may cast forth from the assembly of the saints no longer on suspicion, but on manifest guilt.” St. Chrysostom says, “This the Lord spake to forbid any putting to death. For we ought not to kill an heretic, seeing that so a never-ending war would be introduced into the world; and therefore He says, *Lest ye root out with them the wheat also*; that is, if you draw the sword, and put the heretic to death, it must needs be that many of the saints will fall with them. Hereby he does not indeed forbid all restraints upon heretics, that their freedom of speech should be cut off, that their synods and their confessions should be broken up; but only forbids that they should be put to death.”—Cat. Aur. in loc.

What we have said of the Plymouth Brethren, seems true of Protestant secession generally; the amount of it primarily traceable to doctrinal differences, *bears but a small proportion* to that which has arisen from our disciplinary state. Large numbers, indeed, profess and believe that the ground of their separation is an abstract sinfulness in the connexion of Church and State; but were their motives analyzed, the real objection which has impelled them would be found to be nothing in the connexion itself, but in its present fruits⁴, and chiefly in its annihilation of discipline. In their own day, they behold the spiritual power fettered at least, if not also entrusted to its chief holders for reasons of mere State policy, owing to its relations with the temporal power; and they know that, in a former day, it was equally injured by the same power's support, given on the false principle of penalties, extending to imprisonment or death; and they infer that no middle way is practicable, that no scriptural basis can exist on which such a connexion can be beneficially maintained. From this error once forced upon the mind, and counteracted, as in the former case, by no apprehension of the Church as a divinely-ordered institution, schism follows naturally, and the State connexion becomes the prominent apology. And it is thenceforth regarded with new malignity, and impeached upon new grounds, as by a separatist impatient of all countenance given to a rival body, and driven by his first false step, before the scandal of deficient discipline, to the miserable expedient of denying that the responsibility of individuals to defend the faith and extend the kingdom of God, continues to attach to them when raised from a private to a public, or from a subject to a sovereign station, in the exercise of the influence which thus accrues to them.

Every reproach, moreover, which is hurled by ignorant and fanatical writers against our Occasional Offices, is really applicable only to that abuse of them which arises from the same cause. But the majority of their hearers, or readers, being incapable of detecting the most palpable fallacy, are carried away by the evident unfitness of the offices in certain individual cases, to a

⁴ On the 8th of June last, at a meeting of the *British Anti-State Church Association*, a strong resolution condemnatory of the relations of Church and State in this country was "moved by Mr. C. Lushington; who said he belonged himself to the Church, and urged its separation from the State, because he wished the Church well, and conscientiously believed that the dissolution of the alliance between the Church and State, would be beneficial to the Church, advantageous to the State, and highly conducive to the welfare and promotion of Christianity. The Church was in a condition of thralldom which it was lamentable and humiliating to consider; the Church was not only allied to the State, but subjugated by it."—John Bull, June 12, 1848.

condemnation of the saintly sentences themselves, whose only crime is the misfortune of legalized misuse. When shall they behold the true remedy? And when shall they (and some amongst ourselves) learn this lesson, that *to modify the Church's language* so as to suit the world's standard, or at least to escape pollution of conscience in applying her offices to souls of little promise, in lieu of restoring discipline, *would simply be to withdraw the demoralizing use of words, but to maintain the yet more deceptive abuse of rites?* That separatists should do this, is perfectly consistent with those partial views of truth which schism must engender; but God forbid that we should adopt their error, if for no other reason (though there be many and great), yet for this, that, at present, the unsuitableness of the offices to certain persons is so glaringly conspicuous, as to lead to a common *contrast* between the high model which the Church proposes, and the low attainments, or degeneracy, of individuals; which contrast, however much it may reflect upon the clergy who *seem* to disregard it, or alienate the laity who are shocked that no ban is set upon it, still cannot possibly exert so baneful an influence upon religion generally, as would a *lowering of her tone, and an accommodating of her ministrations*, to the condition of men who measure themselves by themselves; which must necessarily result in one or other of the following effects, namely, a conviction or general impression, either that, first, the Church has hitherto been stricter than Scripture; or, secondly, that Scripture is more strict than it need be; that there will be, after all, some intermediate abode of happy souls *between* the right hand and the left; and that St. James was wrong when he wrote, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (ii. 10. conf. i. 26.) We have much, very much, more to say to the advocates of a *modified, or a double order* for the Burial of the Dead, and (if they are consistent) for Holy Matrimony, and such other Occasional Offices as are commonly misapplied; but, for the present, we must content ourselves with this single suggestion, and repeat our own remedy, instead of further examining theirs. Let the words of the Church be retained, and her rites only guarded from profanation; let devout men still, amid their lamentations, be assured that heaven is opened for the saints of God; but let Ananias and Sapphira be carried out without tear, or prayer, or praise, from the faithful; and let the same principle be applied to the other occasions, and all will then be as well as we can hope, or dare to wish for, in this world. Then would no room be left for such exaggerations (would that we could say, entirely groundless falsehoods) as the following:—

"It (the Burial Service) guarantees impunity to the most ungodly mortals. However wedded to their sins, negligent of religion, and vicious in their lives, this Service (as necessarily construed and applied by themselves) indirectly assures them that their salvation is certain, for men equally vile have been pronounced safe and happy by it. They have only to be assured that they have been duly baptized, to keep clear of the greater excommunication, and not to cut their own throats while perfectly sensible, and all will be right at last! This Service is the prolific parent of practical Antinomianism, which promises its deluded victims eternal safety and joy, notwithstanding the wickedness of their hearts and lives. Perhaps nothing beside can be found, in any sect or sentiment, more manifestly deceitful to the souls of men, or destructive of godliness in the world.

"It cherishes infidelity and contempt of the Christian religion. When shrewd, unconverted lookers-on attend the funerals of the State worship, and witness the good and the bad, the vilest sinner and the devoutest saint, equally in favour,—treated, spoken of, and buried alike,—what can they infer from such manifestations, but that the ministers thereof are a set of the most arrant hypocrites and knaves!! When they hear what is called an evangelical priest, a learned Fellow of a college, a successor of the Apostles, or the assumed counterpart of the first disciples of Christ, a man professedly more holy and consistent than his orthodox brethren, denouncing hell and damnation on his congregation for some ordinary violation of the laws of God or of the Church, and then hear this same person at the grave sending the most impenitent wretch to heaven, what their conclusions may be, the reader may easily guess! Again, when they hear the Church bigot in the pulpit anathematize all Methodists and Dissenters, as infidels, schismatics, and apostates, doomed to eternal perdition, *and at the grave*, designate them as his dear brethren in Christ, and pronounce them safe for ever, they can only conclude that religion is all a farce, and unworthy of their serious adoption."—*Thorn's fifty Tracts on the State Church.* Tract XII. p. 3.

Having forced upon our readers this nauseous extract, from one whose enmity to every thing savouring of the Church is undisguised, we hasten to make the *amende* by offering them the more acceptable and persuasive testimony of a spirit as far removed from the grovelling malice and unwonted presumption of that schismatic, as noon-day is from night; the intellectual, attached, and exalted Comber:—

"There will be offenders and offences, but if the Church do admonish the criminals, and censure them publicly, that clears her from all suspicion of guilt, and from all just ground of calumny; and preserves not only her purity, but her reputation. It was the great honour of *Sparta*, as a senator there said, *that none could be nicked in that city and be unpunished.* And this discipline kept up the credit of the ancient

Church for many ages, so that its very enemies did admire it, and millions of proselytes came over to it. But when this primitive discipline did abate, the Church evidently decayed in its esteem, as well as its manners. And this is but too plainly verified in our days; for since these censures have been brought into contempt, we are almost overwhelmed with a flood of those wickednesses which the secular laws seldom punish; adultery, fornication, and incest, drunkenness, blasphemy, and swearing, sacrilege, faction, and malice, which are properly of ecclesiastical cognizance, are grown so common, and so daring, that they have brought an infinite disgrace, and a deplorable scandal, on our most holy religion. *This drives some from the Church, hardens others in their sinful separation, and opens the mouths of all our adversaries, as if they justly left that Church where such wickedness goes unpunished.*"—*A Discourse of Excommunication*, sect. vi. pp. 113, 114.

VI. The last quotation fitly introduces our sixth topic in favour of a restoration of Corrective Discipline. The *general state of morals demands it*.

We have already alluded to the prevalence of irreligion and immorality, when speaking of the effect of the abeyance of Discipline upon other functions of the Christian ministry: we must now speak more specifically of certain of the grosser forms in which those vices popularly appear. (1) For years past the most open and advised *atheism*, and the most unbridled *sensualism*, have been preached and promulgated, without let or hindrance, in all the populous towns of this island; and comparatively rural districts are at present infected by the same doctrines: thousands, unwarned by their spiritual mother, have been seduced to worship a *new moral world*, whose distinguishing characteristic is the relaxation of God's moral law; and to expect real happiness in a *novel socialism*, which is eminently calculated to sap the very foundations of society; and all this has been brought about by a vast series of publications, teeming with blas-

⁵ He adds, "'Tis true their argument is as ill-grounded as their separation; for they may be as virtuous as they please in a Church wherein many are vicious; and while wickedness displeaseth them, it cannot hurt them; for Lot was innocent in Sodom, so long as he was vexed at the conversation of the wicked:'" and he then proceeds to defend the Church, especially in the person of her spiritual officers, from the charge of guilty participation in such a state of things. But his pleas, imperfect as they always were, do no longer bear even a semblance of truth: he could then say, "The priests lament it, and complain of it; the bishops do all they can to suppress these growing evils, but being judges they must not be informers; and one cause of this mischief is the neglect of presenting such offenders to the ecclesiastical tribunals. Those whose office it is, though solemnly sworn to do it, yet for fear of the rich, and in favour of the poor, neglect this useful duty, choosing rather to offend God by perjury, and to offend the Church by being the cause of this scandal, than to disoblige their vicious neighbours: but if they would present them, then, if they be not either amended, or cast out of the society, the fault would lie at the Church's door."

phemies against the Author of our salvation, his gospel, his Church, and his ministry. The immense sale which newspapers, tracts, and books of this class have commanded, is of itself a convincing proof of the extensive sway which infidelity and sensuality have acquired amongst us; and that the publication, purchase, or patronage of such works, is a fit subject for the cognizance of the spiritual tribunal, is evident, as well from the utter failure of the civil courts to check it, as from the nature of the thing itself. (2) The evils of *drunkenness* have of late been so frightfully apparent, that it seemed needful to invent a human device for the deliverance of its victims; a device, whose incapacity to effect any general reformation must necessarily be acknowledged, so soon as its novelty has passed away, and the excitement of a universal "Great is Diana" ceases to move the multitude to keep the vow; a device, whose success, like that of all its utilitarian predecessors, being dependent on the superhuman appreciation of τὸ ἀγαθόν, is *simply impossible*; its motive power is not sufficient to secure, in fallen man, even the comparatively low aim of bodily well-being; whilst its substitution for spiritual remedies would be a palpable act of treachery, both to the sinner, and to God; to the sinner, because it is not *as a sinner* that he vows to abstain; to God, because in nothing is God glorified by the pledge, nor the body of Christ vindicated. The temperance movement is essentially secular; its promoters have expressly divorced it from any creed or religious communion—men glorying in their shame, and blindly going about to pull down Satan's strongholds, by a procedure which dishonours the only Power that is stronger than he. We presume not to attach this censure to *all* who have gone forth to rescue degraded men from this sink of iniquity; for, doubtless, there are some, who have recommended the new vow as instrumental to the recovery of that self-control, which is essential to the observance of the older, the baptismal vow. Some few *have* accompanied their eulogies of temperance with acts of faith, and inculcations of religious exercises, as the sole means of returning to a permanently right mind, and peace with God; and such have this testimony, 'they have done what they could:' still, let them not slack their hand until they see the Church aroused to a sense of her responsibility, and branding with reprobation, and satanical possession, every slave of that carnal appetite which destroys both body and soul⁶. But neither was it our purpose, or our gratification, to reflect upon the non-confession of God by the majority of the 'Apostles of Temperance,' whose zeal we fervently applaud,

⁶ Drunkenness is the assigned cause of three-fourths of the criminal offences, and half of the insanity in Great Britain.

whilst their sin is a sin of ignorance, more justly chargeable upon their betters. Had the clergy always set forth the Church in her true character, as the divinely instituted association for temperance, soberness, and chastity; and had such members as habitually broke her rules, and disgraced her name, been regularly expelled from her body, — these mimic institutions had never drawn men's minds away from the true remedy; and the disease, involving excommunication in its train of horrors, had been comparatively unknown. (3) We agree with the author of "*Religious Liberty*," &c., in thinking that the abortive nature of efforts made in Parliament to check, by legislation, the horrible traffic of procurers, and others connected with houses of ill-fame, should point the attention of all Churchmen to the more appropriate remedy of a well-ordered Spiritual Discipline. Moral offences, where all parties to the guilt are, in the eye of common law, *willing accessories*, must be met by the moral sanctions of the ordained teacher, and vindicator of morals. The same remark applies to suicide, bastardy, Sabbath-breaking, habitual cursing, and many other forms of sin, which are beyond the reach of civil officers, and human statutes, to check effectually. The recollection of Lord Ashley's, and other disclosures, relative to the moral and religious condition of the working classes, is too fresh in men's minds to render any detail necessary here. We gladly refrain from such a task; and prefer to strengthen our position as to the necessity for distinguishing between the spiritual and civil office, in the correction of such offences as we have instanced, by reference to weighty authorities of a generation past. How sadly appropriate, e. g. to England's present state, are the following observations of Comber, written soon after 1680.

"The notorious increase of atheism, faction, and debauchery, in this and the last age, is too evident to be denied, and too mischievous to be mentioned, without sad reflections. But while many express their piety in bewailing the matter of fact, few do exercise their consideration, either in searching after the causes of this deplorable evil, or inquiring into the proper remedies for it. 'Tis true, there may be many causes of so complicated and spreading a contagion, and divers methods contrived for its cure: but there is one great and eminent occasion of this universal corruption that seems to be peculiar to our times, and the mother or nurse to most of those vices and errors which are the reproach of this age; viz. the contempt of *excommunication*: for this being the only means that the Church hath to punish these crimes (which the secular tribunals seldom or never take cognizance of), if men, by ignorance or evil principles, can arrive at impudence enough to despise this sacred and salutary penalty, they have nothing left to restrain them from committing and openly abetting these offences;

which by this means are grown so general, and so daring, that they are the scandal of our Reformation, the ruin of many thousand poor souls, and cry to heaven for that judgment which upon earth they never meet withal. It is manifest that the schismatics and the profane, the atheistical and those who are of most profligate conversation, do all conspire to make the Church's Discipline contemptible, weak, and ineffectual; and all strive to deprive her of that power which they know she would use for the cure of those vices, which they indulge and resolve to continue in. But it is a mighty charity to these our enemies to undeceive them, and let them see that *excommunication* is not really less dreadful, because some men, for vile ends, do falsely represent it as *brutum fulmen*: and it may be a happy means of reforming the age, to manifest the Divine original, the sacred authority, and the fatal efficacy of these Church censures; which, if they were rightly understood, revered as they deserved, and prudently dispensed, would contribute extremely toward the rooting out of evil principles and wicked practices, and prevent the damnation of many great offenders, who die in their sins, because they despise their remedy, and trample on the means of their Reformation."—*Introduction to Discourse of Excommunication*, pp. 1, 2.

Again, the warning voice of the saintly Wilson, in his Convocation Charge of 1721, might, with the exception of an allusion to a Royal order, have been intended for our own day;—the evil complained of having only increased tenfold, in proportion to the age-long neglect of the cure proposed, during the interval which has divided us.

"You have read his majesty's directions. You see what a spirit of profaneness, libertinism, and heresy, is gone out into the world; a much worse plague than the other we are threatened with, and which we take so much care to keep from us⁷. It may be, you may think that we are in no danger of ever being infected with such wild opinions and such blasphemous tenets, as are hinted at in his majesty's directions; but be assured of it, the same causes will have the same effects.

"If wickedness shall ever be countenanced, or those discountenanced, whose duty it is to oppose and punish it;—if the unity of the Church is once made a light matter, and he who is the centre of unity, and in Christ's stead, shall come to be despised, and his authority set at naught;—if the bishops and pastors of Christ's flock should not be careful to preserve inviolably the sacred rights committed to their trust;—then will error and infidelity get ground; Jesus Christ and his gospel will be despised; and the kingdom of Satan set up again here, as well as in other nations."—*Life*, p. 27.

The same good bishop, in his Convocation Charge of the year previous, June 9, 1720, after defending himself from the impu-

⁷ The plague at Marseilles, even as the cholera now.

tation of a rash and uncharitable judgment, in the matter ^a which cost him health, wealth, and liberty, if not eventually life also, thus proceeds :—

“ But let others judge, as they will answer it to our Great Master. This I do assure you of, that we have the entire approbation of our worthy metropolitan ⁹, who laid our cause very much to heart, and would not be at ease until he saw that I had received at least some satisfaction for the injuries I had met with ; being thoroughly convinced, by the papers laid before him, that as on one hand we had been careful to put in execution the laws of Christ and of his Church, so on the other, we had not been wanting in that respect which by our holy religion is due to those whom God has set over us in the State.

“ And I have his Grace’s most express advice, as well as that of his Grace of Canterbury, (than whom no man is more concerned for Church discipline,) that we should not be discouraged by the troubles we have met with from going on in the way of our duty.

“ And indeed if ever Church discipline were necessary it is certainly so now, when not only *evil practices*, (which have ever, God knows, been too rife,) but *evil books*, and *evil notions*, (not heard of before in this place,) are become very common. And people, who yet call themselves Christians, are even pleased to see the Church of Christ, which is His Body, in a fair way of being torn to pieces.

“ As to the first of these, namely, *evil practices*, we have endeavoured, to the best of our power, to discourage them by all means becoming the spirit of the Gospel, and, by God’s help, shall continue to do so. But one thing, my brethren, I beg you seriously to consider, *that God rewards not those who forsake their sins for fear of judgment, but those who do so for his sake and out of choice.*

“ That therefore sinners are to be convinced of the evil state they are in ; they are to be awakened into a sense of their danger by arguments drawn from another world, from the wrath of God, from the loss of heaven, and from the blessings of a sincere repentance. And certainly the methods the Church takes to set these arguments home upon their hearts, are most proper, provided every pastor does his duty ; offenders being obliged to *give glory to God* in a public confession of their crimes, and solemnly to promise a reformation ; and they *then* have the prayers of the Church for their sincere conversion.

^a The suspension of Mrs. Horne, before referred to. This case remarkably exemplified the advantage of such Church tribunals, as the simple and inexpensive court over which that prelate presided, in a temporal as well as spiritual point of view. It was a case of defamation ; and instead of leaving the slanderer to impunity, and the slandered to undeserved reproach, with the only alternative of a probably ruinous lawsuit, in which rhetoric might overthrow reason, and virtue yield to perjury, or sin escape by a merely technical flaw, Ecclesiastical Discipline offered a ready relief to the oppressed, by the wholesome process of *compurgation* ; and the Church was vindicated from the offence, even though the offender refused to be reformed.

⁹ Sir W. Dawes, Bart., whom Archbishop Sharp, by his earnest solicitation to Queen Anne, procured a little before his death to be appointed his successor, merely from his good opinion of the man, “ that he would be diligent in executing the duties of his office.”

“The other evils which I observed were become too common amongst us, and which I beseech you to beware of, are *books* and *notions* of a very evil tendency. The very least mischief which can be supposed to follow from, if not intended by them, is, they give people very loose notions of religion in general; and in particular some that I have seen, and others that I have heard of, seem to have no other true design than to abuse the Church of England and her clergy; to divide them in their affections and principles; and to make those to be despised whom St. Paul saith expressly, the Spirit of God has *ordained to be ministers of reconciliation betwixt God and men*.

“But although these are very great evils, yet I cannot think that they ought to be made the subject of our public discourses. The pulpit was certainly designed for matters of another nature; and *these are the proper subjects of Church Discipline*; which, however it may be weakened or despised in England, by reason of the schisms and heresies which abound there, yet here, God be praised, it is not so; we have power and authority, both from God and the laws, to rebuke gainsayers; and while we are *unanimous* and *faithful* in the discharge of our duty, we may hope that our people will not be corrupted with novel opinions.”—*Life*, p. 26.

To the same purpose might be quoted an authority of no mean weight with those who affect to see in the Church of England's claim to the power of the keys nothing less than priestcraft, and a substitution of the law for the Gospel,—Hugo Grotius¹. But space forbids it; and we shall conclude this section by simply referring the diligent reader to that careful examination of the objects of ecclesiastical censure, the persons on whom, and the crimes for which, they were inflicted, in the ancient Christian Church, which is given in Book xvi. of Bingham's *Christian Antiquities*, from the second to the fourteenth chapters inclusive.

VII. A forcible argument might be inserted here, drawn from the recent and continued increase of Church building; for the mere multiplication of Sanctuaries without any regard for Discipline is, to a lamentable extent, opening the door for their profanation, and closing the ear to that Word of God which requires that He be served in the *beauty of holiness*. But having glanced at this portion of the subject in our introductory remarks, and seeing that the whole of our propositions, if established, involve this conclusion as a necessary consequence, it seems quite needless to enlarge upon it here, further than to remind the reader that to whatever extent it is correct to compare the condition of a large portion of our rapidly increased population to a state of *heathenism*, to the same degree is applicable to England all that extraordinary call for the exercise of Corrective Discipline,

¹ In Luc. vi. 22.

which moves our colonial bishops and clergy to frame disciplinary canons in order that he that runneth may now read the true character of Christian ethics,—be he never so barbarous, ignorant, or sensual,—just as clearly as the unbelievers of old time were compelled to “see how these Christians love” by their deeds of charity².

The last topic, therefore, by which we shall enforce the duty of restoring Spiritual Discipline, is, that *Reason itself proclaims the necessity of it*. This is the true argument from analogy, and finds its place here not upon the principle of a climax,—for, as has been already stated, the strongest arguments had precedence,—but with the view of silencing those cavillers who, looking upon the Church as something external to themselves, though they may still call themselves Churchmen, are wont to put the advocates of truth to silence by loud charges of *unreasonableness*; and who, knowing little and caring less for the Divine commission, upon which the whole theory of Discipline rests in the system of the Church, must be met upon their own grounds, and beaten with the weapon of their choice.

Comber, in his “Discourse of Excommunication,” rested his entire argument, as to its obligation, upon the adoption of it into Christianity by our blessed Saviour; but, before entering upon the proof of that adoption, he preferred to trace the original idea and practice of excommunication, first, to the light of natural reason and the practice of the Gentiles, who had no other guide; and secondly, to the custom of the Jews before our Lord’s incarnation. The altered state of ecclesiastical feeling, and the general ignorance or disregard of our Church’s mind upon this subject, rendered necessary a very different arrangement, and a more full selection of topics for the purpose of this article; but we gladly avail ourselves of Comber’s powerful assistance, when, as now, we follow in his track.

“The light of natural reason,” he says, “shows us that no society ever did or can subsist without governors, nor can those governors do their duty, or preserve the society committed to their care, without a power to punish such as break the rules of this society, and commit offences tending to the subversion of it; for otherwise the society itself must be precarious, and would soon come to ruin, as wanting sufficient means to preserve itself. Now since it is certain that Jesus hath instituted a society which is called the Church, and which is really distinct from the civil state, being appointed for other ends, and governed by other measures, ruled by distinct officers, and guided by peculiar laws;

² The example of David, as exhibited in the 24th Psalm, which he composed for the installation of the ark in the newly-erected tabernacle, is too good to be passed over without notice; it conveys a striking rebuke to all who, when similarly employed, take no heed to the qualification of the worshippers; and never ask, *Who shall ascend into the hill of the Lord? Or who shall stand in his holy place?*”

a society which did subsist when the civil state opposed it, and must continue (whatever changes human governments suffer) unto the end of the world. Therefore, the rulers of this society, the Church, must have some power to punish all those who do disturb the good order thereof by a false faith or corrupt worship, or by dissolute manners. And if our Lord had not entrusted the Church with such a power, reason and necessity would have compelled the rulers of the Church to have assumed it, because the Church cannot subsist without it. No man can so much as govern a family in the capacity of a father or master, unless he be invested with power to let in and turn out of his family such as he sees fit, and to dispense or withhold the benefits belonging to his family as he sees occasion ; much less can a larger society be maintained in peace and safety without the exercise of such a power. And as the father or master may, and doth exercise this authority within his own family, though it be a part of the commonwealth, without damage to the prince's power, so in this society of the Church, since the ends of it are different from that of the civil government, the ecclesiastical governors may exercise their power and authority without encroachment on the prince's sovereignty. The ends of temporal princes being to preserve their people in outward peace and plenty, in the enjoyment of their temporal rights and privileges, while they live upon the earth. But the ends of the spiritual governors are to make Christians holy here and happy hereafter, and their rules and punishments are both suited to this end. The rules are precepts of piety and charity, and the penalties are proportionable, *viz.*, not corporal but spiritual ; that is, the depriving them of all the comforts and benefit of Church communion at present, and the declaring them to be worthy of Divine vengeance unless they repent. So that the rulers of the world need have no jealousy for their authority, on the account of this spiritual jurisdiction from his servants, who declares *his kingdom is not of this world*. They are to watch for men's souls, to make them inwardly good ; to reform their manners, and fit them for a blessed eternity. And they govern as fathers, by arguments and persuasion, by spiritual promises and threatenings, by the rod of Church censures, not by the sword as the civil magistrate doth. Yet as the prince takes care of the lives and worldly concerns of his subjects, and punisheth those who injure them in either of these, so doth the spiritual governor, in his proper way, punish those who act contrary to the welfare of their own or others' souls, whether by teaching false doctrine, or setting a bad example. And as there are three ends of outward and civil punishments, first, *νομθεσία*, instruction to the offender to repent and amend ; secondly, *παράδειγμα*, warning to others not to follow so bad an example ; and thirdly, *τιμωρία*, vindication of the society from the scandal which might be cast upon it for suffering evil acts to be done : so also the spiritual penalties aim at the same ends, *viz.*, to reform the offender, to warn others not to follow the ill example, and to clear the Church from that scandal which the acts of evil men, professing themselves Christians, may bring on it if they be not punished. All which ends are obtained by this spiritual penalty of excommunication duly inflicted by the Church, and humbly submitted to by the offender ; which doth clearly show that it is neces-

sary to the being, and the well-being of this spiritual society, the Church, even upon principles of natural reason, that its governors should have this power. And that none may doubt whether natural reason doth teach this, we will show that the very Gentiles (who had no other guide but the light of natural reason) did frequently use this kind of excluding all those from their society, especially from joining in their sacrifices, who were unfit and unworthy. And though there were no law to turn such persons out by violence, yet their order was obeyed by all, to the shame of those pretended Christians who despise the commands, and deride the authority, of our Lord's ministers in the like case."—*A Discourse*, &c. pp. 2—4.

From the long catalogue of disciplinary enactments and procedures by which Comber established his assertion, we will present the reader with a brief selection. Draco decreed that murderers should be excluded from the drink-offerings and festivals, from the temples and public assemblies; agreeable to which is that edict of Œdipus, in Sophocles, against the parricide: *Μήτ' εἰσδέχσθαι μήτε προσφωνεῖν τινα, Μήτ' ἐν θεῶν εὐχαῖσι, μήτε θύμασι, κοινὸν ποιεῖν, μήτε χέρυνιβας νέμειν.* Plato ordains of such as strike their parents, *πάντων ἱερῶν ἐργεσθαι* and accordingly, Julius Pollux informs us that there was at Athens one called the "King of the Sacrifices," whose duty it was to proclaim that the contumacious, or such as were of disposition contrary to the holy rites, should abstain from the mysteries. This excommunication was attended with solemn curses, and befel not only the shedder of blood, but the offender against religion, or good manners. Herodotus instances five cities of Ionia excluding a sixth from all communion in their sacrifices, because one of their citizens, called Agasicles, had stolen a brazen tripod dedicated to Apollo. Virgil notes the care taken by the priests of Proserpine to exclude unhallowed or profane persons; "*Procul, O procul este profani, conclamat vates, totoque absistite luco*;" words, the very echo of an older and universal Greek charge, *Ἐκὰς, ἐκὰς ἔστε βέβηλοι.* Suidas gives this explanation of the expression *Τίς τῇδε*; "Those who were to offer cried out *τίς τῇδε*; *who is here?*" then the people charitably answered, *Πολλοὶ καὶ ἀγαθοὶ, many and good persons*; and this the sacrificers did, that they whose consciences accused them of any impurity, might withdraw themselves from the holy rites;" which warning was considered so sacred in its nature, that even Nero is reported by Suetonius to have abstained from the Eleusinian rites, after the appointed officer had proclaimed *that no impious or unclean person should be present there.* Cæsar testifies of the Druids in Gaul, that "if any private or public person stand not to their decrees, they forbid him their sacrifices, which is the highest punishment among them; for they who are thus interdicted, are reckoned in the number of

the impious and wicked; all men turn away from them, and will not meet them, nor speak with them; nor can they have any benefit of the law, nor receive any kind of honour." "The Germans," says Tacitus, "punished cowards by exclusion from their sacrifices, as well as councils; and Tuisco, their first lawgiver, allowed none but the priests to execute, bind, or chastise malefactors; that so men might not only take it for a corporal penalty by the prince's command, but as due vengeance from the gods." Therefore excommunication was then thought a sadder penalty than stripes, imprisonment, or death itself. "Which opinion," adds Comber, "of these poor barbarians will rise up in judgment one day against those wretched pretenders to Christianity, who slight the censures of the Church of Christ, and value not their just exclusion from those Divine ordinances which He hath appointed." It is clear from this that Comber did not suppose it possible for the clergy to *forget* that they are charged with the execution of discipline; much less that they would ever *acquiesce* in deprivation of it by human laws, and even *deny* its obligation, and spurn it as an invention of the "dark ages." Such excess of contempt was reserved for a later generation; when not only the *people* are to be taught to revere Church censures as God's ordinance, and to assist in their execution, after the manner contemplated by the framers of our XXXIX Articles; but many even of bishops and priests also require to be reminded to *stir up*, in this respect, *the gift that is in them by the laying-on of hands*. "Finally, this general consent of all nations (thus explained) doth declare that natural reason did teach the very heathens, who wanted the revealed will of God, that it was necessary to the being and the honour of religion, to give their priests a power to cast out all notorious, infamous, and scandalous criminals from their temples, and to exclude them from all communion in their sacrifices." *The Gentiles, which had not the law, did by nature the things contained in the law*, so far as their views of acts disqualifying for worship accorded with the truth. And shall we, who have not the law only, but the Gospel also, bearing unmistakeable testimony to our duty in this behalf, turn a deaf ear to Reason and Revelation, both? resist the compunctions of a conscience, sensible, if not of engagements to exercise Discipline, at least of offence at the forced ministrations consequent on its abeyance? and thus encourage presumption, and perpetuate scandals? God forbid! But may He of his infinite goodness, so direct and bless the prayers and efforts of those who realize our evil state, and labour for a restoration, that the interval may be a short one before all English Churchmen shall read with shame and contrition of soul, this lesson in the records of *pagan discipline*, "Go and do thou likewise."

- ART. VI.—1. *Proceedings of the First Anti-State-Church Conference, held in London, April 30, May 1 and 2, 1844.*
2. *Minutes of the First Annual Meeting of the Council of the British Anti-State-Church Association, held at the Guildhall Coffee-house, in the City of London, on Tuesday, May 6, 1845.*
3. *Minutes of the Second Annual Meeting of the Council of the British Anti-State-Church Association, held at the Baptist Chapel, Belvoir-street, Leicester, on Thursday, May 7, and Friday, May 8, 1846.*
4. *British Anti-State-Church Association for the Liberation of Religion from all State Interference. Proceedings of the First Triennial Conference, held in Crosby Hall, Bishopsgate-street, London, May 4, 5, and 6, 1847.*
5. *Minutes of the Meeting of the Council, held on Tuesday, May 2, 1848, at the Offices of the British Anti-State-Church Association.*
6. *Tracts of the British Anti-State-Church Association.* Nos. 1—30. London, 1844—1848.
7. *Tracts for the Million.* Nos. 1—22. London, 1845—1848.

THERE is no surer sign of an approaching crisis in the affairs of men than when antagonistic principles lead to coincident conclusions, when those who in theory are at the greatest conceivable distance from each other, occupying opposite extremes in the world of thought, are involuntarily thrown together in their practical tendencies. Such unnatural conjunctions of things in their nature inharmonious are both ominous of impending change, and symptomatic of some great anomaly, some serious derangement, in the existing state of affairs. The strange combinations of the most adverse elements of religious and political life, which had recently taken place, cast before them the shadows of the revolutions since accomplished on the Continent of Europe; and considering how much the recoil of those events has been felt throughout the world, and in our country among the rest, it is impossible to contemplate, without considerable alarm, every manifestation among ourselves of a similar concurrence of parties which have nothing else in common, in the expediency of certain practical measures of supposed reform and relief. It is an ill sign when the advocate of Church principles finds himself

embarked in the same boat with the political dissenter, the member of the "Anti-State-Church Association." Hitherto, indeed, the tendency towards a separation between Church and State has among Churchmen been confined to the foremost ranks, or perhaps we should say, the most advanced skirmishers, of the two extreme parties in the Church; but there are sufficient elements of mischief at work to render the further development of that tendency, and the consequent conversion of Churchmen to Anti-State-Church principles, far from improbable. To the causes likely to produce such a result, we need do no more than briefly allude in this place. The attitude which the State has assumed in reference to the extension of Church education, and which, coming in the form of proffered assistance, amounts virtually to obstruction,—the pretension of the State, advanced with daily greater openness and violence, to treat the Church upon the footing of one sect among many, the only distinction made between them being that the State claims over the Church a right of interference which it dares not to attempt with regard to the meanest of the sects,—the bold and high-handed determination to exempt the Church patronage of the State from every check which the constitution of the Church has provided against the intrusion of unfit persons into her offices of trust,—the perseverance in a pernicious system of Church legislation by a Parliament which does not recognize the principles of the Church, and which counts among its members a host of declared enemies of the Church and of her principles, a system necessarily productive of many unintentional blunders, if not of intentional injuries to the Church,—and, last and most grievous of all, the recent proposal, not the less alarming because proceeding from a number of disaffected clergymen, to erect Parliament, although distracted by an endless variety of sectarian opinions among its members, and creedless in its corporate capacity, into an ecclesiastical synod, and to make it the arbiter of the Church's faith and doctrine,—all these causes, with others of lesser account, and of a more secular character, are unquestionably calculated to make the most sincere and devoted Churchman feel that the connexion between the Church and the State is productive of the most serious, not to say of intolerable, evils. Under such circumstances, it is not surprising that numbers, guided by impulse rather than by mature judgment, by zeal rather than by knowledge, should rush to the conclusion that the severance of the connexion between Church and State is not only allowable, but would be of positive benefit to the Church; that they should, as the Report of the Executive Committee for 1847 (No. 4), expresses it, "turn their eyes to an alternative which practically

will bring them alongside of the British Anti-State-Church Association."

It is something to be clearly aware of the danger of this alternative; and it is with a view to bring those who may be tempted into it, acquainted with the company into which their aspirations for a separation between Church and State must lead them, rather than from any notion of the intrinsic importance of the Anti-State-Church Association, that we are induced to drag forth that body from its obscure notoriety, and to bring its constitution, its principles, and its action, under the cognizance of the members of the Church. In doing this we desire not to lose sight of the fact that connexion with the State is by no means essential to the being of the Church. We remember, of course, that there was a time, far from the least prosperous period in the Church's history, when the Church was not only not connected with the State, but persecuted by it, and threatened with extermination; it is a recollection from which we draw great comfort in the prospect, by no means an improbable, scarcely a remote one, of the renewal of a war of extermination on the part of the State against the Church. Neither are we prepared to maintain that in the event of matters being pushed to an extremity, the time may not come when it will be the duty of the Church, not indeed to force on by any act of hers the severance of her connexion with the State, but to offer to the encroachments of a political power acknowledging no other than a merely human, a utilitarian, materialistic basis of society, such firm resistance as will leave the State no option but that of repentance on the one hand, or persecution of the Church on the other. Yet, with a firm determination, we trust, when the time of persecution shall arrive, to bear our share of it, and with a clear perception of the fact that such a time may come, that it may not be very far distant, we feel anxious,—all the more anxious because we are sensible of the approaching danger,—that no rashness of over-zealous churchmanship should accelerate the crisis, in order that when the evil day comes, Churchmen may be supported in it by the consciousness of having carried forbearance to the utmost limits to which it can be extended without a sinful surrender of the paramount obedience due to the invisible Head of the Church,—and, above all, that they may stand out in sharp and clear contrast from the unruly and ungodly multitude enlisted under the banner of the Anti-State-Church Association.

On inquiring into the origin of this Association, we learn that the world is indebted for it to the editor of the *Nonconformist*, a virulent dissenting print, started about eight years ago, whose motto is "the dissidence of dissent, and the protestantism of the

Protestant religion." A paper from the pen of Dr. Cox, read at the first Anti-State-Church Conference (No. 1), gives the following account of the early history of the movement:—

"In 1842 the editor of the *Nonconformist* produced a series of articles on the evils of State and Church alliance, and proposed a convention of delegates to discuss the propriety of adopting measures for an aggressive movement; but the suggestion only tended further to illustrate the apathy of dissenters at that period. Providence soon employed another weapon, which the author of the projected mischief denominated an *olive branch*, but which nonconformists soon perceived to be a *rod* to chastise them into an ecclesiastical subjugation to which they were by no means disposed to submit; and by their unanimity and zeal, a Parliament with scarcely any dissentients, and a Government undoubtedly strong, were compelled to abandon their design.

"The same journalist immediately resumed his efforts to obtain a convention, but for a considerable time with no apparent success. At length a brief appeal, signed by upwards of seventy ministers resident in the midland counties, the purpose of which was to rouse to united action in order to rescue religious freedom for ever from the dangers of ignorant and intermeddling legislation, was sent, in the autumn of 1843, to the secretaries of various dissenting bodies in London. In the mean time the necessity of adopting some measures to secure and advance the interests of religious freedom had been seen by a few individuals, who held private meetings, employed some methods of ascertaining the sentiments of their brethren at a distance, and agreed to convene a meeting of ministers of the three denominations on the subject. Owing to untoward circumstances occasioning informality in presenting the memorial of the midland counties, but still more to a disinclination to adopt any present aggressive movement, that memorial was disregarded, and the efforts of such members of that body as were anxious to do something, were in consequence unavailing.

"Impatient of delay, a meeting of gentlemen, ministers and others, in the counties already referred to, was convened by circular, and held at the Town Hall Library, Leicester, on Thursday, December 7th, 1843; when the following resolution, among others, was adopted unanimously:—

"That this meeting, impressed with the belief that the principle of national establishments for the maintenance of religion is essentially anti-Christian and unjust, derogatory to the sovereign claims of the great Head of the Church, and subversive of the indefeasible rights of man; that the practical working of this principle in Great Britain and Ireland is productive of numerous and most deplorable evils—spiritual, moral, political, and social; that strenuous and systematic efforts are now being made to extend the range, and to augment the efficiency, of this principle, both at home and in our colonies; that the introduction to Parliament, last session, of the Factories Education

Bill by the Secretary of State for the Home Department, affords sufficient evidence that the existing measure of religious liberty enjoyed in this kingdom is, during the continuance of the compulsory system, unsafe; and that the present juncture of events distinctly and loudly calls upon the friends of the voluntary principle cordially to unite, and earnestly to labour, in the use of all peaceable and Christian means, to accomplish, as speedily as possible, a separation of the Church from the State—deem it expedient that a conference of delegates be convened, representing all persons in these realms who repudiate the principle of a religious establishment, and who are of opinion that this is a suitable method of commencing a serious movement against it; and this meeting do hereby pledge themselves to use their best exertions to secure the assembling of such conference at the place and time which may hereafter appear most nearly to accord with general convenience, and with the demand of contingent events.’

“ Three gentlemen from London, who were present at the meeting at Leicester (Dr. Cox, Dr. Price, and Mr. Miall), having been requested to act as a committee to carry out the general design of the meeting, by completing a list, which was subsequently proposed, of ministers and gentlemen resident in various parts of the country, to constitute a *Provisional Committee*, were requested, at a meeting in the Congregational Library in London, to unite with themselves three others (Rev. C. Stovel, Rev. J. Carlile, and Mr. Hare) chosen for the same purpose. That Provisional Committee consisted of nearly 200 individuals—145 ministers and 48 laymen—who readily acceded to the wishes of their friends, and proceeded forthwith to elect an *Executive Committee* of twenty-one. Incessantly devoted from the moment of their election to the fulfilment of the great object to which they were invited, namely, to devise the best means of obtaining a conference of the friends of religious freedom and the decided opponents of State-Church establishments—having assembled on Thursday, Feb. 8th, 1844, they continued to meet weekly, to conduct an extensive correspondence with every part of the empire, and to prepare for a conference of all denominations on the great enterprise before them.”

By these means the first Anti-State-Church Conference was brought into existence. It arose from an active, but artificial agitation, and drew its inspirations from a determination to obstruct as much as possible the diffusion of religious knowledge among the ignorant masses of our manufacturing population. We never professed to be admirers of Sir James Graham’s Factory Education Bill,—the “olive branch,” *alias* “rod,” alluded to by Dr. Cox in the above extract. It was a measure which placed the Clergy in a position anomalous in itself, and calculated seriously to damage their consistency in the eyes of the people, and thereby to impair their efficiency. Still, before the awful revelation of heathenish ignorance in the manufacturing

districts, of a wholesale immolation of souls to the demon of lucre, the voice of the Church was mute; she was ready to forego her own rightful position rather than offer obstruction to a measure, however objectionable in other respects, which provided a remedy for so crying an evil. While this was the conduct of the Church in reference to Sir J. Graham's Bill, the defeat of which cannot—especially after the noble effort on her part to which it led—be considered in any other light than that of a great service rendered to the Church by her enemies, it is worthy of notice, that the zealots whom Dr. Cox, himself one of the number, eulogizes as the indefatigable originators of the Anti-State-Church movement, were perfectly willing to undertake the responsibility of thousands of souls perishing in a condition of worse than pagan ignorance, rather than suffer the State to call in the aid of the Church for the removal of that ignorance and the salvation of those souls. It was the calling out of the remedial action of the Church for the cure of a great national evil, which gave the first impulse to the notable design of making war, war to the knife, upon the Church herself. Such was the effect of the dissenting system on this occasion, abundantly bearing out the Doctor's own remark, that "systems generate prejudices, work on human passions, envenom party feelings, render the amiable cruel, and the cruel ferocious." True, most true, plain-spoken Doctor Cox,—it was indeed "ferocious" to say, "Rather than run the risk of the additional influence which this Education Bill may give to the ministers of the hated State-Church, let us doom thousands and tens of thousands of factory children to ignorance and to eternal ruin. Perish their souls! rather than that the Church should flourish." With such "ferocity" of fanaticism in act, making a holocaust of the blood of the innocents, it sounds more like hypocrisy than any thing else, to declare with pious unctious: "It is material to observe that it is not against *men*, but *systems*, or rather against *one* great anti-scriptural *system*, that we wage holy warfare; and call upon all that love the truth to come up 'to the help of the Lord, to the help of the Lord against the mighty.'" It was not with the "help of the Lord," but with the help of "the spirit which denieth," that Dr. Cox and his company arose to the battle; and that not against the mighty, but against weak helpless children, the lambs, as they are called to be, of the fold of Christ.

Being thus born and cradled in reckless disregard of the souls of men, it is by no means surprising that the Anti-State-Church Association should be found to pursue its career headlong, for the overthrow of the great religious institution of the country, the religious teacher of its present and by-gone generations, without the

least concern as to the means of filling the immense void which it proposes to create, without any thing to substitute for the action of the Church, except the empty declamation of Anti-State-Church councillors, and Anti-State-Church lecturers, whose motto is: "*Pereat ecclesia, ruat cælum!*"

This is a heavy charge to bring against a body of men who come before the world with words of holy zeal for the Gospel of Christ, and of love for the souls of men, upon their lips; a charge which we should assuredly neither wish nor venture to bring against them, were we not driven to the conclusion, and borne out in the assertion, by their own acts and recorded declarations. We look in vain in their principles for any thing beyond that of *destruction*; in vain for any elements out of which another, even though it were an erroneous, system of religion, might be built up, when they shall have succeeded in levelling the structure of ages with the ground. While the Gospel serves as the pretext for their aggression upon the Church, they are not themselves agreed what the Gospel is; nay, it is evident, that any positive form of belief, even if they were prepared to give their assent to it to-day, would not be admitted by them as a permanent standard or symbol of truth. The privilege of denying every thing, if it shall so please them, of being bound by nothing, is the only tangible idea which runs through all their statements and arguments; this they hold to be the very essence of religion, even that "liberty wherewith Christ has made us free." This wicked principle of individual and universal licence, to which they blasphemously give the name of Christian liberty, pervades alike their religious and their political sentiments; whatever savours of authority, whether it be a settled belief and a regular ministry, or a civil magistrate bearing rule as the ordinance of God, is equally repudiated by them; the will of the multitude, and that alone, is to decide what shall be law on earth, and truth in heaven.

"A knowledge of our nature," we are told (*Tracts for the Million*, No. 8), "and of history, teaches, that the best way to secure religious progress and improvement, is to *leave religious principles to the unfettered understandings, wills, and consciences of men*; whereas state-enjoined creeds and customs present strong obstacles to the correction of what is evil, and the perfection of what is good."

"It is plain," says the author of the tract, '*The Church of Christ: What is it?*' "that the supreme tribunal to decide this cause is a man's own private judgment, and that the Bible is to be the statute-book by which this decision is to be regulated. Every one's own conscience is to test all Church pretensions by the standard of God's word."

As it happens, however, that this "supreme tribunal" does not

pronounce the same judgment in all minds, nor, indeed, in the same mind at all times, Mr. Brewin Grant, the writer of the tract in question, is driven to give of the Church the following definition :

“ The Church is a visible Embodiment of Christianity in its unity of spirit and its *variety of development*.”

This “ variety of development,” as it is understood by this writer, is not confined to those externals of Church discipline and worship which, it is admitted, “ may be changed according to the diversities of countries, times, and men’s manners;” it affects the whole system of the Church, the very fundamentals of its constitution and doctrine.

“ The Bible is the statute-book of the Church, but it does not give a full description of rites (as it did in the case of Judaism), nor a full confession of faith, nor a clear arrangement of ecclesiastical polity. If, therefore, the Church is founded on an external uniformity, it is not authorized by the Bible, for it lays down no outward rule. Taking externals as the guide, the Church is an assemblage of men who have *nothing established as the common rule of faith and practice*. The statute-book contains no minute description of rites—no elaborate arrangement of creeds and discipline ; its doctrines are thrown out with a nobleness which baffles the one-sidedness of sects and schools. There is not a single formally expressed article in the whole Bible. The question of Church polity, as a definite order of government, is equally difficult ; is it to be episcopal, presbyterian, or congregational ? Surely, if the Church of Christ consists in an outward unity, the Bible is the wrong book for this Church to be founded on, since it purposely leaves these matters in obscurity. The most important part of revelation has to be supplied by tradition ; the Church has to be its own founder—to arrange for *the fundamentals of its faith and practice*.”

Such is the painful vagueness to which men are reduced, when, walking by the light of their own understandings, they separate the word of God from the living witness to whose keeping He has committed that word, and from those life-giving ordinances by which He has made provision for the nurturing in oneness of faith and spirit, because in oneness of life with Himself, those who are willing to seek the grace and truth of God humbly, reverently, obediently, and by faith, in the way prescribed by God. To escape from the evil conclusion into which he has led himself, Mr. Brewin Grant has recourse to what he calls “ the general spirit which the Gospel enforces,” in contradistinction to “ particular tenets and rites ;” and then subjoins a brief summary of faith of his own composing, which he conceives to be the genuine and indisputable expression of that “ general spirit,” but to which, he will give us leave to say, we have quite as much right to take

exceptions as he has to repudiate the three Catholic Creeds. At the same time he acknowledges, that "for the true and complete union of the great spiritual body, the Church, there should be a sympathy amongst the members, a mutual recognition of each other,—*there must be one circulation throughout the whole system*;" but how, upon his own principles, that union is to be brought about, how the "sympathy" and the "one circulation" are to be produced, is a point on which, with the exception of a pious wish not likely to be fulfilled, Mr. Brewin Grant has the wisdom to be silent.

Another of the tract writers, "the Rev." A. J. Morris, carries the argument against settled forms or articles of belief a step further, by demonstrating the practical impossibility, as it appears to him, of any man ever cherishing a single verity as absolute and unfailling truth. In his opinion,

"It is the right of every man to receive and to aver that which commends itself by evidence to his own mind. God has given to him this right. But the right involves an obligation. It is not only a privilege but a duty. He is bound, by the constitution of his nature, and by the express law of his Creator, to be *willing to adopt fresh views*, if they possess the necessary proof of being right views, to keep his heart open to every intimation of the Divine will. Possessed, as all men are, of the elements of fallibility, and surrounded, as all men are, with influences favourable to error, it is a mark of humility, as well as of honesty, while we are faithful to our present convictions, to be ready to receive others. It is impossible not to believe that we are in the right; but it is improper to believe that we cannot but be. Decidedness of belief is perfectly compatible with the stern denial of infallibility; and we are bound to cherish a constant and candid spirit of inquiry by the very grounds on which we have received and do hold our actual faith. Whatever tends to check this spirit, is a serious evil."

And in another place, in his "Anti-State-Church Catechism," the same idea is expressed with still greater clearness.

"Man is in a condition, in the present world, in which he is bound, by duty and interest, to be 'ever learning.' As none is infallible, none is able to justify the abandonment of inquiry. But State Churches are, and always have been, formidable barriers to this. They 'stereotype' doctrines, and the consequence is, that they retain errors after others have got rid of them. All 'protected' interests are backward in seeking and adopting improvements. It is so in agriculture, in manufactures, and in religion. Entire freedom is the only thing by which *the progress of men in religious truth* can be secured."

It is impossible to conceive any thing more wretched than this application of the "free trade" principle to religious truth: the miserable state, described by the Apostle, of those who are "ever

learning, and never able to come to the knowledge of the truth," is portrayed with distressing fidelity in this ideal of what the Christian ought to be. Viewing truth, as all the professors of such doctrines do, as a production of the human mind, the material of which is taken from the Bible, but the fashion supplied by man himself, nothing, of course, can be more consistent than this perpetual scepticism underlying every conviction, even at the moment when it is most firmly entertained; nor can any thing more clearly demonstrate the total absence of that which alone gives to religious truth substance and reality in the mind of man, the effectual operation, the conscious and abiding presence, of the Holy Spirit. To speak of Him, of the word engrafted by Him, of that living faith which He begets, and by which we are enjoined and exhorted to hold fast as by the sheet-anchor of our souls, in terms of such looseness and uncertainty, were indeed blasphemy: but of this sin the propounders of Anti-State-Churchism are clearly guiltless; they know not that deep and holy fountain of unfailing truth; and when they speak of faith, it is evident that they "understand neither what they say, nor whereof they affirm."

So much for the theology of the Anti-State-Church Association. Its political principles are not less unsound and untenable. They may be gathered with unmistakeable distinctness from a tract, entitled, *Religious Establishments incompatible with the Rights of Citizenship*, by Edward Miall, one of the original committee appointed to carry out the views of the Leicester meeting.

"A citizen (he says) is a member of that select community which, under the present system of things in our own land, bears absolute rule over Great Britain and her dependencies. *He is one of the trustees of political sovereignty. Of 'the powers that be' he is an item.* He holds office, and he *holds it from God.* He cannot evade his responsibility; however, like the prophet Jonah, he may flee from his post. Until he has examined to the utmost every privilege which the constitution has put within his reach, he shares in the guilt of every contravention of the will of God perpetrated by our political authorities. Disguise it from himself as he may, his voluntary and deliberate disuse of the rights of citizenship is the subscription of his name to every law upon the statute-book, and the extension of his public sanction to every wickedness done in high places. He has a talent, and he buries it to the advantage of every wrong doer. He sides with the oppressor by connivance. He gives his vote for monopoly by silence. The sin of war lies at his door, brought thither by his inaction; and *if there be any thing religiously offensive in an Established Church, any thing displeasing to our Lord and Master, any thing subversive of Christian purity, peace, or power, he is by his position, and by his studied neglect of the duties of it, an open party to its continuance.* To such parties we may address a word of kind admonition. O brethren! reflect what it is

you do when you commit suicide upon your citizenship. More guilty than the father who suppresses his parental instincts, and avowedly repudiates parental duties, you *throw into the treasury of unrighteousness the whole amount of power which you surrender*. God has introduced you into one of the highest relationships of temporal life, and you tell Him that you will attend to none of the obligations of your trust. *He has made you rulers, and you leave the people to perish through your indifference*. Think of this, brethren, and ask yourselves by what plea you will justify your conduct when called to give up your account."

Verily, Mr. Edward Miall is a very Sacheverell, nay, a very Hildebrand, of democracy. We have heard of the divine right of kings, and we have heard of the "rights of man," *alias*, the rights of the sovereign people; but the divine right of the sovereign people is, we confess, a novelty to our ears. Abstracting, however, for a moment, from the question in whom the divine right to govern is vested, let us stop to examine the conclusions which Mr. Miall draws from its possession. Mr. Miall admits that there is such a thing as "the powers that be," an authority which is "held from God." And how does he conceive that this authority should be exercised? In the utmost plenitude of its power, is the answer. He who is invested with that authority "held from God," must not "commit suicide upon it." If he fails to wield it to the full, for the repression of all that would oppose its salutary and consecrated action, he is reminded that he "throws into the treasury of unrighteousness the whole amount of power which he surrenders." What, again, is, according to Mr. Miall, included within the legitimate scope of the exercise of that authority? Is it to be a merely temporal authority, confining itself to the supervision of the material interests of the state, the nation; or is it to extend its care to the furtherance of true religion; is it to concern itself about the spiritual welfare of its subjects, about the salvation of their souls? Most assuredly it is to do the latter, and that under the most solemn responsibility to Him from whom the authority is derived, and who will call upon those whom He has entrusted with it, to "give up an account" of their stewardship. "If there be," quoth Mr. Miall, "any thing religiously offensive, any thing displeasing to our Lord and Master, any thing subversive of Christian purity, peace, or power," the "trustee of political sovereignty," holding his office "from God," is, "by his position, and by his studied neglect of the duties of it, an open party to its continuance." Mr. Miall has a word of kind, and withal stringent, admonition for "trustees of political sovereignty," if they should chance to be remiss in removing whatever is "religiously offensive, displeasing

to our Lord and Master, subversive of Christian purity, peace, or power." He thus apostrophizes such unfaithful stewards: "God has introduced you into one of the highest relationships of temporal life, and you tell Him that you will attend to none of the obligations of your trust. *He has made you rulers, and you leave the people to perish through your indifference.*"

We stay not now to inquire what species of civil and religious freedom the nation would enjoy, if the "Executive Committee of the Anti-State-Church Association," of which Mr. Miall is so distinguished a member, and so eloquent a mouthpiece, were to be deputed by the sovereign people to exercise this divine right, in purging out from the Church all things which, in the opinion of those sage councillors, "offend." The question is one which is not left to speculation; history has already provided an answer to it. The time has been, when the country enjoyed the full blessing of being ruled over by "such workers of iniquity as turn religion into rebellion, and faith into faction;" the principles here laid down by Mr. Miall were then in the ascendant—and the "trustees of political sovereignty" of that day, being "godly" men, were not slow or backward in exercising their authority, in matters both of Church and State. It is unnecessary, therefore, to dwell upon this point; but the point to which we would request the attention of Mr. Miall, and of those who share his opinions, is the bearing of his arguments upon the hypothesis, after all not a very preposterous one, that there is such a thing as a kingly power of Divine institution. Let it be supposed, that by "the powers that be," we are to understand, not the sovereign people, of whose Divine authority we are not aware that mention is made any where in Holy Writ,—we will thank Mr. Miall to set us right, if we are wrong,—but those whom Holy Scripture points out by name: "Kings, and all that are in authority;" let it be supposed, moreover, that these "Kings," "ordained of God," being diligent in reading their Bibles, have found therein certain passages in which false teachers are spoken of with reprobation, as those "whose word eateth as doth a canker," in which those who "separate themselves" are denounced as "sensual, having not the Spirit;" in which it is declared, that "the mouths of unruly and vain talkers and deceivers must be stopped," in which, among the evils that shall befall the Church in "the last days," is mentioned the fact, that "they will not endure sound doctrine; but, after their own lusts, shall heap to themselves teachers, having itching ears, and shall turn away their ears from the truth, and shall be turned unto fables,"—the fable of "Voluntaryism," *Anglicè*, "Willinghood," as one of the Tracts for the Million has it, for example;—suppose

the "Kings," who, "holding their office from God," are "trustees of political sovereignty," feel it their duty to put a stop to the babbling of those self-constituted teachers, who tickle the itching ears of fickle hearers, or take advantage of the ignorance of the multitude, for bringing a mass of "railing accusation," such as the Tracts of the British Anti-State-Church Association contain in rich abundance, against the Church divinely ordained by Christ and His Apostles, and established in the land for the instruction and guidance of the people; suppose they are sensible of the full weight of responsibility which rests upon them, if they suffer "any thing religiously offensive, displeasing to our Lord and Master, subversive of Christian purity, peace, or power," to continue in the land,—what, in that supposition, would become of Mr. Miall, the Executive Committee, the Council, the Conference, together with all the delegates and members of the British Anti-State-Church Association? Would they not be proclaimed an offence and a nuisance, and forcibly put down, on the principle, that, unless this were done, "the whole amount of power surrendered by the trustee of political sovereignty would be thrown into the Anti-State-Church treasury of unrighteousness?" With what face, upon his own showing, could Mr. Miall stand up and complain of persecution? Upon what ground could he find fault with the State support of the Church, seeing that he himself declares it to be a cause of present rebuke and future judgment, for those whom "God has made rulers," to "leave the people to perish through their indifference." We want no more stringent argument in support of a State Church,—a State Church rigorously opposed to dissent and nonconformity of every kind,—than the principles laid down by Mr. Miall himself, on behalf of the Anti-State-Church scheme, backed up by the usurpation of the democracy over "the powers that be," "Kings," and others that "are in authority." Mr. Miall's principles would warrant the suppression of dissent and nonconformity,—which the Church does not call for;—the exclusion of separatists from offices of trust and power would be a matter of course, being, in truth, a means of self-defence, which a State, directed by wise counsels, would never neglect or relinquish, under a mistaken idea of the nature of toleration, and in forgetfulness of the bounds by which toleration is separated from admission to power.

The mistake committed by our statesmen and legislators, in levelling the barriers of the constitution for the admission of the avowed opponents of every principle of religion and government under the happy influence of which this country has grown "great, prosperous, and free," is now beginning to bear its baneful fruits. In the first instance, the action of the adversaries was

of a merely negative character; they contented themselves with obstructing all measures for the public benefit, and the improvement of the people, in which the Church was to be the agent; long-continued success has made them bold, and their course is now avowedly an aggressive one. The "purely defensive exertions of dissenters" will no longer satisfy the aspirations of such ardent minds as those which preside over the Anti-State-Church Association; they call aloud for "widely-organized and properly-sustained aggressive efforts;"—they believe that the period has come, when it is "the obvious duty of dissenters to maintain, and to push the great principles they love;"—they conceive themselves to be "summoned to action by such unequivocal indications as it would be treason to neglect." Wherever the bonds of society are ruptured, wherever the duties of civil subordination are cast aside, wherever the people rise in rebellion, and authority is trampled in the dust, there those heralds of a new era hail the sunrise of their day; there they recognize a movement sympathetic to their own.

"The reforms," says the boastful manifesto of the first conference, "which philanthropy, or the love of civil freedom, have hitherto accomplished, are trifling achievements, when compared with that which we are daring to contemplate. The great revolutions of the world are lost amidst its proportions."

On this point the following resolution, passed at the last meeting of the council, in the spring of the present year, is deserving of notice, as identifying the Anti-State-Church Association distinctly, and by its own confession, with the revolutionary movements which have lately been sweeping over the Continent of Europe:

"That this council observe, with high satisfaction, and regard as one of the most hopeful features in *the political changes now taking place on the Continent of Europe*, the progress made towards clear views of the position which the Church ought to occupy as distinct from the State, not only in those countries which are more especially Protestant, and in those which are partly Protestant and partly Papal, but also in those which have hitherto been exclusively Papal, and even in the States of the Church. That in most of these countries all citizens are held to be entitled to equal political rights, irrespectively of their religious profession; and that, in some of them, considerable progress has been made towards the entire separation of the Church from the State, while in others, events are manifestly advancing towards that result."

These zealous reformers have no patience with the slow progress of their principles in this country: the tide of social and ecclesiastical revolution is not flowing nearly fast enough to please

them. The objection which has occurred to some dissenters, that the object of the Association is rather a political than a religious one, is scouted as a "senseless cry which explains nothing, means nothing, and only tends to impugn efforts, which really carry out their own (the dissenters') views:"

"Those very views must be as political in theory and purpose as any that can be entertained by the members of the conference, and must be so when what they abhor and hope to see, *some time or other* (these Italics are not ours) destroyed, is part and parcel of the ecclesiastical law—that is, of *the constitution of England*."

Hence, to work upon the dissenters generally, with a view to arouse them to political action against the Church, is one of the objects of the Association, set forth in the address of the Executive Committee:—

"The object of the Conference will be to act upon the conscience and the heart of the dissenting community, and to devise means adapted to bring them up to the level of their responsibility; in order that, at as early a period as possible, they may make their peaceful, but united and determined, efforts tell upon the legislature. A solemn exposition of the unscriptural character of established churches—an emphatic exhibition of the evils which necessarily flow from them—an avowed resolution to labour in every legitimate way for their abolition—and the adoption of such a plan of organization as may secure unity of action without endangering freedom, will assuredly tend to enlighten the uninformed, to rouse the listless, to embolden the timid, to cheer on the energetic, and at no distant time so to elevate the tone of public feeling as to render advisable the agitation of the question both within and without the walls of Parliament."

And to the same effect Mr. J. P. Mursell, in one of the papers read at the first Conference, says:—

"It should be a primary aim of the Anti-State-Church Association to rouse the great body of nonconformists from their partial slumbers—to endeavour to imbue them with a deep and powerful sense of the obligations which rest upon them—to produce a vital, operative conviction of the enormity of the evil which resides in their midst—to harmonize conflicting, and to strengthen languid, feelings—to fuse the parts into one great whole, and to penetrate it and pervade it with an enlightened, steady, concentrated enthusiasm, commensurate, in some happy degree, with the greatness and grandeur of the occasion."

For this purpose the leaders of the Association are not content to work, by their inflammatory publications, upon the minds of adult dissenters, who can judge for themselves whether such a system of destructive agitation, directed against a Christian

Church, and against the fundamental constitution of the State, is consistent with their religious profession ; they wish to create in the minds of the young an early and indelible impression, that the love of the truth, and hatred of the State-Church, are synonymous terms. There are some curious exhortations on this subject in a tract addressed specifically to Sunday-school teachers, for the purpose of instructing them in "their duties in relation to State-Churches." First, we have a bitter complaint of the apathy of a great number of dissenters, and of their dislike to the Anti-State-Church agitation :—

"The doctrine of reserve, so severely censured in the ministry of the Puseyite clergy, has been acted on among nonconformists to as great an extent as in the Anglican Church. The result of this silence respecting the distinctive principles of dissent—the principles on which our churches are built, through which they have their being, and by which their severance from the State-Church is justified before God and man—is *the loss of reverence for dissenting truth* in many of our congregations. If our principles were inculcated, and if, with the boldness of Luther, Knox, or Ronge, the prodigious evils of State-Churches were assailed, would not many of our pastors be driven from their pulpits, or would not many of their people desert their pews ? We are greatly misinformed by judicious and moderate men, if this would not be the case."

We are glad to find, upon authority which we cannot venture to question, that there is so much good sense left among the dissenters ; but let us see how the Anti-State-Church Association proposes to meet what, according to its principles, is a most deplorable deficiency in the great body of nonconformists :—

"In all your teaching exhibit the iniquity, the impiety, and the danger of this unhallowed union (between the Church and the State). It is not only your own country, but the world at large, which will be benefited by your enlightened and benevolent labours. To very little purpose will Christianity be sent to the heathen, if the English and French State-Church systems are to be set up in pagan lands, and absorb the result of voluntary efforts. For the sake of India, China, the South Seas, Africa, and the continent of Europe, throw yourselves into the enterprize of working out the religious liberty of England, by the inculcation of dissent, with a view to the total separation of the Church from the State ; for be sure, when the State Church of England shall fall, as the stupendous stronghold of spiritual despotism, the prodigious and portentous shock of its overthrow will shake every other structure of superstition to its foundations, and startled nations will awake from their stupor, find the doors of their prisons flung open, as by an earthquake, and walk forth into the glorious light and liberty of the sons of God. An enlightened love of religious liberty, then, ought to induce you to inculcate dissent."

This was written in 1845. Let the reader judge how glowing the language of this monitor of Sunday-school teachers would have been, if the revolutions of February and March, 1848, had shown him his day-dream half accomplished. But we must follow him yet awhile, and learn from him how the foundations of dissenting truth are laid in the soul of the child. The section is headed :

“ *You must teach dissent dogmatically, or on your own word.* Before your scholars can enter into the reasons of dissent, you must tell them it is right and true. It is in this way you give them your own notions about God, their souls, sin, Christ, the Holy Scripture, and other religious topics. They believe what you affirm or deny of these things, not because you have proved your propositions, but on your bare word. Perhaps you will say this is not so ; but that in all your teaching, you appeal to the authority of the Bible. This is very proper ; still, in the stage of imparting knowledge to which we are now referring, you do not, thereby, shift the ground of belief ; for this faith in the Bible as the word of God is founded on your assertion, not on the external or internal evidence which proves the book to be divine. On the same ground the Mahommedan child believes in the Koran. This is according to nature. One of the earliest intellectual instincts which is called forth, is faith in the word of parents, teachers, and seniors generally. All the first ideas of a child respecting religious objects come to it through its faith in man. All infant education goes upon this principle of communicating knowledge. We mention this fact in order to induce you to act on it in *inculcating dissent*. Speak of it as something in accordance with the will of God. *Let your scholars feel that you consider separation from State Churches as highly pleasing to Christ. Tell them that national establishments of religion are sinful*, are wrong in themselves, and in all their workings. If you do this, you will produce a *deep faith in dissent* ; you will connect it in their earliest associations with the true and honourable ; you will *knead it into their inmost moral nature* ; you will make its ideas a part of themselves. If your silence would lead them to think it of no importance, or to conclude that you are ashamed of it, or do not understand it, so *your speaking of it* as something true, divine, noble, beneficial ; something which they ought to live by and to live for ; something which they may safely die by, and, if need be, die for, *would make them regard it as the apostolic form of Church polity*, and, after your example, rejoice in witnessing to it before men : in this way they would receive the first effectual initiation into dissent.”

If Mephistopheles himself had been consulted as to the best way of undermining the Church, he could scarcely have given better advice than this, to take advantage of the unsuspecting confidence of the young and uninformed, and to instil into their

minds the *acetum* of "dissenting truth," in reliance on the moral axiom, that this being once effectually accomplished,

" Quodcunque infundis, acescit."

It is almost superfluous to say that among the means of "inculcating dissenting truth," both upon the young and upon the adult, grievous misrepresentations of the Church and her system, exaggerations of the abuses unhappily existing in her, perversions of facts calculated to exhibit the Church in an equivocal light, and downright calumnies, hold a conspicuous place. The most preposterous assertions are made with a degree of coolness which is truly surprising. We are told, for instance, that "multitudes, ay millions, are forced into treason to God," by the Church teaching "submission to man as the supreme authority in religion;"—that, under her instruction, "the very persons who prove themselves by their vices to be what the Author of the Christian religion Himself terms 'children of the devil,' are induced to imagine themselves children of God, and inheritors of the kingdom of heaven;"—that "an hereditary priesthood, with its blasphemous pretensions, is to supplant the unpretending ministers of the sanctuary;"—that "guilty and disgraceful persecutions are resorted to at the instigation of a besotted hierarchy;"—that "*legion* is the name of the religious errors and evils which a secular establishment of Christianity involves;"—that "the union of Church and State is the most schismatic thing in being;"—that "subscription is known to be a mockery, keeping out none but the honest;"—that the ministers of the Church have placed themselves "under strong carnal motives to keep the light out of their minds, or to make it darkness,—to close their understandings to truth, or to render their hearts insensible to its charms and power;"—and therefore it is declared that "to sell a 'birth-right' for 'a mess of pottage,' was a prudent barter compared with the subjection of men's souls, for any earthly advantages, to so dishonourable and ruinous a process;"—that "the English establishment has always presented the singular inconsistency, of attempting forcibly to compel all men into it, with one hand, while it has, as pertinaciously, with the other, driven the best men, and large numbers of them, out of it."

The Church is described as a "blatant beast," which, after the death of William and Mary, "raised his head, and threw off all his temporary tameness;" whose history is nothing else but "the perpetration of a series of outrages upon the liberty of the subject;"—she is charged with "manifesting a persecuting spirit in church-rate and tithe-persecutions, even to the display of a dark

and furious revenge by personal imprisonment ;”—with “taking from the poor their beds, and even their Bibles to pay church-rates ;”—and this is followed by an assurance, that “did the law allow it, the State Church would play its fantastic tricks before high heaven as wantonly as ever.” Again we are informed, that “the State Church is not the friend or the teacher of the people ;”—that “her clergy place more reliance upon social rank than upon moral character and ministerial fitness. They can dine with the Queen, and drink wine with a lord or a squire ; and therefore they think themselves better than other men ;”—that “all State Churches are contrary to the spirit and letter of Christianity, opposed to the practice of the Apostles, offensive to God, injurious to man, and oppressive to all, except to those who live by them ;”—that “the State clergy, far from being the regular successors of the Apostles, are represented in history as the regular successors of the pagan priesthood ;”—that “a State Church goes upon the assumption, that whatever opinions are adopted and supported by the State are true, and all others are false,” &c. &c.

This species of weapon,—argument it cannot be called,—is, as might be expected, handled with particular freedom in the “Tracts for the Million,” which present a tissue of malignant falsehood and of coarse vulgarity. At one time we have a description of a Church minister, coming to take possession of his living :—

“He was a tall man, rather stout ; his neck very short ; his face round and red ; his whiskers black and bushy ; his nose flat and florid ; his eyes large, looking the wrong way . . . The first thing he did, was to whistle for his dog, which was running away from a shop with a piece of beef in his mouth, followed by the butcher’s wife with the broom in her hand. One man said, loud enough for the parson to hear, ‘The dog knows how to take tithe, at any rate’ . . . He was not a bad husband, nor a bad master. He was not a great drinker, nor a great swearer. But he was a keen lover of sport and tithe. In the winter he was almost always shooting or hunting ; and in the summer he was almost always fishing . . .

“One winter there was a grand shooting match between the squire and the rector. All the hares in the neighbourhood were driven into a grove, which covered about ten acres of land, and which the old squire planted many years ago in the midst of fruitful fields, as an enclosure for game. When the day came, a large net was fastened to staves across one end of this grove. On each side of it, men and boys were placed in vast numbers, to keep the hares from running away. The parson and squire, attended by men to load their guns, and to count the number of hares that each killed, entered the grove at the other end. Very few hares did, or could escape. Oh ! what a sore slaughter was there !

Towards evening, when the hares were driven to that end of the grove where the net was, the sight was heart-rending. The poor butchered hares leaped upon each other, and cried like children; but there was no pity, and no escape. The trees and bushes were sprinkled with their blood. Night came, and put an end to the sport. The parson beat the squire.

“One large farmer who lived upon his own land, made up his mind to force the parson to take his tithe in kind. At the time of harvest the rector’s cart entered into each field, and took the tenth of the crop. When there was any addition to this farmer’s stock, either in the field or in the fold, either sheep or fowls, the rector was invited to come and take his portion. Among the young folks, and at market, there was great laughter, and especially when it was known that a polite note had informed the parson that a numerous nest of healthy rats, out of which he could have what he would, had been found in the barn . . .

“My next neighbour took some rough land on the hill-side. It was covered with large stones and thorn-bushes, which he rolled off and rooted up. During three years this man and his family toiled almost day and night on this land. At the end of this time, there was a fine crop of rye ready for reaping. One evening, while he was leaning upon the gate, looking at the ripe grain and admiring it, the parson came up to him and said, ‘Well, Joseph, you can now afford to pay me my tithe for this field; for I see you have an excellent crop.’ For some time Joseph was as still and as silent as the gate-post. But at length he said—‘Pay you tithe for this land? Will you pay me the tithe of all the money I have spent, and the seed I have sown, and the toil I have bestowed on it?’ ‘Oh! no,’ said the rector, ‘that is no part of my duty. I am the spiritual guide of this parish. Every man is bound by law to pay me the tenth of every living and growing thing. And if you, Edwards, hesitate to pay me the tithe of this crop, I will make you and yours smart for it.’ After this soothing speech, away he strolled, like a conceited corporal dressed in black . . .

“He was heard to boast that he preached the best sermons he could buy. The generality of his discourses, I believe, did neither good nor harm, except as they stood in the place of sound doctrine. They were about twenty minutes long. Dry and hard, like the bones in the valley of vision, all about authority and submission. Hardly any one listened to them. All the poor folk fell fast asleep. Young eyes travelled over the church in search of fine clothes and fine faces. Older heads seemed to be lamenting over bad bargains, or else rejoicing in the expectation of good ones; and, as soon as the service was concluded, crops, flower-gardens, love, scandal, politics, and many kindred topics, were eagerly discussed by the retiring congregation. This was the general character of our Sunday services, and the general result also; but, at the election, and when the dissenters began to preach in the village, our rector became as furious as a swollen torrent. The parish was in an awful state. There was no Sunday school. Swarms of children, at every time of the year, broke the Sabbath. Not a tract was distributed. Many families

had no Bible, nor a book of any kind. Drunkenness and swearing abounded. It was a rare case for a young woman, among the humbler classes, to retain her virginity till she was married. Many of the poor lived partly upon parish pay and partly upon plunder. Every year numbers of them were sent to prison, and not a few transported. As a magistrate the rector was often compelled to punish his parishioners for crimes growing out of ignorance which, as a clergyman, he was richly paid to remove. The conversation, even of wealthy families, was gross and often filthy. The few reading and thinking men among us were either inclined to infidelity or avowed deists. Such were some of the fruits of clerical teaching and example."

Lest this ribaldry should lose any of its effect in creating prejudice against the Church, by the consideration that the age in which persons at all resembling the above caricature were to be met with, one of the interlocutors in the tract is made to "confirm these statements," and to give it as his "impression," that "*in many quarters things are not, even now, greatly amended.*" At another time the Church is facetiously represented under the image of a baby, by whose "innocent encumbrance" all the "plans of enjoyment" in an "excursion of pleasure" are "effectually curtailed." After a lively description of all the obstructions to pleasant indulgence of which "the baby" is the unconscious cause, the allegory is thus expounded:—

"Just such as this is the curtailment put upon the legislative application of all liberal principles by the existence of a State Church. The Establishment is a baby—and a thumping brat it is—one that ought to have been weaned long ago. So it happens, however, that the Legislature can never move on in the direction of freedom, without finding itself hampered by restrictions imposed upon it by the claims of the Church. A statesman proclaims a right noble principle as the basis of his policy, and society begins to rejoice in the prospect of rapid progress; hope, however, sickens and faints as soon as it becomes apparent that the Church is by no means left behind. Cæsar, with a Church establishment in his arms, cannot lead us on either fast or far. The cry is still, 'For goodness' sake, take care of the baby.' So up gets one senator to protest against such and such a measure of justice, so long at least as we have an Established Church. Here, charity must be fenced about with a *chevaux-de-frise* of solemn declarations; there, wisdom must be fettered with embarrassing provisoes, simply because the Church must be cared for. 'The Church is in danger, the Church is in danger,' is screamed out at every turn of the road, or indignantly put forward as a bar to any reforming project, until, at length, society, if closely watched, may be overheard to mutter between its teeth, with heart-sick impatience, 'Ah! would it were.'"

In this strain the subject is pursued through two pages,—the

non-admission of the Jews to Parliament being one of the offences against Christianity laid at the door of the State Church, —and the *refrain* of the balderdash is still and again, “For goodness’ sake, take care of the baby.”

We will not abuse the patience of our readers, which we fear we have already put to a sufficiently severe trial, by opposing serious arguments to such slanderous and scurrilous trash. Without a sample or two, however, of the “spiritual weapons” with which the Association carries on its warfare, it would have been impossible to give the reader an adequate idea of its real character. As regards the practical means adopted for the more effectual diffusion of all these lies and calumnies under the appropriate label of “dissenting truth,” the Reports of the Society furnish some curious information, a short abstract of which will enable the reader to appreciate more correctly the mischievous influence of the Association upon the public mind, and the degree of success which has hitherto attended its operations.

One of the first means contemplated, and which at the outset seems to have been regarded with much favour by the Executive Committee, was the issue of tracts, both in monthly series of larger tracts, and in a shorter form, under the title “Tracts for the Million.” The following statistical table will at one view give an idea of the working of this branch of the movement :—

<i>Year.</i>	<i>Number of Tracts.</i>	<i>Payments for printing, including reprints.</i>			<i>Amount of Sale.</i>		
		£	s.	d.	£	s.	d.
1844-5	{ 6 larger Tracts 5 „ }	154	2	7	117	15	2
1845-6	{ 8 larger Tracts 17 Tracts for the Million }	82	0	4	158	10	11
1846-7	3 larger Tracts	167	15	6	72	0	5
1847-8	{ 6 larger Tracts 5 Lectures 5 Tracts for the Million }	178	11	6	86	13	0

The return of the numbers printed, and of the extent of circulation, for the first three years, as laid before the first triennial Conference, gives the following results :—

<i>Number of Tracts.</i>	<i>Number of Copies printed.</i>	<i>Number of Sheets printed.</i>	<i>Number of Tracts disposed of.</i>
22 larger Tracts	81,500	138,000	68,000
17 Tracts for the Million	120,000	20,000	90,000

We have taken the trouble of comparing with the last-named statement the data contained in the annual balance sheets, and

while it appears that the expense of printing is about what might be expected from the publication return, it is perfectly clear that the number of tracts stated to have been circulated would, after making deductions of every kind, have produced a sum nearly double that which is actually entered in the accounts under the head "sale of books:" whence it is fair to conclude, that the circulation is not, at least not as far as *sale* is concerned, a *bonâ fide* one, but that the number of publications really sold amounts to scarcely more than one-half of the number set down in the reports. This, together with the circumstance that there is a visible diminution in the number of tracts published in successive years,—the monthly series being discontinued after the first year, and the later tracts such as were called forth by special occasions,—and a still more sensible diminution in the amount of the sale during the last two years, appears to justify the inference that upon trial the Association found the publication of tracts a less efficacious means of extending its influence, than had at first been thought, and that in consequence of this it became a secondary object with the Executive Committee, and gave way to other and more promising operations.

Among these the delivery of lectures, at public meetings gathered for the purpose, occupies the first place in point of importance and success. The campaign was opened in London; and in May, 1845, the Council report as follows:—

"The Committee judged it important to commence action in the metropolis. They wished to demonstrate to their friends in the country their readiness to grapple, at starting, with that stolid indifference to great principles which is too truly supposed to characterize London and its neighbourhood. They were able, moreover, by such an arrangement, to do the most work at the least cost; and they believed that whatever warmth they might be able to excite in the heart of the empire, would quickly find its way to the extremities. They, therefore, made arrangements for the delivery of a series of lectures, in different parts of the metropolis, during the winter months. Some difficulty was at first experienced in obtaining the use of suitable chapels for the purpose—a difficulty which lessened as time wore on. The town was divided into eight districts, a local committee was appointed for each, and several lectures were delivered in every district, not in the same place of worship, but as often as possible in different ones, in order that the audiences on every occasion might constitute fresh ground in which to scatter the seed of truth. Thirty-five lectures have been delivered, under this arrangement, during the past four or five months—five by the Rev. Dr. Cox; seven by Mr. Miall; two by the Rev. C. Stovel; five by the Rev. J. Carlile; six by the Rev. W. Forster; six by the Rev. John Burnet; one by the Rev. John Steven-son; two by Mr. Hooper; and one by the Rev. E. Halliday. The

attendance upon these lectures was, of course, various; but it is gratifying to the Committee to be able to state that it steadily increased from the commencement; that, so far as facts have come to their knowledge, they have done not a little to create an interest in the proceedings of the Association; and that, at the close of each lecture, several new members were enrolled, and many copies of the Society's publications were disposed of."

From this modest account of the result of these thirty-five lectures, we conclude that the general mass of the metropolitan dissenting public are not quite as ripe for the "apostolical" process, as Dr. Wardlaw calls it, of "pulling down the Church," as the Committee of the Anti-State-Church Association could wish. This conclusion is confirmed by the fact, that in the following two years the number of additional lectures in the metropolis did not much exceed fifteen; and in the Report of the Executive Committee to the first triennial Conference the metropolis is thus briefly dismissed:—

"The metropolis has not been forgotten. Upwards of fifty lectures have been delivered, and several public meetings, besides the annual meetings of the Association, have been held in London and its immediate suburbs."

The last Annual Report, read at the meeting of the Association in May, 1848, contains the following apologetic account of the contracted nature of its metropolitan operations:—

"The Committee, feeling themselves pledged to fulfil the engagements which had been publicly announced, thought it prudent to confine their operations in the metropolis within a narrower compass than on former occasions. In October last, the public meeting usually held at that period of the year took place at the London Tavern, the Committee having been denied the use of Exeter Hall, for which they had applied. The large numbers who were then unable to gain admission, satisfied them that it would be absolutely necessary to take steps for providing a more spacious place for their future meetings. A large public meeting was also held in the month of April, at the Southwark Literary Institution; the result of the formation of a local committee for the south of London.

"In default of other public meetings, the Committee arranged a series of lectures to be delivered in the theatre of the City of London Literary Institution, on topics bearing on the more recent aspects of the Anti-State-Church controversy. The subjects of the lectures, which were delivered in March and April, and the names of the lecturers, were as follows:—'The present state of the Church Establishment illustrative of the evils necessarily resulting from the connexion of the Church with the State,' J. H. Tillet, Esq.;—'The endowment of all religious sects,' Rev. John Burnet;—'What is the separation of Church and State?'

Edward Miall, Esq.;—‘ Church property—whose is it ? ’ Rev. J. H. Hinton, M.A. ;—‘ The duty of Christian citizens in relation to Church Establishments,’ Rev. J. P. Mursell.

“ An earlier period had been named for the commencement of the course ; but, on the eve of the usual announcement being made, a course of lectures on Popular Education was announced by the Congregational Board of Education, to be delivered about the same time, and the Committee, anxious to afford every assistance to such a project, immediately postponed their own course. The lectures have, since their delivery, been published in a cheap form, as part of the series of tracts of the Association, and will, no doubt, have a very wide circulation.”

All this speaks well for the good sense of the metropolis, as well as for the discretion of “ the powers that be ” in Exeter Hall, who appear to be duly sensible that the firm of Cox, Miall, and Co. is not a “ safe concern.”

The Association does not appear to have been much more successful in another field of labour, which might justly have been thought more promising. A visit into Wales by “ the Rev.” Mr. or Dr. Carlile (he appears to have proceeded to his doctor’s degree in “ dissenting truth ” while thus employed in its dissemination) in the autumn of 1844, and again in the summer of 1845, produced in the former year a “ resolution,” passed by “ the friends of the movement,” that it was desirable to “ register themselves as members ” of the Association ; and in the latter year “ a strong desire that measures might be taken for sending a numerous deputation to both sections of the Principality.” The resolution and the desire appear, however, to have proved equally inoperative. We do not learn when and where the resolution was adopted, or how many followed it up by registering themselves ; and of the progress of the “ numerous deputation ” no trace is to be found in subsequent Reports. On the contrary, the Report to the First Triennial Conference says, “ North and South Wales have received some, although, as yet, comparatively slight, attention ; ” to which the Annual Report of the present year, adds, that “ the Rev. D. R. Stephen, of Manchester, devoted several weeks, in the summer of last year, to the delivery of lectures in various towns in the southern districts of the Principality.”

Meanwhile the Executive Committee hit upon the expedient of employing a paid lecturer, who should go from place to place, hawking the principles, or rather the unprincipled misrepresentations, of the Association. This idea suggested itself at an early period, in consequence of the difficulty of getting up lectures in the provinces. In the Report of 1845 we read—

"In the prosecution of these various labours, the Executive Committee have been repeatedly and urgently reminded of the necessity which exists for employing, as soon as possible, and to as great an extent as their funds will allow, some stated and salaried agency, to follow up and turn to account the visits of deputations. Those visits are necessarily brief, the interest which they excite soon dies away, and the public mind, touched only here and there upon the surface, soon loses whatever useful impressions may have been produced upon it. The Committee, after mature consultation and deliberation, proceeded to seek for the entire service of some individual, well qualified to lecture, and to take prominent part at public meetings, and at the same time possessed of suitable business habits, whom they might employ in visiting, stirring up, and organizing whole districts of the country. Two gentlemen, whose services they solicited, declined, although most courteously, the invitation of the Committee; and unable, after much and frequent inquiry, to fix their eye upon any person at once competent for the work, and likely to undertake it, they inserted an advertisement in the public prints, announcing their wants, and inviting communications. To that advertisement eighteen answers have been received; and the Committee confidently hope that they will be able to select from among the applicants a gentleman in all respects suited to the work to be entrusted to him."

The suggestion thus thrown out by the Committee was formally adopted by the Council in a distinct resolution, and the Report for 1846 announces the appointment of "a properly-qualified stated lecturer," in the person of "John Kingsley, Esq., B.A. of Trinity College, Dublin, and of Highbury College, University of London." At the meeting of the first triennial Conference, in 1847, his services, seconded by "voluntary zeal," chiefly on the part of members of the Executive Committee, are spoken of in terms of approbation; and from the Report of the present year, it appears that his harangues, delivered in all parts of the country where a hearing is to be procured for Anti-State-Church agitation, constitute an important feature in the proceedings of the Association. In giving an account of their operations, the Committee state—

"They have consisted mainly in the oral exposition and enforcement of Anti-State-Church principles, by means of public meetings and lectures, and in the organization of local committees throughout the country. The public meetings have been attended by deputations from the Executive Committee, and the lectures have been delivered, for the most part, by Mr. Kingsley.

"Regarding the visits of deputations throughout the country as an essential means of awakening and sustaining an interest in the movements of the Association, the Executive Committee, in the autumn of last year, marked out such districts in England as might, in their judgment, be most conveniently and advantageously visited before the close

of the following spring. They have great pleasure in reporting that this arduous and important work has proceeded without interruption, and is now advancing to completion. The extent of the ground which has thus been occupied will be best seen by an enumeration of the various towns, arranged according to their several districts :—

“**YORKSHIRE.**—Bradford, Huddersfield, Halifax, Doncaster, Wakefield, Barnsley, Sheffield (2), Dewsbury, Heckmondwike, York, Malton, Whitby, Scarborough, Hull, Beverley, Leeds (2), Farsley, Pontefract.

“**DURHAM.**—Darlington, Sunderland, Stockton-on-Tees, Durham.

“**NORTHUMBERLAND.**—Newcastle-on-Tyne, Shields, Alnwick, Winlaton.

“**LANCASHIRE.**—Manchester, Liverpool, Bolton, Rochdale, Oldham, Preston, Blackburn, Todmorden, Bury, Bacup, Burnley, Marsden, Colne, Clitheroe.

“**CHESHIRE.**—Stockport.

“**ESSEX.**—Chelmsford, Coggeshall, Witham, Billericay, Maldon, Walthamstow, Braintree, Colchester, Halstead.

“**NORFOLK AND SUFFOLK.**—North Walsham, East Dereham, Downham, Lynn, Bury St. Edmunds, Norwich.

“**WESTERN COUNTIES.**—Ebley, Gloucester, Nailsworth, Stroud, Wotton, Bath, Bristol, Evesham, Moreton, Blockley.

“**MIDLAND COUNTIES.**—Leicester, Harborough, Wellingborough.”

Several of these places were included in the operations of Mr. Kingsley and the “deputations” in the previous year, as appears from the following list of places visited in England, which was presented to the triennial Conference in 1847 :—

“Newcastle-on-Tyne, Sunderland, South Shields, Manchester, Liverpool, Rochdale, Bolton, Warrington, Sheffield, Derby, Nottingham, Leicester, Northampton, Bristol, Bath, Gloucester, Stroud, Tavistock, Exeter, Devonport, Plymouth, Southampton, Ipswich, &c.”

In addition to the co-operation at the public meetings above enumerated, it further appears, from the Report of 1848, that he had been busy during the year 1847-8 in delivering lectures in the following places :—

“**BEDFORDSHIRE.**—Dunstable, Leighton, Luton.

“**BUCKINGHAMSHIRE.**—Chalvey, Newport Pagnell.

“**ESSEX.**—Braintree, Chelmsford, Dunmow, Felsted, Finchingfield, Stebbing, Weathersfield.

“**GLOUCESTERSHIRE.**—Gloucester, Longhope, Lydney, Coleford, Woodley, King-Stanley, Stonehouse, Cinderford, Winchcomb.

“**KENT.**—Dover, Margate, Ramsgate.

“**LANCASHIRE.**—Blackburn, Chorley (2), Darwen, Middleton, Todmorden, Wigan.

“**NORTHUMBERLAND AND DURHAM.**—Hexham, Middlesborough, Morpeth, Shotley, Winlaton.

"YORKSHIRE.—Bramley, Beverley, Boroughbridge, Driffield, Easingwold, Idle, Holmfirth, Hull, Howden, Knaresborough, Knottingley, Morley, Market Weighton, Northallerton, Hunslet, Holbeck, Ripon, Thirsk, York, Pocklington."

As regards the success which attended his labours, the same Report says—

"The reception he has met with has been such as greatly to sustain him in his labours, the audiences being generally large and spirited. Usually discussion has been invited; and on three or four occasions clergymen thought proper to offer some vindication of their cherished system from the charges preferred against it."

Among the notable schemes devised by the inexhaustible invention of the Executive Committee, was at one time that of holding Anti-State-Church *soirées*, putting the tongues of the fair sex in requisition, with a view to make Anti-State-Churchism "fashionable." To the honour of the better half of humankind, we are happy to be enabled to record that this project proved a complete failure, and that the gentlemen of the Executive Committee had to fall back upon their own unassisted energies.

After this exhibition of the apparatus which the Anti-State-Church Association has set in motion, it will naturally occur to our readers to ask what is the result that has hitherto attended their endeavours to bring the Church into disrepute, and to pave the way for her destruction. The account given by the Committee in their latest document, the Report of 1848, is most flourishing; their proceedings, it is there stated, have "not only effected their immediate object, but have also tended to inspire confidence in the organization itself, as adopting, with energy and skill, the means best suited for advancing the growth of those principles which it wishes to see triumphant." "Judging by the character of the public meetings,"—that is to say, we apprehend, the degree of applause with which railing against the Church was received by motley audiences,—the question is "taking a deep and increasing hold upon the public mind." This, even after making allowance for the possibility of the Committee taking a somewhat sanguine view of their own achievements, sounds not a little alarming for the Church; and we were therefore induced to make certain calculations, upon the data supplied by the Anti-State-Church Association itself, with a view to arrive at something like an approximative estimate of the numerical strength of the Association.

The first publication of a list of subscriptions and donations is appended to the proceedings of the first triennial Conference in 1847. The number of donors and subscribers in that list is 1076;

including Ireland and Scotland, which, judging from the list of the Council, supply about one-fifth of the strength of the whole Association. In that list, however, contributions of ten shillings and upwards only are recorded; and as every person contributing one penny per month, or one shilling annually, is qualified to place his name on the register as a member of the mighty confederation, it becomes a point of interest to ascertain, if possible, how many of these shilling members the Association might number. Now, it appears from the treasurer's Report, presented to the triennial Conference, that the amount of

	£	s.	d.
Subscriptions was in the year 1846-7	935	7	10
Donations in the same year	242	8	11
The Donors' list appended to the Report of 1847, appears, however, to include the Donations of the two preceding years; these, therefore, must be added; viz. Donations in 1844-5	408	10	10
Ditto ditto 1845-6	99	19	3
Making a total of	1686	6	10
The total amount of Donations and Subscriptions acknowledged against the names of the 1076 Donors and Subscribers in the list, we found to be	1473	16	0
Leaving an amount, contributed by Subscribers under ten shillings each, of	£212	10	10

Many of these contributors, it may fairly be assumed, are contributors of more than the *minimum* of one shilling per annum; but as, on the other hand, the list of 1076 contains entries from donors "and friends," and as we are anxious to give the Association the benefit of any magnitude which can by possibility be extracted from its own data, we will assume the 212*l.* 10*s.* 10*d.* to be derived entirely from shilling contributors. This would give

Shilling Members	4250
Contributors of ten shillings and upwards	1076
Total of Members	5326
Deduct for Scotland and Ireland one-fifth	1065
There remain for England and Wales at the utmost	4261 Members.

A similar calculation, from the date of the Report of 1848, gives the following results:—

	£	s.	d.
In Treasurer's Report, Subscriptions	955	10	10
Ditto Donations	443	7	0
	<hr/>		
	1398	17	10
Sum total of Contributors acknowledged by name	1162	3	0
	<hr/>		
	£236	14	10
Number of Contributors of ten shillings and upwards	1026		
Number of Shilling Members, supposing the 236 <i>l.</i> 14 <i>s.</i> 10 <i>d.</i> all to be derived from contributors of one shilling an- nually	4734		
	<hr/>		
Total of Members	5760		
Deduct for Scotland and Ireland one-fifth	1152		
There remain for England and Wales at the utmost	<hr/>		
	4608		Members.

We cannot congratulate the Anti-State-Church Association upon this result of its undoubtedly strenuous exertions. We look to the gross Cash Account, and we find the receipts to be as follows:

		£	s.	d.	£	s.	d.
Donations in	1844-5	408	10	10			
	1845-6	99	19	3			
	1846-7	242	8	11			
	1847-8	443	7	0			
		<hr/>			1194	6	0
Subscriptions in	1844-5	409	11	11			
	1845-6	509	5	3			
	1846-7	935	7	10			
	1847-8	955	10	10			
		<hr/>			2809	15	10
Sale of publications in	1844-5	117	15	2			
	1845-6	158	10	11			
	1846-7	72	0	5			
	1847-8	86	13	0			
		<hr/>			434	19	6
Proceeds of Soirées at the London Tavern in	1845-6	66	0	0			
At Liverpool in	1846-7	33	9	0			
Proceeds of Lecture at Liverpool in	1846-7	2	1	6			
		<hr/>			101	10	6
Gross total of Receipts					<hr/>		
					£4540	11	10

Thus it appears, as the result of four years' speaking, canting, railing, and lying, and with an expenditure of, at the most moderate calculation, from fifteen to sixteen shillings a head recruiting money, the zealous and active promoters of this movement have not been able to muster as many as six thousand members in the United Kingdom, nor as many as five thousand throughout England and Wales, to enlist themselves in their unholy crusade against the Church of Christ in this land. This is undoubtedly satisfactory, as far as the Church is concerned; it proves that if the Church is,—and we do not wish to deny that she may be,—in a critical position, the dangers that beset her are of a different kind altogether from those which are prepared for her by the efforts of the Anti-State-Church Association. Nor can we help thinking, that an Executive Committee of fifty, a Council of five hundred, and a Conference of five hundred and sixty delegates, are amply sufficient to represent a *maximum* of 5760 members.

Having ascertained the extent of the mischief itself, we confess that we felt some curiosity to find out, if possible, whether there was, in the localities selected by the Executive Committee for its operations, as the most promising, any thing to account even for that very moderate measure of success which has hitherto attended their unhallowed efforts. If—it appeared to us fair to argue—the Church is really the source of the frightful evils so eloquently depicted in the tracts issued by this Committee, it will follow, as a matter of course, that the Anti-State-Church Association will be in its greatest strength wherever the Church system is most fully in operation; the more efficient the Church, the more keenly must the nuisance be felt, if, indeed, she be a nuisance; and the greater, therefore, the chance of success for Dr. Cox, Mr. Miall, Mr. Kingsley, and all the rest of the Anti-State-Church orators and pamphleteers. Cogent as this reasoning is upon the premises of the Anti-State-Church Association, we find—we will not affect to say, to our surprise—just the contrary to be the case. We have been at the pains of tracing out the diocesan and parochial whereabouts of the different districts from which the five hundred and sixty delegates of the Anti-State-Church Conference in 1847 were drawn. We have had recourse to the population returns, and ascertained the general average of souls falling to the charge of one clergyman (including curates in the calculation) in each diocese; and also, in the particular districts of the dioceses upon which the Anti-State-Church has fastened, both the average of population, in comparison with the number of clergy, in all the infected districts within the same diocese, and the amount of population to one clergyman in the most destitute of those districts; and further, we have reckoned up

the amount of provision made for the support of the clergy in those districts; taking an average of them all, and the *minimum* of remuneration in the worst provided district¹. To enter into the details of these calculations would far exceed our limits; we must be content to present to our readers the general result:—

Dioceses.	Average Number of Souls to one Clergyman in the Diocese.	Number of Anti-State-Church Association Districts.	Number of Delegates to the Anti-State-Church Conference.	Number of Souls to one Clergyman.		Provision for the Clergy.	
				In the average of Districts.	In the most destitute Districts.	Average.	Minimum.
Peterborough . . .	670	18	49	1916	4132	192	67
Rochester . . .	1800	18	42	1578	3670	207	78
Metropolitan Districts of London and Winton Dioceses	3500	17	63	3341	9664	194	96
Ripon	2400	16	62	5085	9313	118	78
Norwich	770	15	38	1327	4954	131	76
London, exclusive of the Metropolis	2100	15	37	2965	7286	181	90
Winchester, exclusive of the Metropolis	1300	15	32	2128	3639	131	51
Ely	250	12	21	1193	2582	189	59
Oxford	400	12	20	2063	5593	184	90
Chester	2500	10	36	5468	9650	110	78
Gloucester and Bristol	1300	9	20	2196	3414	160	72
Lichfield	2000	9	17	3851	6729	183	76
Worcester	710	8	22	3310	5188	144	104
Exeter	1200	6	14	2009	4831	88	23
Llandaff	940	6	11	3606	7471	119	50
Canterbury	1100	6	9	1909	2809	222	115
Lincoln	870	5	8	3669	5394	185	92
York	860	4	7	4851	6384	130	98
St. David's	870	3	5	3787	4778	143	72
Hereford	630	3	4	1703	1930	243	110
Durham	2000	3	3	4385	8511	112	102
St. Asaph	1300	2	2	1955	2307	136	130
Bath and Wells	870	1	2	—	1410	—	166
Salisbury	740	1	2	—	1253	—	60
Bangor	830	1	2	—	424	—	557
Carlisle	1000	—	—	—	—	—	—
Chichester	960	—	—	—	—	—	—

¹ From this calculation the incomes of churches and chapels dependent on pew rents are necessarily excluded, as of these there are no returns. This, however, does not affect the argument, as these have sprung up in consequence of the insufficiency of a stated provision for the clergy, and as the evils on which the Anti-State-Church Association sustains itself, originate in the very same cause. The clergy of these churches, however, have been included, in calculating the average of souls to one clergyman.

In looking over this table, although on comparing the first and second columns there appears to be no analogy between the proportion of clergy to the people, and the progress of the Anti-State-Church movement in the respective dioceses,—some dioceses which are better provided with clergy on an average, presenting a greater number of Anti-State-Church Association districts than others in which the insufficiency of clergy is much greater,—yet it will be found, on casting the eye across to the fourth and fifth columns, that in those better supplied dioceses there are districts miserably deficient, and that it is in these districts that the Anti-State-Church movement has found its field of action. Take, for example, the very first, the diocese of Peterborough—though on an average of the whole diocese there is one clergyman to every 670 souls, in the districts in which the Anti-State-Church movement has taken place, there is only one clergyman to 1900 souls on an average, and, in the worst supplied of those districts the number of souls under the charge of one clergyman exceeds 4000. On comparing the first with the fourth and fifth columns, it will further appear, that in all the districts where the Anti-State-Church Association has taken root, the proportion of population falling to the charge of one clergyman considerably exceeds the average of the diocese; being scarcely in any case less than double, frequently four and five times, and, in one case (in the diocese of Oxford), fourteen times the average number. Not less remarkable are the results which present themselves on examining the last two columns. Leaving the solitary parish in the diocese of Bangor, which is altogether exceptional², out of the question, there are but three dioceses in which the average provision for the clergy, in those districts which have afforded scope for Anti-State-Church Association proceedings, exceeds two hundred pounds; in eight more it varies between one hundred and fifty and two hundred; in ten, between one hundred and one hundred and fifty; and in one it falls below one hundred: making it evident, that while the number of clergy is painfully insufficient, the support of that insufficient number of labourers is likewise insufficient in the extreme, and that it would be wholly impracticable to maintain a larger number of clergymen out of the existing resources. The last column, exhibiting clerical incomes from a little more than one hundred pounds in a few instances, down to sixty, fifty, and even twenty-three pounds, and that in a diocese where the number of souls cast upon the care of one individual varies, in the Anti-State-Church districts, be-

² It is the parish of Llanfacreth in Anglesey; it does not appear in the Clergy List; in the Clerical Guide published in 1836 it appears, but without Incumbent.

tween two thousand, and near upon five thousand, furnishes the most lamentable evidence of the want of such a provision for the clergy as would enable them to devote themselves wholly to the charge of their flocks, and admit of a multiplication of ministers in proportion to the increase of population. And yet, in spite of all these crying deficiencies, the Anti-State-Church Association can, with all its appliances, fair means and foul, not manage to get together five thousand people in all the dioceses of England and Wales, who think it worth while to contribute the weight of their name, and a shilling per annum, towards the overthrow of an institution which the Committee of that Association, by its paid and unpaid lecturers, represent in the most hideous and hateful aspect. We feel almost disposed to thank the Anti-State-Church Association on behalf of the Church, for the evidence it has unwittingly furnished of the moral strength, which, in spite of the machinations of her enemies, the Church still possesses.

We are quite aware, that the Anti-State-Church advocates will plead in reply, that all this is owing to the vicious principle of State support of the Church, and that if matters had been left to the operation of the voluntary principle, no such deficiencies would ever have arisen. It is hardly worth while to argue against an assumption so purely gratuitous; yet there are a few facts to which it may not be amiss to point attention.

In the first place, it is a great mistake (if not worse) to allege that the State support, or, more correctly speaking, the endowment, of the Church, partly by private munificence, and partly by the State, excludes the principle of voluntary support of the ministers. It is a well-known fact, that a very large portion of the aggregate amount of income annually provided for the ministers of the Church, arises from pew-rents and other voluntary contributions; and the probability is, that if returns could be obtained of these voluntary contributions of Churchmen towards the support of the clergy of the Establishment, the amount of them would be found quite equal to, if not considerably exceeding, the contributions levied upon the voluntary principle among all the dissenting sects put together. When, therefore, we find that there still are deficiencies so lamentable as those pointed out, the only rational conclusion to be drawn from such a state of facts is, that the voluntary principle being inadequate to make up the deficiency, the State is not justified in leaving the duty which devolves upon it of providing for the spiritual necessities of the people to the chance of voluntary efforts; that the State provision ought to be increased, so as to meet the increased wants of the population. And this position we are prepared to maintain, irrespectively of the amount of help to be derived from

the appropriation of surplus revenues which may have been accumulated in some quarters—for the most consummate *Horsmanship* will fail to make the existing revenues of the Church yield an adequate support for an ecclesiastical establishment of an extent commensurate with the wants of the population.

The next fact which we think it worth while to bring under notice, in connexion with this subject, is the gross inconsistency of the Anti-State-Church Association. While that body, through its official organs, is opening its mouth wide against the Establishment, on account of those permanent endowments of the Church, which, after all, were in their origin voluntary gifts and grants, the Association itself urges the desirableness, in its own case, of a permanent provision being made for the support of its operations. The tone of the Committee on this subject grows really lamentable, as well as laughable, as time advances. The first programme of the voluntary "Reverend," J. P. Mursell, of Leicester, adopted by the Conference in 1844, suggests that "the society should not enter on its labours, until it had secured an income of two or three thousand pounds a year." For the assertion of a mere negation this can scarcely be called a modest allowance, and the public, the very followers of voluntaryism and "dissenting truth," seem to have been of the same opinion; for notwithstanding this suggestion, and sundry broad hints in the Report of 1845, that "*a permanent income, amply sufficient,*" should be placed at the disposal of the Committee, followed by a resolution of the Council, or legislature of this little *imperium in imperio*, that "a sum not less than 3000*l.* should be raised" for the use of the Association, the Executive Committee have, in the Report of 1846, occasion to express their regret that they have "not succeeded in effecting this desirable object." After a somewhat ludicrous description of the methods resorted to by them for the purpose of "stimulating the friends of the voluntary principle to afford *substantial proof of their consistency and zeal,*"—the *soirées* among others,—the Committee assure the Council that they "have left untried no means of augmenting the income of the Association which their ingenuity could devise, or propriety could warrant."

Upon this touching statement the Council founded a resolution, appealing to the consciences of the members at large, to display a proper sense of their obligations as Anti-State-Churchmen: but all in vain! There was, indeed, a tolerable increase in the subscriptions and donations of the two following years, but still, under a sense of the insufficiency and insecurity of their income, the Committee, in their Report of the present year, again dwell upon "the absolute necessity of securing a large,

steady, and unfailing fund, on a scale commensurate with the deep importance of the subject, and with its rising claims." We are at a loss to understand the difference between an *endowment*, and the "*securing of a steady and unfailing fund*;" our impression always was, that this was precisely the object which the sovereigns and private individuals had in view, who provided endowments for the Church; and the only real difference between the two cases is, that in the former case the piety of our forefathers did for the support of the Church, what these gentlemen wish to obtain for her destruction. May they long want it!

But the Anti-State-Church Association furnishes us with yet further evidence of the utter folly and impracticability of making the support of the Church, in the existing state of society, dependent on the action of that voluntary principle which they so valiantly recommend, and so dolefully practise. If the statements of the Committee may be relied on—and, as often as they bear witness against themselves, we do think them worthy of credit,—the purely voluntary contributions of their members are yielded with all the grudging of a compulsory payment. In the Report of 1845 we have the following complaint:—

"The Conference, with a view to extend as widely as possible the constituency of the Association, and an interest in its objects, fixed the *minimum* amount of subscription, constituting membership, at one shilling per annum. Owing, it is supposed, to a misunderstanding of the end sought by this arrangement, it was found greatly to restrict the liberality of the supporters of the movement. The Committee found that, in some instances, even when a higher rate of subscription was paid by members, a shilling only, in each case of membership, was transmitted to them—the surplus being retained for local agitation, and for the purchase of publications; whilst, in a great proportion of instances, the *minimum* sum was adopted, even by those who could afford, and were willing, upon a due representation of the case, to give more."

This is bad enough,—but what will be thought, beyond the precincts of voluntarism, of the following lament, which occurs in this year's report:—

"The Committee, however, seriously press upon the Council the absolute necessity of securing a large, steady, and unfailing fund, on a scale commensurate with the deep importance of the subject, and with its rising claims. They fear that many of their friends have contributed *but nominal sums*" (out upon "willinghood!" fie! fie!) "as annual subscriptions, under the impression that nothing further was required of them—a circumstance from which the Society's income has already suffered."

Can there be a greater proof of the failure of the voluntary system than the very experience of the Anti-State-Church Asso-

ciation itself? or a more tangible instance of hypocrisy and wickedness, than the attempt to deprive a national Church of the support (a very inadequate one, as it is) provided for it by the free-will offerings of past ages, and the statutes of the land enacted before the State had lost its character as a moral person, and its consequent sense of religious obligation,—and to cast the millions—millions of absolutely poor among the number—of which that Church is the teacher, upon the support of a principle which its most zealous advocates find themselves utterly unable to work on the most limited scale; and that for a purpose bearing as directly upon that delicate *sensorium*, the pocket, as an anti-tithe and anti-church-rate campaign, and therefore so evidently calculated to flatter the passions, and, for a time at least, to captivate the minds of the unthinking multitude? To the point last alluded to, the voluntaries of the Anti-State-Church Association are perfectly alive; they know, as well as anybody, for they have tried it, that it is easier to support by voluntary contributions a partisan cause, under the excitement of the popular passions, than any object of solid good, which appeals only to the conscience and to a sense of religion. One of the most *naïve* admissions we ever remember to have met with, is that made on this subject by Dr. Wardlaw in his essay on “the Principle of Voluntaryism,” read at the first conference. In allusion to the then recent disruption between the Presbyterian establishment in Scotland and the Free Church, the writer, after expressing his gratification that such decided opponents of voluntaryism as the seceders had been, should have been driven to have recourse to it, and “honoured to bring before the world one of the finest manifestations of its power that have for many a day been witnessed,” guards himself against the supposition that he ascribes all that has been done to “the right principle in unmingled purity.” He thinks it very likely that “the *esprit de corps* may have had its influence, as well as faith and love; the spirit of party, as well as the spirit of piety;” and he does not think it at all impossible that “from this cause there might be some little disappointment experienced when the impetus of a mighty movement begins to subside.” If there were need of any further evidence as to the insufficiency of the voluntary principle to meet the religious wants of a large population, not to speak of an entire nation, we might find it in the tenacity with which, in spite of the remonstrances of the Anti-State-Church Association, starving dissenting preachers cling, naturally enough, to the pittance of the *regium donum*; and in the striking fact, worthy of permanent record, that at this year’s conference of the Wesleyan Connexion several circuits requested that no minister might be appointed for them,

unless the Conference were prepared very considerably to contribute towards their support.

But it is needless to dwell any longer on this point. The spouters and pamphleteers of the Anti-State-Church Association,—among whom, we should not omit to mention, is F. W. Newman, Esq., formerly Fellow of Balliol College, Oxford³, and brother, we believe, of the Father Oratorian of the same inauspicious name,—cannot, one should imagine, themselves ever so remotely cherish the supposition, that if the endowments of the Church were swept away to-morrow, sufficient support for an adequate number of ministers—of whatever creed—could be raised upon the voluntary principle. The truth is, as we clearly showed at the outset, they have no fixed religious principles; they are indifferentists in religion, and therefore, by necessary consequence, indifferentists towards religion; for men who are careless of the true doctrines of religion, are sure to be careless of religion of any kind. The real object which the Anti-State-Church Association is driving at, is not religious, but purely political and utilitarian. To get rid of the influence of Church principles in the whole framework of society, and to perpetrate a wholesale act of spoliation, by confiscating for State purposes, to be participated in by themselves, the endowments of the Church, is their true and their only aim.

The question whether in this their nefarious purpose they shall succeed, is happily a question in no degree dependent on them and on their evil will towards our Zion: it is a question on which, under God, the conduct of the Church herself will be mainly decisive. Neither is it, as many imagine, a question between the Church and the nation; it is a question between prosperity and utter ruin, to both the Church and the nation. They must flourish or perish together; as they both act, so shall they both fare. Still the greater responsibility rests with the Church—a responsibility beyond expression awful, at this moment, for those who are called to direct the counsels of the Church,—for this simple reason, that the Church is divinely commissioned to be the nation's teacher. Let not the Church then give occasion to men to mistake her for a merely human institution, a political corporation, whose chief object is to keep her wealth intact and her privileges inviolate, and who will, therefore, adapt herself and the principles she professes, to whatever the exigencies of the times may point out as most conducive to that end. Let her, on the contrary, at any risk, and at any cost, put forth her true character, and the deep

³ There are two Tracts from his pen, one in 1845, entitled, "A State Church not defensible on the Theory espoused by liberal Episcopalians;" the other in 1846, "On the Illiberality of Sentiment and Practice apprehended from a Separating of Church and State."

and hidden energies with which she is endowed by her Lord, for the accomplishment of her divine mission to this nation; and let her do it valiantly, boldly, in the perfect faith that if she will but be true to herself, her divine character is undeniable, her high claims are irresistible. "The Church," says the eloquent author of "the Gospel before the Age," whose beautiful and apposite words, rather than our own, shall conclude our observations, "the Church Apostolical, Catholic, and True, is an objective reality in the moral government of the Almighty, which defies all the vagaries of private judgment and human feeling to overthrow its claims to be considered, and revered, as divine. But sectarianism and dissent are altogether subjective novelties; they are the mere creatures of opinion and will, reason and conscience; and the very oldest among them is but of yesterday, in comparison with the one venerable Church of this country. Let then the statesman who wishes to rescue this country from social convulsion and moral decay, take his choice between these two appeals to his support and sympathy. On the one hand, here is sectarianism with its hundred tongues and Babylonian confusion, clamouring out, each against the other, and entreating the State to become atheistical, as fast as it can, by detaching its forms, faculties, and functions from all religious influence whatever: This is the Paradise of political freedom! this is the dissenting millennium of religious liberty! Now let the Christian legislator demand the basis on which this monstrous claim rests,—and where will he find it? Why, in the corrupt depths of individual will, in the fluctuating opinions, feelings, prejudices, and passions of the human heart. Dissent is, from beginning to end, in origin, nature, and action, a subjective movement, having no outward authority from God, and no positive authentication from history or ancient tradition from man, to sanction its claims, and support its pretensions. On the other hand, there stands the CHURCH! the one Apostolic, Catholic Communion of England; and she claims to be the priestess, and educatrix, the spiritual guide, moral teacher, and social regenerator of the empire. Catholic is her name, because Christ is her Head, Apostles her founders, and Scripture her rule of faith, attested by the one Creed which martyrs and saints have ever visibly proclaimed and palpably taught. Neither civil power, nor human reason, nor conscience, nor will, nor expediency, nor social want, nor moral need, nor spiritual exigency, called this Church into being. She is no more created by man, than the earth on which he stands, or the atmosphere which he inhales. All here then is objective, outward, visible, undeniable, and invincible fact; it glares on the practical conscience and into the plain reason, through the very senses of a candid statesman,—and thus he need not plead

that he is confounded by warring rivals and clashing sects, all proclaiming they each have the truth, and protesting against any political favour being shown to the other. The Church is not a sect: were she only one among sectarian forms of religious development, then indeed the State might be puzzled how to decide. But England's Church is a divine reality, and outward and historical truth, embodied in primeval rites, and public monuments, and traditional ceremonies, which are as externally obvious and authentic as the palpable phenomena of nature itself. Let then the Legislature but exercise a healthy judgment and honest discrimination; let it apply but a portion of that prudential common sense which it employs in questions of police, finance, and international law, and it will not have much difficulty in deciding between the claims of baseless dissent and a Catholic Church. And let us boldly add, that if the State really desires to do her duty towards God and Christ, towards the nation, nay, towards the Dissenters themselves, she must no longer assume a wavering position, halt, hesitate, tamper with conscience, trifle with principle, and crawl for ever in the venality and vileness of a pitiful expediency, but at once stand forth in the high majesty and holy rectitude of a Christian constitution, and say to sectarianism, 'We *tolerate* your existence as a necessary evil and social nuisance not to be avoided; but an external, positive, and divine organization, like the national Church in this country, is that religious communion which reason, revelation, conscience, and common honesty demand we should *sustain and encourage*.' Nor let it be forgotten, that inasmuch as no civil authority can ultimately be secure that is not based in the divine sanctions of revealed truth; and since revealed truth requires to be embodied in palpable forms, and attested by outward monuments and positive laws, in order to be rescued from the desolating havoc of private opinion and individual prejudice, so will the State herself only be saved from a dissenting process of political dissolution, by attaching herself unto the consolidating powers of a visible and apostolic Church. The more we reflect on the lawless democracy of modern creeds, the more certain it becomes, that magistracy, public education, missionary enterprise, the supremacy of law, colonization, commercial honour and public virtue, can only be preserved by the centralizing action and conservative efficacy of the English Church. If duly protected, strengthened and aided, under Christ, she may yet prove the 'salt' which shall keep from social putrefaction, and the 'light' which may save from spiritual darkness, this great but sinful country."—May that salt never lose its savour, nor be trodden under foot of the nation! May that light never become darkness, nor ever be put under a bushel by the State!

- ART. VII.—1. *The Gospel in Advance of the Age: being a Homily for the Times.* By the Rev. ROBERT MONTGOMERY, M.A., &c. Third Edition. Edinburgh: F. and T. Clark.
2. *Reciprocal Obligations of the Church and the Civil Power.* By JOHN LOCKHART ROSS, M.A., of Oriel College, Oxford, &c. Oxford: Parker.
3. *Church Leases; or, the Subject of Church Leasehold Property Considered, with a View to place it on a firmer Basis.* By W. H. GREY, Accountant. London: Ridgway.

THE unity of the Church is sometimes regarded as one of those abstract and high-wrought theories, which sound indeed very magnificent, but are of little practical value, and are not adapted to the wants and the circumstances of the human mind in the present day. Now we admit that the high duty of Christian union has seldom, if ever, been fully acted on. Division has too frequently and too long been the predominant characteristic of professing Christians, and in some times and places this has proceeded to such an extent as to produce a confusion or forgetfulness of some of the first principles of the Christian Church. But still the too prevalent system of division amongst Christians, is no more an argument against the duty and the possibility of union, than the prevalence of sin is against the duty and possibility of faith and holiness.

And we would add, that as Christianity infers holiness, so does it also infer a spirit of unity; and wherever it exists it produces, in a greater or less degree, the one and the other. It may be impossible for individuals, or for particular churches, to accomplish the mighty work of restoring perfect unity to the whole body of the Church, involving, as this would do, the alteration of deep-rooted habits, antipathies, ignorance, and errors. Individuals must look with wishful hearts to the time when this work shall be accomplished by the hand of God, to whom nothing is impossible. But there are certain duties and powers in connexion with the subject of Christian union which are actually within our reach; and our responsibilities are measured by the capacities we possess, and cannot overpass the limit of our opportunities. This is, we think, a truth which all Churchmen ought to bear in mind. They are not called upon to attempt to realize, in the world at large, results so difficult as those of changing suddenly a state of things which has sprung up in the course of ages, and which nothing

short of a miracle could alter at once. They must *bear with* the imperfections actually existing in the world at large, and apply themselves, in the first instance, to what is really within their reach. It may be, that if the duty immediately at hand is done, the opportunity may be afforded for entering, hereafter, on works of a wider and more comprehensive character.

We are anxious to dwell on the great duty of Christian union—of promoting harmony, and united action, amongst those whom it is in the power of our readers to influence in some degree. *In so far* as this can be obtained, in a right spirit, with right notions, and under a sense of duty, it is a vast benefit to the cause of Christianity, and may lead to results of the most important character.

The principle of Christian union of course excludes all compromise of religious truth, or of our own conscientious convictions of what is essentially important to Christianity. It may indeed be possible sometimes, without any compromise of truth, to co-operate with persons who are, more or less, in error; but Christian discretion and wisdom are shown by avoiding any thing which wears the character of union in what is wrong, or even of too close union with those who practise it. It is not the alliance of sects holding the most contradictory principles which we advocate; but the blameless co-operation, union, and fellowship of those who agree in the same great principles and views.

We admit, in a spirit of gratitude to God, that such union does to a considerable extent prevail in the English branch of the Catholic Church. Amidst much of party spirit, which we see with regret, but which does not cause any despondency, inasmuch as we hope to see its diminution or virtual extinction, there is still no lack of co-operation for common objects; and wherever this co-operation can be obtained, its results are generally very successful.

We may appeal to various facts as illustrative of the benefit of combined action for general objects. The attempted abolition of church-rates brought out a very striking evidence of the power which the Church possesses, under certain circumstances, of pronouncing a united opinion. The opposition to this measure was so strong and so unanimous, that the ministry were obliged to abandon it; and the question has remained dormant for a number of years. Again, the vigorous opposition which was made, by petition and otherwise, to the removal of the University tests, for the purpose of admitting dissenters, were successful; and the issue was—the erection of a University designed peculiarly for separatists from the Church. The benefit of union was shown, again, in the rescue of the see of Sodor and Man, and of the

Welsh sees of Bangor and St. Asaph, from their intended fate. And the same lesson is to be learnt from the gratifying results of the proceedings of the committee of archbishops and bishops appointed to promote the increase of the Colonial Episcopate. We might instance, on the other hand, the various measures injurious to the cause of religion and morality, which have been carried, chiefly in consequence of the want of union, or the supineness of the Church; but we refrain, for the present, from a more particular reference to this painful subject.

The unity of the Church, when realized in practice, and as far as it can be realized, is therefore a subject of the highest importance; but, important as it is at all times, there are periods when, humanly speaking, the fortunes of the Church depend almost entirely upon it.

There are times when the fortunes of systems and communities seem to be evenly balanced between prosperity and adversity, continuance and extinction—when Providence appears to place before us, in clear and bold relief, “life and death, blessing and cursing”—when the decrees of supreme destiny seem to be awaiting the results of human action—and the bold declaration of the poet is almost realized—

“MAN IS THE MAKER OF IMMORTAL FATE.”

The occurrence of such critical junctures is strongly evidenced by the frequency with which they appear in simple and popular fictions—those powerful shadows of deep realities—by the recognition of the fact in proverbs—the concentrated essence of the wisdom of ages—by the innate feeling in the heart of man that these things are so—that heart whose chords still ring responsive to their Maker’s touch—by the apparent testimony of fact—and by the sanction of the written word—yes, all these bear witness to the truth of the position, that there are turning points in the career of individuals, and schools, and communities, when a free choice is afforded us, and when upon our decision rests the high and perhaps durable exaltation, or the discomfiture and, it may be, extinction of our cause.

Such a crisis we believe to have arrived in the history of the English Church, and we rest our opinion not on this or that particular fact, not on the judgment of those with whom we more or less agree, much less upon any private notion of our own, but upon symptoms which are equally cognizable by all.

The first, and, to us, the most powerful proof that we are in peril, is the universally prevalent apprehension of coming evil—the *προσδοκία κακοῦ*—the deeply-rooted, all-prevailing presentiment of approaching trial, which meets us at every turn. It is

not merely from some particular section of the Church that the cry ascends. It is not the more secular portion of the Church who have sounded the alarm, nor have the sincere and zealous champions of the whole counsel of God—the faith once delivered to the saints—alone perceived the danger. Nor is the perception of it confined to our own walls—friend and foe within and without are alike conscious of the fact.

Let us look at the religious periodicals, professing allegiance to the Church of England. One warns us of the secret spread of Romanizing tendencies; another is equally loud in its denunciation of a Puritan conspiracy; one believes the doctrine of baptismal regeneration to be in extreme danger; another announces our speedy renunciation of the "*signum stantis vel cadentis ecclesiæ*." Our preachers are equally certain of impending evil, if we are to judge at least by their published sermons; whilst the Premier himself informs us, that so great and manifold are our dangers both internal and external, that nothing can save us from disgrace, ruin, and utter annihilation, but the appointment of Dr. Hampden to the see of Hereford!

And if we look outwards, and listen to the leaders, orators, and organs of those bodies which, whether in England or on the Continent, are separated from us by their renunciation of either the doctrine or the fellowship of the Apostles—or both, we shall find them presaging the downfall of our Church.

But this universal testimony of churchmen, dissenters, and men of all parties, is, after all, of less importance than the course of events which we see passing before our eyes. It may suit the purpose of politicians to make light of the measures which they have been themselves instrumental in introducing; but the Church, at least, ought not to blind herself to the real tendency and meaning of these things. Doubtless, those statesmen who confiscated half the Church property in Ireland; who repealed the test and corporation acts, and granted emancipation to Romanists; who have guarded and protected Romish charities, while they have withdrawn state support from Church education in Ireland; who have recognized the Romish hierarchy, established diplomatic relations with the pope, granted equal assistance from state funds to dissenting education and to the Church in England, pensioned Romanism in the colonies, and refused assistance to the Church as far as possible; and who are apparently bent on removing all religious tests, throwing open the Universities, admitting Jews and heathens to parliament—those statesmen, we say, *may* not have been actuated by hostility to the Church, and they would gladly persuade us that all their proceedings have tended to strengthen it. But the mere facts of the case are sufficient to

show the spirit of modern legislation, and it is useless to argue with those who will not or cannot see the *tendency* of the whole.

Mr. Montgomery, in the eloquent and able work which we have mentioned above, traces with great truth the evils of our social system, and points out as the only infallible remedy for them all—TRUE RELIGION; and the recognition of its claims by the rulers of the land. And most cordially do we go along with this author in his enunciation of this principle, at once so Christian, and so courageous. Would that such sentiments might gain the acceptance which they deserve from those to whom the destinies of this nation, humanly speaking, are entrusted! But at least we have reason to feel grateful to writers who, like Mr. Montgomery, expose the hollowness of the schemes by which politicians too frequently expect to promote the material and moral welfare of the community; and who draw attention to the true remedies for our national evils.

In reference to the present state of England, this writer has the following remarks:—

“Look to what quarter we may, on every side, *unrest without*, and *unspirituality within*, are sadly evidenced.

“1. *Without is unrest.* Monarchy questioned; the constitution assailed; the Church libelled; the civil power daunted; property trembling for its losses; the agricultural interest fast declining, and a bloated despotism of manufacturing lords trying to usurp its place; all this, together with democratic Chartism, domestic corruption, and a festering mass of destitute poor, creedless and helpless, swarming by millions in our empire, and left under the very palaces of wealth to far worse treatment than our market-cattle receive,—such is, in the main, not an overdrawn picture of what to a vast extent this apostate country of social extremes now presents!

“2. *Unspirituality within.*—This is apparent from the almost utter want of appeal to divine principles, precepts, and promises, which those in power display, when summoned to face the gigantic difficulties and dangers towering before them on all sides. A vast number of our political guides and parliamentary oracles appear to be cursed with a judicial blindness; they hardly dare to believe their own unbelief; they act as though invincible uncertainty were the iron law under which God has doomed this redeemed earth to stumble and stagger for evermore, and that henceforth Mammon must be our Paradise, expediency our Creed, and the Christless will of every voting majority our practical God. . . . Where public opinion becomes the guide of the government, and the Pope of a parliament, and *an unspiritual press the circulating Church of the country*, can we not hear that awful imprecation rolling forth from the throne of offended Majesty and grace, ‘Ephraim hath turned unto idols, LET HIM ALONE!’” (p. 21.)

And the evil is traced to its source in the inadequacy of the means possessed by the Church, for the support of the ministrations of religion throughout the land.

“Great and glorious as was the religious principle of the Reformation, it cannot be denied that some of its *political accompaniments* are for ever to be deplored. When that epoch of ecclesiastical Reform first began, nearly one-third portion of the landed estates of Great Britain were in the hands of regular or parochial clergy of the Romish Church. But what did the legislature of that day do? Why, not transfer the property from the hands of monastic abuse unto those of religious purity; but, by a daring and dismal act of sacrilege, enriched the nobles, courtiers, and civilians who had taken a prominent share in the work of the Reformation. Here is the ‘*fons malorum*,’ the historical source of all our national difficulties and ecclesiastical deficiencies up to the existing hour. Had this enormous mass of consecrated wealth been reserved by the State, the National Church would have been enabled to keep pace with the progress of population, and to have expanded her ministering agencies to meet the wants of her members; but owing to this disastrous spoliation, and the cold selfishness of her own members, the Church has fallen almost irretrievably behind the ecclesiastical wants of a population now increasing at the rate of a thousand per day . . . It is also to be remembered that, after being thus sacrilegiously plundered at the Reformation, the evil doctrines of expediency, the corruptions of political cabal, together with Erastian influences, lax discipline, and a want of sound views as to the Divine organization of sacramental privileges,—all these elements of ruin have combined to lead the National Church into her present difficulties. But mark how all this bears on the duties of the civil power in the existing period. As long as the majority of the people were *outwardly* held together in a seeming attachment to the Church, the disproportion of the Church’s resources to the number of the population escaped detection; but now, when tens of thousands in our great manufacturing cities have suddenly grown into being, who are without baptism, creed, or Church, the awful truth begins to appear. The clergy of the Anglican Church are *terrifically and increasingly disproportioned to the numbers of the people*; but it is *mainly* out of these neglected masses, and unparochial districts, where no priest has visited, where no church-bell has been heard, and no sacraments dispensed, and no life-giving truth been proclaimed, that dissent, heresy, schism, and revolutionary dogmas, have gathered their chief triumphs. And thus we reach another development in this question;—Protestant dissent, Roman schism, sectarian fanaticism, and every form of heretical teaching, have *had their representatives in the parliament of the nation*; and hence, through the vast pressure on the civil power from dissenterism, the legislature is becoming more and more paralysed when it attempts to deal with THE ONE CHURCH of the country amid the clamours of Sectarianism raging around her” (pp. 65, 66).

Such then are our dangers and evils, generally speaking, and as regards our outward frame and organization, and yet the case is not without hope. All the various parties to whom we have referred, while agreeing in the one statement that the Church is in danger, are equally unanimous in their opinion that there is a great hope, or, it may be, *fear* of her entire triumph.

You have reached, say they, a dangerous part of your voyage ; you are in shallow water, with a wind blowing freshly on one side, and a rocky lee shore on the other ; and there is a stormy headland to be passed, besides which you have evidently sprung a leak. There is a great chance of your going down from one or other of these causes, or all united ; and if you stay where you are, you will most assuredly either drift ashore, fall to pieces, or fill and go down ; but if you once pass that headland you are comparatively safe.

We concur, to a certain degree, in this view of the case, and could easily cite many arguments to establish the probability of ourselves, and all the world, being on the right, in deeming that there is a hope of safety for us ; but we shall only touch on one or two points, and that very slightly.

Within our Church there are signs, which cannot be mistaken, of *life*—we do not mean exclusively in one section or another, nor in the revival or power of one doctrine or one system, but we mean that there is evidence of a living spirit in every part and portion of the Church, notwithstanding our divisions. We mean, that all the great doctrines of the Gospel are coming forward, not as lifeless formulæ, the watchwords of faction and the excuses of conscience, but as living principles of feeling and action. Now if the great Enemy of God and man succeeds in keeping us separate from each other, our differences will increase, the Spirit of God will depart from us without our knowing it, and we shall be like the Christians of Constantinople, who turned their arms against each other, or at least stood idle and paralysed, instead of uniting against the common enemy. If, on the other hand, we cultivate a loving and brotherly spirit, and endeavour to have salt in ourselves and peace with each other, then may Jew, Turk, Infidel, and Heretic vainly assault us, whether by open war or secret treason.

Again, we are attacked by internal and external enemies. That there are those within our walls who would gladly throw open the gates to those of our enemies whom they respectively prefer to her to whom their allegiance is due, there can be no doubt. That we are already strongly assailed, and yet more fiercely threatened, with an exterminating warfare from our old and implacable enemies, there is no question. The “Protestant dis-

senters" of England are more determined than ever to destroy us both body and soul, *i. e.* both in our temporal and spiritual capacity; and our ancient rival is urging on against us all over whom she possesses any influence, whether they have been born under her obedience, or have entered it after renouncing their baptism.

And yet we have not the slightest hesitation in saying, that if we can but repress the present treason and repel the coming attack, and freely and fully carry out that one all-including Christian principle, THE LOVE OF THE GOSPEL IN THE UNITY OF THE CHURCH, our own rebellious children will return to us by thousands,—ay, tens of thousands,—nay, hundreds of thousands, so that a conscientious dissenter shall become a rare prodigy, whilst Rome totters to her very foundations.

To avoid, however, the dangers with which we are threatened, and to obtain those advantages which we confidently believe to be in our reach, the sincere friends of the Church must bestir themselves, not singly, not in sets or parties, but in one general movement—a movement combining the most perfect freedom of individual will with the fullest unity of action, which must require no sacrifice or compromise of principle, whilst aiming at objects which all consistently believe to be essential to the welfare of the Church. If we would only for a short space lay aside our party colours and our factious watchwords, and clasp each other's hands in the full sincerity of Christian love, we should feel by experience how good and pleasant a thing it is to dwell together in unity; and having once felt this, we should be loath to break again the brotherly covenant by harsh words or cruel thoughts of each other; we should feel that not only in our private homes, but also in the Church at large, every unkind word and harsh expression is so much happiness thrown away, and so much danger to our common cause.

If we are to be saved, it must be, under Divine Providence, by consenting to throw aside our differences to such an extent as may enable us to co-operate cordially as brethren for the common good. And these are not vain words or idle speculations. It is in the power of all members of the Church to co-operate. There is nothing to prevent them, except apathy arising from despondency, or petty jealousies, which ought in the time of peril to be forgotten.

What we want to realize, in order to obtain security for the Church, and to gain to true religion the weight, and influence, and power of doing good, which has been so materially impaired, is the union of the Church for the attainment of certain objects of an unquestionable character—for the acquisition of certain benefits, and the removal of certain evils, the acquisition or

removal of which will not be an injury or grievance to any other class of the community. If, on any single point of a practical nature, the Church of England can manifest her unanimity sufficiently, it will be a real benefit, and a source of strength. It is chiefly in the divisions of the Church that her enemies rest their hopes of success. Hence they are anxious on all occasions to inflame those divisions as far as possible; and they have frequently been successful before now in fanning the flames of controversy, by taking the side of one party or the other.

There never was a truer saying, than that "UNION IS STRENGTH." We therefore deprecate all that is calculated to cause disunion in the Church. We recommend the co-operation of churchmen for certain great objects; and their abstinence from censures of those who are engaged in the same great cause as they are themselves.

It is for this reason that we have read with regret the language which Archdeacon Sinclair, in a recent Charge, has thought it advisable to employ, in reference to the opinions of those among the members of the Church of England, who are advocates for a larger increase in the episcopate than the Archdeacon considers necessary. We do not exactly see why Archdeacon Sinclair might not have contented himself with a quiet and courteous dissent from the opinions of those, whose general object of promoting an increase in the episcopate coincides with his own, and whose view is supported by facts and arguments which, at least, merit respect. We instance this as merely one case, in which those who are presumed to be favourable to the same object, cannot help quarrelling for some very subordinate difference of opinion. We so far agree with Archdeacon Sinclair, that it is not necessary to raise the English episcopate to the number of three hundred. We should be satisfied with a considerably smaller number; but though we do not ourselves advocate so large an increase, because we do not regard it as possible, still we should most heartily rejoice to see such a number of bishops, on the same principle that we should be glad to see a priest for every five hundred souls in the country, or every two hundred and fifty; though we have no hope that there ever will actually be so large an increase of the clergy. And why Archdeacon Sinclair, or any one else, should deem it right and proper to rebuke any churchman who may be of opinion that it would be desirable to increase the numbers of bishops and clergy, in the proportions above stated, does seem to us very strange. If Archdeacon Sinclair, and other respectable persons with him, are entitled to hold their peculiar views of the expediency of a very *small* increase of the episcopate, without molestation from those who take a wider

view, the same measure of freedom ought, we think, to be conceded by them to others; and we earnestly deprecate all attacks on the part of those who may advocate one view of the measure, upon those who may take a different view. The only result of such observations as those of Archdeacon Sinclair will be, to create an appearance of division in feeling as well as in opinion amongst churchmen on this subject, and thereby to retard its accomplishment. We can only say, that we think there would be considerably less practical difficulty in obtaining two or three new sees, than in obtaining fifty or sixty. The various opponents of the Church would be glad to think that the wishes of the Church limited themselves to the former amount. We must certainly say, that we do not suppose any such amount of benefit as we need would be done by gaining two or three, or half-a-dozen additional sees, because it would not make any alteration in the general system of episcopal superintendence—would not develop more distinctly the spiritual aspect of the episcopate—but would merely relieve some overburdened bishops. Still we should be sorry to find any fault with the respected individuals amongst us, who take a narrower view of the wants of the Church than we ourselves do, and we should cordially rejoice to see their design, however limited, likely to make some progress. We would not refuse, or receive ungraciously, what we may deem insufficient, but would look to further concessions hereafter. If any movement were made by the advocates of the limited view of the increase of the episcopate to obtain their object, they ought to be cordially supported, in our opinion, by all advocates of an increase in the episcopate.

It is to be lamented, that the heads of the Church, from whatever reason it may be, do not unite in bringing forward any measures of importance for the Church's welfare. They do not seek to direct the Church's energies towards the attainment of great practical objects. An individual prelate, indeed, may bring in a Bill to discourage some kind of vice, or another may introduce a Bill for meeting cases of clerical delinquency; or some prelates may oppose some particular Bill as injurious to the interests of religion. But, after all, there is no one definite object—no set of objects, which the prelates of the Church in parliament systematically pursue, with a view to the benefit of the Church. Now the heads of the Church *can* unite for objects of an unexceptionable character. They have shown the possibility of doing so by associating for the increase of the Colonial episcopate. The moment this association was formed the cause began to advance. But we do not observe any association for the attainment of a similar object nearer home, even while the

necessity of that measure is distinctly and unequivocally admitted. We are not for a moment meaning to impute any deficiency in their duty to the heads of the Church, but we merely state the fact, that as far as these respected prelates are concerned, there is indeed a body to watch over the interests of the Church in the House of Lords, and see that harm is not done ; but there is not a body which is taking steps to *procure advantages to the cause of the Church by legislation*.

In *this respect*, the prelacy do not form a centre of union in the Church. The Church, indeed, respects and obeys them as spiritual rulers ; but they do not lead her on to the furtherance of her own objects, and become the impulsive and guiding power in a steady and persevering effort for Church objects.

And if we look elsewhere it is much the same. There are many good and faithful Churchmen in parliament. But do they attempt any thing for the Church ? They limit themselves to resistance to measures dangerous to the Church, but they do not combine for the sake of carrying good measures. They remain passive ; in many cases silent, where the honour and the interest of the Church required an answer. There is no organization, no union, no activity, no plan of action, on the part of churchmen ; while the opponents of the Church are always pressing forward measures which, though apparently designed for the purpose of carrying out the principles of Liberalism, are in reality so many blows aimed at the very existence of the Church of England ; and by dint of perseverance numbers of these measures pass, and become incorporated with the law of the land.

Now this quiescent position of the Church was very well adapted to her necessities in the *last* generation. She occupied then the almost undisputed ascendancy in the state : statesmen were as jealous of her interests, as of those of the monarchy itself. The Church was part and parcel of the Constitution. The old-fashioned toast, "Church and King," expressed the principle and the feeling of a vast majority of the population. Romanism was endeavouring to gain the first elements of political power, it was seeking for *toleration*. Dissent was excluded by the Test and Corporation Act from all participation in the government of the country in its various degrees. The heads of the government were always earnest in their protestations of devotion to the "Protestant cause," and the Coronation Oath was regarded by sovereigns themselves as a solemn and awful obligation. Assuredly, under such circumstances, the Church had much apparent reason to remain quiescent, and to confide her interests to the party in power, whatever it might be. And at that time the Church, as a whole, was tolerably adequate to the spiritual care

of the population. There might be, and were, particular instances, *e. g.* in London, where the population had increased without any sufficient provision for church accommodation. But when the population of England and Wales was only eight millions, as it was fifty years ago, the clergy were not so unequal to their task as they now are in many parts. There was really no great demand for more clergy or churches, nothing that might not be reasonably expected to be supplied by the aid of the state. There were no attacks of any kind on the Church; her efforts were limited to resisting the attempts of Romanists and dissenters to obtain the repeal of Acts, which prevented them from attaining and exercising political powers.

We do not say that there were no questions then about which the Church ought to have exerted herself. On the contrary, we would instance the state of ecclesiastical discipline, the exercise of the legislative functions of the Church, and reforms in various internal arrangements. But, on the whole, we can see that the Church was in a state of comparative security, and that a course of proceeding, on her part, was then very fitting and expedient, which might become very much the reverse under altered circumstances.

Now, at the end of fifty years, we find ourselves with a population of probably not less than *eighteen* millions instead of *eight*! We find Romanism in the ascendant politically, instead of the Church. We find the old religious opponents of the Church prodigiously reinforced in all respects, and combined with political bodies, and parties, and principles which did not exist in the last generation. In every session of parliament bills of the most injurious tendency are pressed forward by individuals or by government. Year after year we see fresh inroads made on our position. Sometimes the efforts of our opponents are defeated for a time, but they are renewed again. It would be endless to record the multitudinous alterations and changes which have been in progress for thirty years, and to which there is no visible prospect of a termination. The memory rests on a few great questions which have been carried against the Church, but it would be impossible to specify all the instances in which the altered relative positions of the Church and its opponents have been manifested.

And how is it that the enemies of the Church have been able to make such dangerous progress? How is it that they have been enabled to alter their tone so widely, and to clamour and struggle for the removal of barriers which, fifty years ago, were regarded as immutable and eternal, until minister after minister has been compelled either by consistency or expediency to open the doors? It has been all accomplished by agitation of various

kinds—violent and armed agitation in Ireland, unceasing petition, remonstrance, and organization in England. By the steady and persevering application of these powers in both countries, the whole action of the state has been altered, and altered too in spite of the disapprobation and dislike of a majority of the people, of the whole body of the clergy, and of the great majority of the prelates, nobility, and gentry. The truth is, that the opponents of the Church are perfectly well aware that statesmen, who are not generally guided by any very strong or decided religious principle in their political career, are willing to do much for the sake of peace, and to obtain some remission from the heat of opposition. In the storms of political life, the addition of any strong and persevering set of petitioners and grumblers to the rest of the turmoil, is enough to weary out the patience of ministers and of the legislature; and it may be safely said, that all the concessions made to Romanism have arisen chiefly from the desire of getting rid for a time of importunity.

But, amidst the general effort of religionists of all kinds, and associations of every description, to urge their claims upon the legislature, the Church forms a remarkable exception. She remains in dignified silence—no voice of importunity from her reaches the ears of the troubled ministers. She is content to abide in her former position, and to depend upon the heads of the State for legislative measures in her favour pretty much as she did fifty years ago. We do not find prelates, or peers, or members of the House of Commons, taking up any great Church question, and pushing it forward perseveringly session after session. We do not find any organization with a view to bring the strength of the whole body of the Church to bear upon such a question. The Church is content with occasional expressions, on the part of individuals, either by the press or otherwise, in favour of her great objects; but, from whatever reason it be, she does nothing more as a body; and therefore her voice is unheard, her wishes are unattended to, her remonstrances are treated with contempt; and she has the mortifying conviction, that every petty sect, and every knot and organization for the attainment of the most purely selfish objects, is certain to command more attention, and to be more successful than that National Church to which the cause of the truth is entrusted amongst us. We submit, with all respect, to the consideration of churchmen in all stations, that the history of the past thirty years conveys a great lesson to the Church; that it points out the indispensable necessity for a different mode of proceeding on the part of the Church. There may be difference of opinion whether this or that particular measure has been injurious to the Church, but on the whole we

think that the downward progress of things is very manifest. As we have said before now, it seems to us that the Church acts unwisely in contenting herself merely with resistance and opposition to what is dangerous and bad, such for instance as the admission of Jews to the legislature; the renewal of relations between England and Rome; the interference with the law of marriage, or any other of the bad, mischievous, or immoral measures by which we are inundated. Opposition *ought* to be offered to every thing of this kind; but then there should be always before the Church the attainment of her own great positive objects. There are certain acknowledged wants and defects; why is not their removal sought systematically and incessantly? Why is not the Church pressing for them regularly year after year? We are *fully aware* that the mooted such questions would not be acceptable to ministers of state. If the heads of the Church, previously to any course of action of this kind, were to go to the government and to state their intention, we may be perfectly *certain* that they would be discouraged. No public men who are in office will encourage the Church in adopting any course which may be troublesome to themselves. Now, it is the general impression certainly, that the episcopate do not take any steps affecting the Church without securing the acquiescence or the support of the ministry of the day. They do not act independently of the ministry. The ministry never will sanction any movement which is calculated to embarrass themselves. And therefore, unless there be a change of system on the part of the heads of the Church, we do not see any prospect of their being able to advance the cause of the Church materially by becoming a bond of union which may combine churchmen for their common objects.

We have found almost invariably, that even those prelates, from whose personal views and principles we might have expected encouragement to efforts made in furtherance of the great material and spiritual interests of the Church, are unwilling to encourage movements of any kind made by the body of the clergy, for the attainment of the most legitimate objects. It seems as if the episcopate, as a body, is so knit and bound up in its connexion with the government of the day, that it cannot exercise the freedom of action which the position of the Church requires. It is of no avail for one or two of the prelates to assume a tone of independence, when the great majority cannot move for Church objects without the sanction and concurrence of the ministry.

We do not attempt to express any thing more than regret at this state of things. The Church, in her times of peril, is not, as a matter of fact, led forward by those whom we might have not unreasonably looked to as our guides. And the effect of the

quiescent course pursued by the hierarchy has been, certainly, to check any attempts to gain Church objects. For instance, how difficult must it be for lay peers, or for commoners to initiate such measures, as Church extension, an increase in the episcopate, or other matters of the same kind, when the heads of the Church are unwilling to take the responsibility of making any move to advance the cause of the Church ! It seems to us, we confess, on a careful survey of the course of events, that the episcopate, and through them the friends of the Church in parliament, are unable to initiate measures for the welfare of the Church. We do not say that the Church might be as well without *any* representatives in parliament, because there *is* a power, though it be dormant, and we trust it will not always be so ; but we really think, that as far as the initiation of measures *for the welfare of the Church* is concerned—as far as any attempt to advance the interests of the Church is in question—it would be difficult to see any advantage which is derived from the occupation of parliamentary seats by thirty bishops ; and the thought will cross the mind, on instituting a comparison between the relative progress made by the Church, and by those religious bodies which are *without* representatives in parliament, that it is a serious question, whether the Church would not be more efficiently led, and whether her actual position would not be better now and hereafter, if her episcopate were not so very closely tied to the guidance of the minister by the occupation of seats in parliament. It is impossible to prevent the intrusion of such thoughts, when we compare the inaction of our hierarchy with the stirring activity of that of the Romish communion, or of the Wesleyans, or other dissenters. And while we contemplate this, we confess that we do not feel that intense anxiety for the presence of the hierarchy in parliament, which so many sound and good Churchmen do. We admit the beauty of the theory connected with the parliamentary seats of the episcopate, but we think its practical benefits have sometimes been overrated.

But whatever may be thought of this question, there can be no doubt that the episcopate, and the body favourable to the Church in parliament, have contented themselves with an imperfect and divided *negative* to measures injurious to the Church, but never attempt to advance her cause positively, by bringing forwards proposals and measures. And therefore it seems to us a matter of plain and evident necessity, that if any movement is to be made for the attainment of Church objects of any kind, the impulse must come from *beneath*. The petition must spring from the mass of the Church,—from its parochial clergy and its laity,—from its deaneries, and its parishes, and its hamlets ; and when the sentiment of the Church has been sufficiently expressed,

it is morally certain of being attended to. Our episcopate, unequal to initiate measures themselves, will support those measures as far as they think they can with safety; and their voices, when backed by the general and unanimous urgency of the Church, have great weight. It is for this reason that we rejoice to see the formation of "Church Unions" of clergy and laity in various parts of the country, especially at Bristol. These Unions are formed with a view to the promotion of objects which the great majority of Churchmen concur in wishing for. They are objects of a simple and practical character, such as CHURCH EXTENSION, AN INCREASE IN THE EPISCOPATE, the attainment of securities for the appointment of Bishops WELL QUALIFIED FOR THEIR SACRED OFFICE, some provision for LEGISLATION ON CHURCH MATTERS OF A SPIRITUAL NATURE,—which cannot properly be brought before Parliament as now including persons of all religious denominations,—and the restoration of some CORRECTIVE DISCIPLINE. These are, in general, the objects of the local associations to which we refer: they are intended to give form and expression to wishes generally felt by the educated and enlightened part of the community, and to bring their sentiments to bear upon the Legislature in the form of petition, and such other modes of application as are found efficacious in furthering the views of other parties. We believe that the members of the Church Unions concur generally in the above objects, though they are not pledged to any particular views of details, and some of them may possibly include fewer of these objects in their schemes than others may do.

The utility of "Church Unions" is very great. They will furnish just the kind of simple organization which is requisite to elicit the real feeling of the country, in the shape of parochial and other petitions, and meetings for specific objects. They will, we trust, bring together earnest-minded men in each locality, who will combine for the promotion of the most legitimate objects by the ordinary means and in the ordinary way,—will exercise the right of petition which the law of the land places entirely in their own power, and will ask for the concession of benefits or privileges which they have an unquestionable right to seek for.

We earnestly trust and hope that at the commencement of the next session of Parliament the Church Unions will be found to work efficiently for the promotion of the Church's interest, and that the ministry in future, of whatever politics, or under whatever political appellation, may have to deal with a new party—the party of THE CHURCH OF ENGLAND. It may take some time to obtain general co-operation; but we feel assured that if

sincere members of the Church will to any extent follow the example which has been set them, the Church Unions will before very long be found an influential body in the community. We have frequently had occasion to remark the benefit which has arisen to the cause of the Church from a Society founded at Bath in 1834, and entitled the "Bath Church of England Lay Association." This Society has never failed, on all important occasions, to make its voice heard promptly and decidedly, and it has done good service. But the object of Church Unions should be not so much to transmit a petition from each Union in itself, as to take measures for obtaining parochial and deanery petitions in as great numbers as possible, and placing them in good hands to be presented at a fitting time. We should think also that by some system of co-operation amongst Church Unions, the aid of some members of Parliament might be obtained who would undertake to bring forward such measures in Parliament as might be judged conducive to the promotion of the objects held in view; and if applications were made in the proper quarters, parliamentary support on a respectable scale might be obtained for any such proposals.

From the consideration of this mode of promoting the cause of the Church, let us descend to some particular measures in which all Churchmen are interested. And in the first instance let us examine again the question of Church extension, by the further light thrown on it by recent publications. We have on former occasions pointed out more than one source from which means are at the disposal of the Church for meeting her fearful deficiencies. It is needless to say that the mere voluntary exertions of charitable individuals can do very little in a case like this, where, as Mr. Montgomery observes, in referring to the calculations of one of our Church Societies, the clergy are so disproportioned in number to their duties in some parts of the country, that in many places there is but "one clergyman and one church to ten, twenty, and even sometimes thirty thousand of population" (p. 66). We see with regret, in the recent Report of the Additional Curates' Fund, that "the renewal of sixty-two grants at Easter next depends upon the Society's permanent income being previously augmented by an amount equal to the annual cost of these grants. The sums of money from which they were made four years ago will be entirely exhausted at Easter, 1849; and the grants will then certainly be withdrawn, unless the required addition to the income has meanwhile been secured. An additional contribution of five shillings per annum from every parish in England, would secure the permanent bless-

ings of sixty-two additional curates to a population of about three hundred thousand souls."

This shows how precarious a source is mere voluntary subscription, and how unequal the Church is to provide for her wants. The funds must be obtained, indeed, partly by voluntary donations and subscriptions; and in this view we think that there could not be the least objection to making an appeal annually in each church, under authority of the Sovereign, towards providing funds for Church extension.

We have also referred to the sinecure offices connected with cathedrals as a legitimate means of augmenting the income of poorly-endowed parishes in the vicinity of cathedrals, by annexing the canonries to those poor parishes, instead of permitting them to be held, as they have generally been, with benefices of ample income.

We observe that Mr. Horsman and others have advocated the abolition of cathedral establishments, and the application of their endowments to found new parishes; but this would, we think, be an unnecessary alteration, and it would be extremely distasteful to the Church at large. We should be desirous of seeing the members of Chapters increased instead of diminished in number, but we would invest them all with cure of souls. With every feeling of respect for those who have expressed an opinion that sinecure stalls are useful in providing means of learned leisure for the production of works calculated to defend the faith, we must submit that they have not been so practically; that the appointment of learned theologians to cathedral stalls has been the exception, not the rule; that the stalls have been and are given to increase the emoluments of clergy connected with aristocratical families, or allied by birth or office to the patrons of those stalls. But while we do not adopt the somewhat utopian idea of assigning stalls for the promotion of learning, we should regret extremely to see the cathedral service "shorn of its fair proportions," such as they are, but would rather increase the number of resident canons, and assign to them all some duty connected with the cure of souls.

But there is a branch of the subject which has been lately touched on in Parliament, and which amply merits an attentive consideration. We allude to the system of managing ecclesiastical property. At present it is extremely underlet to tenants, who obtain and renew their leases from time to time on the payment of fines. We have not observed any statements or details on this subject which appears to have been very minutely gone into; but it seems to be admitted, that if the ecclesiastical property could be

managed differently from what is now the case,—if the system of renewal fines could be abolished, a very large revenue would be raised. We extract the following passage from Mr. Grey's Letter on "Church Leases," which advocates an arrangement by which the Church lessees might be enabled to purchase the perpetual tenancy of their holdings:—

"The wish to uphold the interests of the lessees has undeniably prompted the foregoing observations. But whilst earnestly contending, on their behalf, for that full meed of justice to which they are certainly entitled, both from the length of their past tenure, and from the services they have rendered to the property in their possession, God forbid that any thing should appear in this statement tending to deprive the Church of a single shilling of that which really belongs to her.

"The proposal, however, to sell the reversion of the Church property now held on leases, or to substitute a rent charge (redeemable by the lessees on fixed terms), in place of the present system of renewal fines, is one equally advantageous to the Church herself, as to the lessees.

"In the year 1837 Mr. Bethune estimated, that if Lord Monteaule's plan of enfranchisement were carried into effect, a surplus revenue might be obtained from the Church property of at least 250,000*l.* a year beyond that which the Church was then receiving from it in reserved rents and fines.

"In 1839 Mr. Finlaison estimated such a surplus still higher; he made it amount to upwards of 300,000*l.* a year, still calculating the value of the fee at twenty-five years' purchase, and the interest of money at four per cent. If this latter amount be correct, it might be realized, by the sale of reversions, in the form of *five or six millions* of capital.

"The Bishop of London, in his evidence before the Ecclesiastical Commission, (pp. 80, 81,) has declared that the necessity for Church extension, by means of parochial cures, is as great or greater than ever, —more particularly in the metropolis and the manufacturing districts; *but that there are no funds available for supplying the spiritual destitution that exists.*

"How great a boon, then, might be conferred on the cause of religion, how incalculably might the efficiency of the Church be increased, by the appropriation to the purposes of Church extension, either of the annual surplus of 300,000*l.*, stated to be derivable from Church property;—or of the *five or six millions* of capital into which that surplus might at once be converted by the sale of reversions, if fair and equitable terms were offered to the lessees; instead of allowing this portion of the Church's interest to lie dormant under its present tenure" (pp. 34—36).

But these are not all the means which we would use: we would demand from the State at once a large grant,—a grant which it is bound to give, and which it *would* give if the friends of the Church were only as *true* and as united, as clamorous and as persevering, as her enemies are.

It is indeed the language of some, that we should not ask the State for funds at the present moment, and that its other pressing needs release it from all immediate duty to serve God with its substance. But if we carefully examine this plea for a closed hand, we shall discover that it bears a near analogy to the conduct of the spendthrift, whose first symptom of economy consisted in cutting off his charities, and who, though still clothed in purple and fine linen, and faring sumptuously every day, answered each application for relief, by shaking an empty purse, kept especially for that laudable object. This notable plan has been already tried in the case of the poor; and what has been the result? Are we more prosperous now than we were before the passing of the Poor-Law Amendment Act? The mere question seems an insult to common sense. No. He who is the Father of the fatherless and the God of the widow, has withholden his blessing from the selfish and shortsighted people, who, in order to retrieve their fortunes, attempted to retrench their alms.

And here let us approach a second part of our subject,—an increase in the episcopate of England.

We believe that we may say that the Church is unanimous in desiring an increase in the episcopate; but, as we have already observed, there are different views with reference to the amount of the increase which would be desirable. There are persons who look upon the present working of the episcopal system as all that could be desired, with the exception of the unequal amount of labour which is still imposed on some of the prelates. We may infer, perhaps, that such is the opinion of the episcopate itself as a whole; because we observe a certain uniformity in the discharge of episcopal duties, no bishop seeming to attempt more than is customary in other dioceses. We may conclude, therefore, that the present arrangements respecting visitations, residence, ordinations, preaching, administering the sacraments, &c., are considered by the hierarchy in general to be adequate to the wants of the Church, and as realizing fully those engagements which are undertaken at episcopal ordination. And such being the view of many of the prelates, it will doubtless be the view also entertained by many of the other dignitaries of the Church. And from this it *may* follow certainly that such dioceses as London, Lichfield, Lincoln, Norwich, and Exeter, ought to be divided, in order to relieve their bishops from the too great amount of labour which devolves on them under the existing system. But we should suppose that the erection of four or five new sees would in fact quite meet the wishes of those respected individuals, to whom we here allude. They are perhaps averse to any alteration in the

present system of episcopal superintendence. They do not perceive, perhaps, the desirableness of administering confirmation in village churches; they do not see how bishops can in any way undertake the care of souls; how they can administer the sacraments. They do not recognize any fitness or necessity in the residence of a bishop in his cathedral city, or in some other important and populous place in his diocese. They do not see the benefit or propriety of local inspection and examination of churches, schools, parsonages, and of the state of parishes. They do not see the expediency of personal communication between the bishop and his clergy, but conceive that all business can be equally well transacted by the post. They think it very advisable that prelates should spend a large portion of every year in London, living perhaps in expensive mansions, and giving grand entertainments. And they hold, that ample incomes are highly necessary to all this—necessary to preserve that kind of state and style which qualifies a bishop to mingle on equal terms with the nobles of the land. All this is essential in their opinion to the standing and the influence of the episcopate. And to descend to a lower degree—the endowment of sinecures, such as deaneries and canonries, appears to such persons eminently desirable with a view to attract the junior members of the aristocracy into holy orders. They are apprehensive, that if there are no “prizes” in the Church—no parochial benefices with their 4000*l.* or 5000*l.* per annum—no wealthy deaneries, no rich stalls to add to still richer livings—the Church will cease to exercise that influence and to possess those connexions which have hitherto subsisted between her and the aristocracy of England. They would rather augment the number of stalls than diminish them, conceiving them to be desirable to hold out as inducements to clever and learned men to write for the Church in the hope of attaining them; or regarding their fitness and conveniency in eking out the fortunes of meritorious individuals.

We have no particular remarks to make on this view, further than that we entertain sincere respect for those who adhere to it, and who certainly follow what has been the prevalent set of notions on this subject. But at the same time we must express our own persuasion that if the episcopal office be measured, not by the notions or practice of the present day, but by the law of God, and the declarations of the consecration service, it will appear something different from what it is—not in the mere outward circumstances of rank and wealth; but in the inward and spiritual branch of it—in its dealings with the flock of Jesus Christ. We say that the highest pastoral responsibilities are

connected with the office by the consecration service, and by the Bible: the bishop is required to be indefatigable in the purely spiritual parts of his office: his mere temporal duties are in comparison so insignificant that they are passed over without notice. There is an entire absence of courtliness and policy, of fear of the world and its rulers, in the line of action traced for the bishop in those pages. He there appears simply as a minister of God—an apostle—whose whole heart and soul is concentrated on bringing to salvation the multitude of souls entrusted to his care, and for which he is appointed to see that other shepherds beneath him discharge their duty. Does not this imply incessant vigilance—something more than mere actions of authority—a spirit worn out with care and anxiety for every nook and corner of the fold, that the enemy may be prevented from entering in, and that each division of that multitude may be fed, and nurtured, and guided into safe pastures? Surely the feeling language of St. Paul ought to be that of every Christian bishop: “Besides these things that are without, that which cometh on me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended, and I burn not?” This involves an intimate acquaintance with the state of particular parishes.

We trust that these views will at least meet the sympathies of all Churchmen. They can scarcely be called visionary or enthusiastic, inasmuch as they merely seek to realize that kind of pastoral action which has been set before us in the Scriptures, and which is actually *expected* from the *second* order of the ministry. We hold that the first order of the ministry should be first in spiritual cares and labours as well as in authority. If we advocate an increase in the episcopate, it is not for the purpose of diminishing its burdens, but for the purpose of seeing it carry out more fully the great essentials of its duty.

We do not attach much weight to the objection which is founded on the mere circumstance that a large increase in the episcopate would produce an alteration in the system which has hitherto been adopted by the English episcopate. Undoubtedly it *would* be an alteration—if the bishops were seen more in their pastoral and spiritual character—but then, in our opinion, it would be an *improvement*. If we argue from the examples of the primitive Church, and from the numbers of bishops, that there ought to be many more bishops than there are, in order rightly to discharge the duties of the episcopate, we adduce these instances merely in confirmation of the general view which the office and relations of a bishop to his flock, as represented in Scripture and in the Liturgy of the Church, lead us to take. It

is not from any spirit of antiquarianism, or from a wish to conform our institutions to those of any other branch of the Church that we argue for a large increase in the episcopate, but from a consideration of what the leading and most essential duties of a bishop are. If our views in this respect do not meet with the concurrence of certain members of the Church, we hope at least that they will not deem it necessary to attack them in future, as we should regret the existence of any controversy on such a question; and we have views of the episcopal office which are derived from authorities that will bear us out against any modern system or practice, however general, or by whatever names it may be sanctioned.

If we look to the practice of the English Church in past ages, we shall find undoubtedly that the dioceses were very large. But then they were frequently divided and increased in number.

At the time of the Conquest, when the population of England was about two millions probably, the bishoprics were eighteen in number. When they had reached four millions, *i. e.* in the reign of Henry VIII., there were twenty-seven bishoprics in existence, besides several suffragans in the larger dioceses. But from that time to the present, though three centuries have passed, and the people have multiplied from four millions to eighteen, and England has become the wealthiest nation on the face of the earth, no addition has been made until the recent erection of the see of Manchester, which raises the number of episcopal sees to what Henry VIII. left it in 1545 (the bishopric of Westminster having been suppressed since his time); and *without any suffragan bishops*. Considering the increase of population, and the diminution in the number of bishops since the time of Henry VIII. and Elizabeth (when suffragans were still appointed), it appears clearly that the Church is in a very far worse position, as regards episcopal superintendence, than she was then placed in. And, considering that there were then always more than thirty bishops in England, it does seem to us that when the population has increased more than fourfold, it would be a very moderate claim indeed to seek for sixty bishops, or about twice the number that there were in the time of Henry VIII. and Elizabeth.

The addition of any considerable number of bishops would probably lead to some reduction of the scale of income. The wants of the Church are so vast in other respects, that we do not think it would be found possible to obtain incomes on the present scale for many additional bishops. As we have before now said, we are of opinion, that with the object of rendering the episcopate more equal to the duties pressing on it, the Church might consent to *some* reduction in the present episcopal incomes; and the annexa-

tion of deaneries to the bishoprics of their respective dioceses would provide the remainder.

We now proceed to another point:—Legal securities for the non-appointment, or when appointed, the summary dismissal of bishops who are unfitted for their office by heresy, immorality, or any other cause.

There are those who, seeing the evils which have in some instances arisen from State appointments, are anxious to remove episcopal nominations from the hands of the Crown, whilst others go the still greater length of boldly aiming at a separation between Church and State. We cannot agree with either of these views; and we have many good reasons for thinking that a modification of the present system is much to be preferred to its destruction.

We object to both these views, because they would be productive of greater evils than the present system. We advocate that system, because we conceive it practically the best—borne out by the analogy of Scripture, and supported by the precedents of Anglo-Saxon times; but we desire to see it freed from those incidental evils which at present impair its usefulness.

I. If we take the nomination from the Crown, we must give it to the people; there is no other line, no middle course: this would be, this must be the ultimate result of such a proceeding. Bad as this would be, it could be, it would be both easier and better than any other course. The other alternatives are, we apprehend, the metropolitan, the bishops of the province, the cathedral chapters, the clergy of the diocese.

1. The first of these would erect a number of petty popes, and foster the growth of all those minor evils which arise from the papal supremacy,—tyranny, servility, favouritism, and nepotism. Those evils must necessarily ensue which, sooner or later, cause the disgrace or destruction of all self-elective bodies.

2. Were the bishops of a province to elect to the vacant sees, and supposing any heresy or other spiritual or moral evil infected the bench, it would remain there for ever, without the chance of the infusion of fresh healthy blood.

3. The free election by the cathedral chapters would have a tendency to encourage the growth of all those selfish and sordid influences which are fatal to the efficiency of any institutions, civil or ecclesiastical.

4. The election by the clergy of the diocese would lead to faction and partisanship; to jealousy, distrust, and hatred; to enmity between the successful and unsuccessful candidates; to intrigue before the election, and heart-burning after it.

Besides all this, we are persuaded that none of these methods

would command the respect or conciliate the affection of the English laity.

The only choice, therefore, lies between popular election and royal nomination, direct or indirect; and deeply sensible as we are of the value of constitutional freedom, we cannot contemplate without shuddering, the establishment in this age and country of what has been aptly described as a sacred democracy.

We are therefore compelled to acquiesce in some system of royal nominations; nor is there in this principle any thing which militates against the dealings of God as revealed in Scripture, the practice of the Church when first she became an establishment, or the early precedents of Anglo-Saxon times.

The first occasion on which the temporal and spiritual, the civil and sacerdotal functions appear to have been divided, occurs in the book of Exodus; and it is to be remarked that the nomination of Aaron to the office of high priest, though proceeding from God Himself, is conveyed through Moses, the leader, the lawgiver, the temporal chief, the type of the state.

The conduct of Solomon, Hezekiah, and Josiah, seems strongly to favour the principle of royal supremacy and the practice of royal nomination; and it may also be remarked, that the unprotesting recognition accorded in the New Testament to the nominees of a pagan sovereign, is in some respects a still stronger proof that state influence, exercised even to a great extent, contains nothing necessarily inconsistent with the fundamental laws of the Church.

The conduct of the early Christian emperors contains certainly nothing repugnant to the principle of royal nomination; and the earlier appeal to Aurelian seems an unintentional and almost providential testimony in the same direction. And the customs of Anglo-Saxon times showed that the royal prerogative in these matters was of considerable extent.

It seems clear then to us, that there are objections, grave practical objections, to every other mode of nomination, and that there are no valid objections against the *principle* of royal appointments. That there are great difficulties in the mode of its application, great evils frequently in the manner of its administration, we are well aware; but we would seek to remove these, not by destruction, but by regulation; not by revolution, but reform. We would not, because inclined to question the propriety of some of its acts, risk the evils necessarily attendant on a change of dynasty, but rather seek at once to limit and preserve the royal supremacy, by surrounding it with the strong barriers of free institutions.

What these institutions should be, there is great difficulty in

deciding, a difficulty which must always meet us when seeking the means to an end ; since we are seldom capable of judging with any degree of certainty beforehand of the practical results of any untried causes. No objection, however, appears to lie against the following safeguards.

1. Let there be a free right of opposition to the bishop elect on the day of his nomination, on the grounds of heresy, immorality, or neglect, or ignorance of pastoral duties.

2. Let the accused be tried by a competent tribunal: should he be found guilty, let the nomination be withdrawn; should he be proved innocent, let the opposer be visited with heavy penalties.

3. It would be highly advisable were episcopal appointments less liable to be influenced by political partisanship than they are at present. In support of some measure for securing this object, precedents have been appealed to in the reigns of Charles II. and William III. It may be added, that the principle has already been admitted as regards the army, both by the Premier and the Commander-in-chief. And it will scarcely be maintained by any sincere friend of the Church, that political predilections form a more valid claim or more sure qualification for ecclesiastical than for military promotion.

It is not, however, alone before, but after their consecration, that the Church should be guaranteed against the misconduct of the nominees of the Crown. A bishop charged with heresy, immorality, nepotism, or neglect of his duty, should be summoned before the highest ecclesiastical judge, and tried by a jury of his peers.

Our next point is, the regular session and free action of a Church legislature, in the lower house of which the clergy and communicant laity shall be duly represented.

In considering this point, three discussions appear to arise. The first, as to the propriety of the existence of any Church legislature whatever. The second, as to the limits to be allotted to the legislation of such a body. The third, as to its proper constitution.

1. The principle of a Church legislature existing under some form, and possessing some power, may be defended by every plea which is used by the advocates of either ecclesiastical authority or popular rights ; it is supported by the custom of every branch of the Catholic Church, either genuine or pretended, under every circumstance and in every age and country. And it is moreover sanctioned by the universal practice of every community which has laid claim to the Christian name. Even in the days of plenary inspiration, it was deemed expedient that the Church

should meet to receive intelligence and ordain decrees; and throughout the various fortunes of the English Church, this right has never been questioned, this practice never suspended (if we except the brief interval of the Commonwealth), till within the last hundred years. And when we recollect that the English Convocation was tyrannically suspended by the influence of George the Second's queen (who belonged neither to our Church or nation), for its laudable zeal in defence of the doctrine of the ever-blessed and undivided Trinity, we may well, judging from the past, expect good from the future, and feel that, like a prophet restored after death to bear witness to the truth, it will not fail to serve that God in whose cause it has already suffered.

We here gladly avail ourselves of Mr. Ross's words, with a recommendation of his work to attentive perusal:—

“That any objections should be formed against the meeting of Convocation, on the ground that its freedom of discussion on ecclesiastical subjects must necessarily be attended with danger, would hardly have been expected in a country whose civil institutions are animated by a spirit of freedom, while the principles of the Church herself are based on her original independence and liberty of acting, uncontrolled by any civil power, or foreign ecclesiastical domination. There is reason to conclude that such a suppression of the unfettered powers of Convocation would never have been resorted to by the State (because wholly indefensible on the principles of liberty, for which it had all along struggled since the Norman Conquest, as its ancient right, by the ancient Saxon laws, and on which our present constitution has been settled), were it not the lamentable fact that a long period of spiritual apathy and stagnation succeeded the Revolution, the effects of which have been for more than a century experienced in this country, as the cause of dissent, indifference in religion generally, and almost total relaxation of ecclesiastical discipline.” p. 272.

There are many points which require synodal legislation, and synodal sanction: there are many difficulties which a national synod alone can remove; many great and glorious works which a national synod alone could undertake. Whether we look to our internal or our external relations, to our domestic or foreign affairs—to the obstacles that impede many desirable measures within our own pale—or to the aggressions against us from without of rationalism, Romanism, and infidelity, our only remedy is a Church Legislature.

2. We decline entering into further particulars, lest we should offend the prejudices or irritate the feelings, and thus divide the counsels, of those whom we desire to see united in this great cause, and we pass on therefore to the limits which should be allowed to the legislative authority of the national synod.

Its power should be absolute in spiritual matters: but it should only enforce its decrees by spiritual censures and spiritual disqualifications. Under this head is of course included the right to regulate or withhold the administration of any of the rites of the Church. And besides this, all ecclesiastical preferments, and all other appointments held by clergy or laity, as ministers or members of the Church, should be held conditionally on the obedience of such clerics and laics to the decision of the synod.

3. And we now proceed to the last part of our present subject—the constitution of the synod.

We propose that in each diocese there should be a synod, consisting of two houses—a lower, elected by the communicant laity—a higher, by the clergy; the bishop presiding.

We propose that the national synod should be composed, as at present, of two houses: that the lower house should consist of an equal number of deputies of the clergy and laity, elected by the councils of the several dioceses in proportion to their church population, together with representatives of the Universities, and two or more heads of the ecclesiastico-legal faculty.

The upper house should consist of all the bishops.

And no enactment should be considered as the law of the Church which had not the Royal assent, so long as the Sovereign continues to be a member of our communion.

The admission of the communicant laity to a share in the deliberations of the synod may perhaps, at first sight, strike some of our readers as an innovation; but such a view of the case is far from being correct.

In the earliest general council, that of Jerusalem, mentioned in Acts xv., we have the testimony of inspiration to the fact, and therefore the propriety, of such a proceeding.

Let us examine the passage.

Certain officious persons invade the jurisdiction, dispute the authority, and question the orthodoxy of the Apostles Paul and Barnabas: not being able to convince or silence them, it is decided that the matter should be referred to the Apostles and elders (the bishops and priests) at Jerusalem; and when they came to Jerusalem, “they were received of the Church and of the apostles and elders.” A council is called to determine the matter, and, after a lengthened discussion, we read: “Then pleased it the apostles and elders, with *the whole Church*, to send chosen men . . . and they wrote letters by them after this manner; The apostles, and elders, and brethren,” &c. There is no mistaking the meaning, or destroying the force of this passage.

And if we refer to those passages in the Gospels where our Lord delegates judicial and legislative power to his Church, we

shall find, that though some of them convey an absolute and independent power to the Apostles and their successors, there are none which authorize the legislation of the inferior clergy, except as subordinate to that of the bishops, and co-ordinate with that of the laity. There are charters, so to speak, granted to the first order of the Christian ministry, and to the Church as a whole; but there are none which admit the elders whilst excluding the brethren: expounding these passages, as we have a right to do, by the fifteenth chapter of Acts already mentioned, and by other passages scattered through the Epistles, we arrive at the conclusion, that though the priest is to his own flock the divinely-appointed guide, the clergy, as a body, can give no sanction to the enactments of the episcopate which they did not already possess, without the assistance of the communicant laity: whilst we are also taught that the clergy are entitled, on such occasions, to a separate representation and a decided pre-eminence; and that the laity are, in like manner, totally without authority as a body, unless that authority be exercised co-ordinately with that of the clergy, and subordinately to that of the bishops.

In the later councils of the early Church there is no evidence that the laity were generally represented, and frequently direct testimony to the contrary; but there is no doubt that they were on all occasions previously consulted—that the clergy were to a great extent *elected by them*—and that no bishop was, in the first ages, ever imposed upon a diocese without the consent of the laity; so that, indirectly, their feelings and opinions were most powerfully represented.

In the seventh, eighth, and ninth centuries it was universal throughout Christendom for councils to be called, consisting of bishops, clergy, and laymen, who enacted regulations on questions both spiritual and temporal.

And ever since the English Reformation the principle has been admitted and acted on, that to make a law of the Church binding, it required the assent of the bishops and clergy in Convocation, and the communicant laity in Parliament assembled.

As the Parliament no longer consists exclusively of the communicant laity or their representatives, it has evidently no right to legislate for the spiritual affairs or internal concerns of the Church: but we are, notwithstanding this, of opinion that it has both the right and the duty, whilst surrendering a power no longer lawfully its own, to stipulate for the privileges of that body which it has superseded, viz. the communicant laity; and to secure the rightful supremacy of the Crown.

And, in conclusion, let us once more urge upon all our brother Churchmen the necessity of union and the duty of unity. Mere

common sense, to say nothing of deeper policy, will tell us, that if united, we must prove invincible—if divided, utterly powerless; that in the one case, our triumph is certain—in the other, our doom is sealed.

And to treat the matter on the ground of duty, we may remark that the question was once asked—*is still asked*—by a high authority, “If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?” It is a question the solution of which would, we fear, tell rather painfully on many of those who are most highly thought of amongst us; but it would not be the first instance where that which is highly esteemed amongst men is abominable in the sight of God.

For our own part, whilst endeavouring to maintain and extend the faith once for all delivered to the saints in all its fulness and all its purity, we rejoice in cultivating the society of wise and holy men who do not exactly coincide with us; we love to recognize the image of Christ wherever the SPIRIT has formed it; and deem it a more graceful, as well as a more grateful employment, to acknowledge the merits and imitate the excellences, than to discover and expose the faults and foibles of our fellow Churchmen. If we hear any of the great doctrines of the Gospel brought forward more prominently than we have perhaps been in the habit of placing them, our inclination is not to accuse the preacher or speaker of a disregard for the remainder of Christianity, but rather to question our own heart as to its due acceptance of the great truth thus enunciated, even should the phraseology or manner of the teacher not accord with our own fastidiousness; and we are more disposed to employ such opportunities as the means of our own edification, than to use them as the channels of pride or malice, under the specious pretext of zeal for the Church’s honour, or for our heavenly FATHER’s glory.

NOTICES OF RECENT PUBLICATIONS,

ETC.

1. Chambers' Ancient Sea Margins. 2. Strauss' Political and Theological Liberalism—Strauss' Der Politische und der Theologische Liberalismus. 3. Sharpe's London Magazine. 4. The Ministry of Reconciliation, by W. B. Killpack. 5. Mirabeau. 6. Memorials of Keats, &c., by M. Milnes—Memorials of Lamb, &c., by N. T. Talfourd. 7. Second Series of Dr. Moberly's Sermons. 8. Gresley's Practical Sermons. 9. Some Account of the Foundation of Eton College, by E. S. Creasy. 10. Flower's Reading Lessons. 11. Popery Delineated—Archbishop Murray's Douay and Rhemish Bible. 12. Hours of Recreation, by C. S. Middleton. 13. Holy Times and Scenes, by J. S. Tate. 14. Poole and Hugall's Churches of Scarborough. 15. Ford's Gospel of St. Matthew Illustrated. 16. Hastings' Whole Armour of God. 17. Female Examples. 18. Hymns for Public Worship and Private Devotion. 19. Contributions towards an Harmony of the Holy Gospels. 20. Maurice's Sermons on the Lord's Prayer. 21. Spencer's Abridgment of Wall on Infant Baptism. 22. Bp. Mant's Youthful Christian Repetitions. 23. Cardall's Journeys of Israel in the Wilderness. 24. Huxtable's Ministry of St. John the Baptist. 25. Devotional Aids. 26. Fox's History of Rome. 27. Reflections on European Revolution of 1848. 28. Chepmell's History. 29. Nugée's Instructions on Confirmation. 30. Boyes' English Repetitions. 31. Grinfield's Scholia Hellenistica in Novum Testamentum. 32. Norden's Progress of Piety. 33. Hibbs' Discourses on Baptism. 34. Burnett on Insanity. 35. Excerpta Protestantia. 36. Reports on Education in Wales. 37. Maskell on Outward Means of Grace. 38. Birch on Shakspeare. 39. Phillips' Triumphs of Faith. 40. Hook's Our Holy and our Beautiful House. 41. Hamilton and Co.'s Works on Arithmetic. 42. Autobiography of Rose Allen. 43. Allen and Cornwall's School Grammar—Miscellaneous.

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- 1.—*Ancient Sea Margins, as memorials of changes in the relative level of Sea and Land.* By ROBERT CHAMBERS, ESQ., F.R.S.E.
Edinburgh: W. and R. Chambers. London: W. S. Orr and Co. 1848.

THE submarine forests which, on several parts of the coast of England, may be traced far into the sea, and to the depth of ten, twenty, or thirty feet below high-water mark,—and again, the repeated strata of recent shells, which in so many districts of this country may be seen in the section of our hills,—tell, in unmistakeable language, of the changes that have taken place in the relative levels of the land and sea. Similar vicissitudes in the surface or outer crust of the earth tell the same story in every other region; and are, indeed, so obvious, that in all ages they have arrested the attention of every observant eye, and formed the subjects of innumerable and most whimsical theories in the hands of cosmogonists.

These frivolous fancies gave way at length to a more careful investigation of facts, as well as to the control of a more sober species of induction; and for the last three-quarters of a century geology has taken its legitimate place amongst the accurate sciences. Geology has, moreover, become a *fashionable* pursuit; it offers such a field to the studious philosopher,—such a range to

the enterprising explorer,—such materials to the hypothetic system-maker,—that no other art or science ever before made such a sudden spring forward, or so rapidly and universally established its empire over all classes of mankind. Societies have been formed for its promotion,—individuals spend a large portion of their fortune, and the chief part of their summers, in visiting new fields of discovery and comparison; the railway traveller in Europe and America carries a geologic map in his breast pocket; the conversation of the sportsman, at his return home, alternates, over his bottle of claret, between the number of victims he had bagged in the moors, and the number of strata he had seen cropping out in the valleys; the seaman now, in his sailing directions, tells his brother tar to beware of certain conglomerate boulders which, having migrated into the sea, form there dangerous reefs; even the lady's boudoir is not complete without the last edition of Lyell's classic *Principia*, or the elegant volumes of Professor Ansted,—and to the favoured few who have the *entrée* there, she will display, with a captivating mixture of triumphant exultation and of philosophic dignity, the organic remains which she had picked up on the beach, or had detached from the cliff with her own hammer.

We are, therefore, sure of pleasing more than one class of our readers, by calling their attention to the ingenious work that stands at the head of this article. Its immediate subject will be found highly interesting, not only to the adept, but to the everyday observer of nature; and it is written in an easy and less dogmatic tone than that which generally adorns books on such topics.

It is quite incontestable that these islands were at some distant period deeply submerged—our author thinks to at least 1700 feet above the present surface of the sea; but the question is, to what cause is to be ascribed this prodigious change in its level? Has the water wasted and subsided? Or, has the land been upheaved by some powerful force acting in the interior of the earth? Whichever of these two solutions be adopted, one thing is clearly demonstrated by Mr. Chambers, that in neither case could the action have been equable and uniform, that is to say, the up-raising impulses from below must have been applied by fits, with long intervals of time between them, or the subsidence of the sea must have been produced by causes which acted at successive periods, and after long intervening pauses. The proof is this; at all the elevations where those pauses, or long intervals, occurred, the level of the sea has evidently remained a sufficient length of time to make its usual inroads on the land, employing its constant agents, swell, surge, and surf, impelled by wintry storms, in

scooping out bays; in shaving off the gentle slopes of the hills into rude cliffs; in shattering the detached fragments by its ever rolling and abrading powers into coarse shingle, or rounded gravel, or minute particles of sharp sand; and lastly, by long-continued action, in depositing and shaping all this *détritus* into the gradually inclined beaches, or "Sea Margins" (as the author calls them), which every where encircle the coast. He traces the absolute identity of level in each of these successive steps round the whole periphery of Great Britain, along the eastern hills of Ireland, and up the valley of the Seine to Paris; and avers that their correspondence is so perfect throughout that space, "that between Paris and Inverness not a vertical foot of derangement could be detected."

The chief part of the volume consists of statements of facts, tersely narrated, lucidly arranged, and graphically illustrated by a great number of excellent wood-cuts; and a short appendix contains a condensed view, in two tables, of the absolute and comparative heights of all the by-gone Sea Terraces which had been previously described.

We will not now enter into the great question of terrestrial elevation, or of aqueous depression; nor discuss the chronology of their several halts and movements. The mind is lost in contemplating the awful power necessary in the one supposition, and the incalculable volume of water to be disposed of in the other. The subject is, indeed, too mighty for any room that we could afford to it, and we shall for the present content ourselves in recommending the work to the attentive perusal of all those who like to dwell upon the magnificent operations of nature, and to study her laws in the grand and indelible records which she has imprinted on her shores, her valleys, and her mountains.

II.—*Political and Theological Liberalism.* By D. F. STRAUSS, Author of the "*Life of Jesus*." Halle. 1848.

Der Politische und der Theologische Liberalismus. Von D. F. STRAUSS. Halle. 1848.

FROM every side trenches are opened, and assaults essayed against the Church of Christ. If Newman tells us we have no hold on objective truth, that truth out of Rome is only probability; if he labours to overthrow the historical evidences for Christianity, to make the fundamental doctrine of our Lord's co-equal Godhead, and the mystery of the Holy Trinity, Developments, not known in the Church till she had fallen from the purity of her early practice and discipline, the American Emerson seconds him by teaching that our Lord was the first of men who perceived that man was

God, and that the proclamation of his Divinity is to be received in no other sense; while Strauss declares the entire Gospel to be a Myth, with little or no historical foundation. Of these theories it is difficult to say which is the most preposterous. All three however, if triumphant, would be alike subversive of the very existence of the Church. The kindly courtesy of friendship, therefore, is out of place in any dealing with these writers: and we can but take occasion to condemn the culpable indiscretion of Blackwood's Magazine, a professedly Christian periodical, in reviewing Emerson's Essays without any reference to the disgusting atheism and self-idolatry expressed in them, and the equally culpable "indifference" of the Edinburgh, in devoting an article to the praises of Strauss's pamphlet on the Emperor Julian, in which pamphlet he has drawn a parallel betwixt "the Apostate" and Frederic William of Prussia, as both striving to uphold an effete religion. The production which now lies before us is at once pert and silly, and will yet, no doubt, meet with many admirers. Its purport is to explain the best method of reconciling Roman Catholics and Protestants in Germany. This, the great Strauss informs us, cannot be attained by any compromise, approximating to the so-called "German Catholic movement," but simply and solely by the advance on both sides to a higher position; viz. pure humanitarianism: which is, being interpreted, any thing or nothing. Kings and ministers are quite mistaken, according to Strauss, in imagining that the poor require the prospect of a future life to reconcile them to their earthly lot. Not a whit. When they are only sufficiently imbued with humanitarian principles, and persuaded that all things end here, they will find strength within them to endure the keenest miseries without flinching. True, Strauss admits humanitarianism is a wide word; for the instincts of man's nature might be used to justify any course of action: but it appears that, after all, he is contented to abide by Christian morality, as he cannot well go beyond it, though he manages to dispense with Christian religion. Now that this morality has been once established on a dogmatic basis, the basis, he thinks, may be swept away, and the moral code will remain standing. On what purely moral principle, separate from religious considerations, let us ask, should we love our enemies? Will the mere general link of humanity appeal to the heart, as does the knowledge that our Lord and God has died in his boundless love for our foes as for ourselves?

The main point Strauss here insists on as decisive against dogmatic Christianity, is its Asiatic origin: but unfortunately he has forgotten that the common belief of mankind, as well as the

researches of science, unite in ascribing to mankind an Asiatic origin also. But it should appear that our western or European knowledge teaches us to look on nature as a long link of causes and effects, so that the direct and immediate interpositions of Providence in miracles must clash with our convictions. The infidel doctor again forgets that the longest chain of causes and effects cannot hang on nothing, must have a beginning, and *that* in God; and that God need not be supposed to interfere on each occasion of miraculous visitation, as it were by an effort, but can, from the beginning, have so hung the chain, that here and there the links may be "*regularly irregular!*" There is much flippancy and self-sufficient silliness conveyed in a few sentences, in which the physician is described as being unable to credit that leprosy was removed by a word, when a week's exertions on his part may not have stirred a boil; and the minister of state is said to be necessarily incredulous that thousands could be fed with a few loaves and fishes, when he finds himself unable with life-long study to provide food for the consumption of a nation. Worse than meaningless are such suggestions. To the minister or physician who believes there is a God,—not the soul of nature, not nature herself, but above nature, creating, controlling, guiding her,—and who sees it to be natural that God should reveal Himself to humanity, occasional suspensions of the ordinary laws of nature for the attainment of such an end will appear most natural also, and almost inevitable. For, were no miracle granted, there could be no external proof of revelation's truth; whilst faith would be converted into absolute knowledge, and the whole visible scheme of Providence overthrown, were miracles allowed to be constant or continuous. Dr. Strauss has, we fear, some few secret followers among ourselves. We blush for the intellectual weakness as well as the deadness of heart of those who can attach importance to such effete theories, which were far better propounded by Voltaire a full century ago. Germany must surely, ere long, awake from her rationalistic trance. As Southey said of her, "Let the dry bones shake!" She is capable and worthy of better things. If she listen to this humanitarian teaching, the Future before her must indeed be "big with terrors."

III.—*Sharpe's London Magazine*. Hall and Co., Paternoster-row.

It is not our wonted habit to review Reviews or Magazines, save after the most cursory fashion, in "the Coda" of our critical sketches. But the decided excellence of "*Sharpe*," as a whole, in its new form, and under its new directory, induces us to waive

our established rule. Without being in any party sense "High Church," it is yet eminently Anglican, and at the same time very amusing. For one shilling, more matter—and more valuable matter—is conveyed, besides two good plates, than in any other periodical published for this sum, or any sum approaching to it. Amongst the contributors we find Agnes Strickland, Martin Farquhar Tupper, Miss Pardoe, and other familiar names: but the main props of the magazine are, the author of *Frank Fairleigh*, now the editor, and a certain "S. M.," who has here published some exquisite tales, under the general title of "*The Maiden Aunt*." We use a strong expression in the word "exquisite;" but those who know the grace, the pathos, the sound sense, and the deep religious feeling of the tales adverted to, will not deem this encomium too high. "*The Story of a Family*," by the same authoress, is now publishing in Sharpe. It is admirably written, not as yet as intense in its effects as the tales which have gone before it; but equally valuable of its kind. We like far less another long tale now publishing in this magazine, entitled, "*Harry Sumner's Revenge*," by Polydore. There are clever sketches of living characters introduced in this; that of D'Israeli as D'Araoni is remarkably well done; but there is an air of artificial gentility, especially in the passages meant to be fine, which is displeasing. Still the general bearings of this tale also are to be commended, as good and catholic in the right sense; so far, at least, as we have yet seen. We were very much struck by a recent tale in this periodical, "*Reminiscences of the Early Life of Sir K. F. B., General Officer*;" we quote from memory, the number not lying before us. It appeared to us worthy of De Foe in its life-like distinctness and graphic energy. The poetry in Sharpe is, generally speaking, not to be commended; but this is a deficiency for which we can scarcely hope for remedy, and we must exclude some of S. M.'s lyrics, and one or two other effusions, from the sweeping charge. The reviews in this magazine (there are now generally four or five, occupying some twenty columns) are remarkably well done. They have not the stereotype deadness of the *Athenæum*, nor the false flashiness of the *Examiner*, nor the dull ill-nature of the *Spectator*, but are earnest and true-hearted in tone and spirit, and generally, in our estimation, correct. We fancy that we recognize the Roman hand of "S. M.," and the light and playful pen of the editor. The latter is peculiarly suited to his office, being always healthful and honest, facy and English in his tone; bearing, in fact, no slight affinity with one of his apparent supporters, "Martin Farquhar Tupper." His "*Frank Fairleigh*" was a model of easy conversational storytelling.

WE have taken the trouble to bestow all this praise, because so many of the papers tend, even by their praises of "Sharpe," to give an incorrect impression of its contents. They talk of it as a kind of superior Chambers' Magazine. The truth is, that though it does contain some papers of practical information, it is, take it for all in all, the best magazine of the day. Blackwood's, as a whole, is very slow, despite the valuable politico-economical contributions of Mr. Alison; and Bulwer's tale of "The Caxtons," which it is now publishing, is much too like his "Devereux," and other earlier tales, to please us: that is, it is flashy and unsubstantial, with occasional touches of pathos. Fraser's, to speak the plain truth, is, under its new management, too often twaddly and too purposeless. Ainsworth's magazines—that bearing his cognomen, and the New Monthly—are very poor indeed. Bentley's Miscellany is beneath serious criticism. Tait's is perhaps better than either of these, but furiously radical, and very monotonous. The Mirror, now a monthly shilling magazine, cannot be compared to Sharpe's. And therefore, on the whole, we end as we began, by lauding "Sharpe" above its fellows, and consequently recommending it to the perusal of all good Anglicans, who want a periodical with interesting tales, breathing a religious spirit, and with sound doctrinal tendencies, good practical papers, and honest criticisms of the books of the day. Some readers may thank us for the hint, which is impartially given.

"Mentiri nescio: librum,
Si malus est, nequeo laudare."

IV.—*The Ministry of Reconciliation. A Sermon preached on Trinity Sunday, 1848, at the opening of a building, formerly used by a congregation of Dissenters, for the celebration of the Church's Service, in St. James's, Devonport. By W. B. KILLPACK, M.A. London: Rivingtons.*

WE have abridged this long title; which, however, has the effect of attracting attention. On a truly interesting occasion was this sermon preached. We here mention it, mainly for the purpose of calling attention to this fact, that those who had formed the dissenting congregation, have at once, generally speaking, come over to the Church of England; confirming our impression that men are Dissenters in the west or in the north, because they cannot, morally speaking, be Churchmen: because the Church has never been brought home, can scarcely be said to have been offered, to them. Here is a great argument for the increase of church accommodation; but perhaps still more for that of the number of the Church's ministers: for the same Church may be

used for continual services, throughout Sunday and all other days, but the same clergyman cannot perform more than a certain amount of work. There is an interesting account of the conversion of the dissenting minister in the Preface to this publication. The sermon itself is sound, and clear, and sensible; and must have, no doubt, been very instructive to its auditors. We should like to have seen a more explicit recognition of the long bondage of the Church in the middle ages; nevertheless the whole spirit of the sermon is Anglican and Catholic, but by no means Romish. Mr. Killpack seems to have a difficult task before him. May he be found equal to it! On the winning or losing of the rising generation may depend the establishment, though not the existence, of the English Church.

v.—*Mirabeau. A Life History.* 2 vols. 8vo. London: Smith and Elder.

WE notice this book only to stamp it with our severest reprobation. It is an echo of all the most offensive follies of Carlyle; and, like all copies, infinitely more offensive than its original. The theory of hero-worship, that is, of the adoration of what may be termed brute force separate from goodness, whether intellectual or physical, is here pushed to its vilest excess. We are taught to think (as by Carlyle, in his "Cromwell," and elsewhere) that success palliates all things; nay, crowns villany with glory; or, rather, changes the very essence of thoughts, words, and deeds, and makes the bad worthy of enthusiastic praise. Mirabeau is represented as an unprincipled scoundrel, as he indeed was: but his very scoundrelism is pronounced heroic, which weaker mortals have but to bow down before. How strange appears this oriental slavishness of soul in self-dubbed rationalists, who dare to despise their God! Power, indeed, as manifested in various phases of humanity, *is* their God: and this they worship in the most ecstatic phrases. And strange it is—strange and portentous, to him who watches "the signs of the times"—that all these idol-worshippers, nay, even an Emerson, who affects to proclaim the divinity of self-idolatry, and will worship nothing out of himself, call, now loudly, and now in a tone of mystic awe, for some *one* new teacher, some mystic incarnation of humanity, destined, they suggest, to arise and preach a new religion! May not these be, in very sooth, the forerunners of some individual antichrist?

VI.—1. *Memorials of Keats, &c.* Edited by MONCKTON MILNES.
2 vols.

2. *Memorials of Lamb, &c.* Edited by N. T. TALFOURD.
2 vols.

BOTH of these works are well executed, and contain valuable matter; the former, by far the most. Lamb was a very small thinker and poor critic; and of this many proofs are afforded in the volumes before us; but he had a kind and feeling heart. The want of true religion was as much his bane, as it was that of the far more brilliant Keats. The former would not have taken refuge from sorrow in intoxication, nor the latter have cherished a passion of so worthless a nature for one whom he respected not, with such infatuation, had either realized true Christianity. The grief, indeed, of beholding the periodical return of madness in a beloved sister, which was Lamb's trial, must be great; but confidence in God might have enabled him to bear even this. The passion of Keats might have been more difficult to conquer, when it had once attained to maturity; but it is obvious that its very growth was attributable to the absence of Christian principle. The perusal of his first letter on the subject, to his sister, should convince his greatest admirers of the fact.

To resume our brief critical disquisition, we need scarcely say that Lamb was no poet, and indeed could have no perception of poetry, beyond, perhaps, the Elizabethan: for his own verses are wretched, and his intense admiration of every thing in the shape of a rhyme which fell from a friend, and apparent deadness to all without this sphere, seem to show that he valued poetry, as many do music, more by association than from any real perception of its beauty. Keats, on the other hand, in his own special line was a poet of the highest order. "Endymion" is, indeed, weak and watery, and fraught with a kind of milky sensuality, which has for us something repulsive. We scarcely wonder at the indignation of the Quarterly at such powers evidently thrown away; but then *the power* should have been acknowledged. But his "Lamia" yielded earnest of his peculiar combination of brilliant colouring with graceful originality; and the soft and sweet pathos of "Isabella," but, above all, the gorgeous, and yet rare and fragrant beauty of the "St. Agnes' Eve," touching, even to tears, manifest a poetical capacity of the highest order. Grandeur and majesty were, on the other hand, manifested in "Hyperion." And yet, with all this, we question whether, if he had lived, his poetry would not have effected more harm than good in every sense, moral and

literary. There is a strong tendency to a refined sensuality, even in his most beautiful works: it is the Pagan, and not the Christian ideal which is presented to us. We entertain the faith, that Providence throws nothing needlessly away; and that men are not suffered to die, who have any great work to achieve; unless others follow them who can perform it better. We would not push this general credence into an absolute rule; but still we think Cæsar was right when he told the boatman, "*he* need not fear, who carried Cæsar and his fortunes." According to this theory, Keats would not have given us much more worth having. Perhaps his intellect was scarcely capable of any great expansion, of grasping sound generalities firmly: the freshness of his youthful imagination, no doubt wonderful, might have worn off; and he might then have only more and more yielded to his Sybaritic literary tendencies, and so have effected no little injury to his readers. But, taking his works for what they are, and excluding "*Endymion*," and some of the lyrics, from our contemplation, we recognize precious jewels of pure water in the remaining poems; not diamonds, perhaps, but amethysts, sapphires, emeralds, and topazes. We have seemed to speak slightly of Lamb. One word of admiration for his delightful "*Elia's Essays*" will, therefore, not be out of place. They are like a mild and genial autumn afternoon, when the shadows fall softly over the old manor-house, and the brook steals silently along, and the rooks are cawing in the distance. But Keats's best poetry is like a bright morn in summer-tide: the azure ocean rolls before us, tipped with gold; the snowy clouds, that now and then flit lightly o'er our heads, seem only the courtiers of the sun, that do him reverence, and reflect his beams: and on the rich green shore the flowers are opening, the birds are singing, and the butterflies are sporting in air. Keats's poetical reputation, we may add, will not have gained much from the effusions published in these volumes. Many of his letters, on the contrary, are deeply interesting. He was, in fine, a young Apollo: Lamb, a quiet, sylvan, pipe-blower, reposing in the woodland shade.

VII.—*Sermons preached at Winchester College. Second Series. With a Preface on Fagging.* By GEORGE MOBERLY, D.C.L., Head Master of Winchester College, and late Fellow and Tutor of Balliol College, Oxford. Rivingtons.

PERHAPS some of the best published sermons, of a recent date, are those which have been preached to schoolboys. And of these we have no hesitation in assigning the first place to the productions of Dr. Moberly; not, however, to the disparagement

of the excellent volumes of his late coadjutor, Mr. C. Wordsworth. In them we have the excellences of Dr. Arnold and other writers, without their defects. They are eminently practical and earnest in their tone, while they illustrate and enforce with admirable skill and power the distinctive doctrines of the Church. Considered as an attempt, and certainly a most successful one, to show from the pulpit the application of true Church of England principles to schoolboy life, they possess an interest and importance which belong to few of the multitudinous volumes of sermons which are constantly issuing from the press: and we cannot but cherish the highest hopes of an institution, the pupils of which are reared under such an influence as is indicated in these discourses. Time only will show the fruit which may be thus engendered; but we confidently trust that many a future son and champion of the Church, will have reason to thank God that his early years were spent under the guidance and instruction of the writer of these sermons.

It would be impossible by means of extracts, to enable the reader to form an adequate judgment of the sermons before us. The subjects will be found to be well chosen; and some of them being such as are not, perhaps, very commonly treated in the pulpit, will prove to have been not the less capable of profitable discussion, or suggestive of practical exhortation to the interesting class of hearers to whom they were addressed.

The Preface on Fagging is a masterly and valuable exposition of a question, concerning which many prejudices and mistakes are abroad; and to which the attention of the public has been of late more than usually directed. It will hardly be questioned that the "Preface" is a successful defence of the theory of fagging; and those who have been accustomed to regard it as nothing better than a system of tyrannical bullying on the one side, and degrading servitude on the other, will probably be surprised to find how much may be said in its favour.

It must be acknowledged, however, that the popular horror of fagging is not altogether without foundation. That which Dr. Moberly so ably vindicates is, not the system, we apprehend, with which the experience of our public schools has been mainly conversant. Too commonly fagging has been known only by its abuses: and the prevalence of these has not unnaturally brought the system itself into disrepute. It is quite true that the abuse of a thing is no valid argument against the use of it: but if it be found that in practice the latter seldom or never exists without the former, it will be the practice, and not the theory, upon which men will judge of its usefulness. For our own part, if we felt that such evils as have extensively prevailed in connexion with

fagging are inseparable from its operation, we should not hesitate to vote for its abolition. It were better, surely, to sacrifice all its advantages, than to perpetuate the moral mischief of which it has been the occasion; the misery to the weak and helpless; the hard-heartedness and self-indulgence which it has fostered among those who have had the power in their hands. We are persuaded, however, that these evils are by no means unavoidable: but rather, that when they exist to any serious amount, it is owing to a culpable slackness of supervision on the part of the masters of the school. Fagging, properly administered, will undoubtedly conduce greatly to the good management of the school, and to the formation of a high and manly tone of feeling among the boys: but in order that it may be so administered, and be productive of such results, it must be carefully watched and controlled by those to whom the education of the boys is entrusted. We are satisfied that such watchfulness is exercised in the time-honoured institution of S. Mary Winton College; and we confidently hope that the good fruits of "fagging," as it is there maintained, may lead to the correction of its abuses, and thereby to the continuance of its benefits, in other similar establishments.

VIII.—*Practical Sermons.* By the Rev. W. GRESLEY, M.A.,
Prebendary of Lichfield. London: Masters.

THE author of this volume has proposed to himself in its publication to select those topics, and treat them in the way which appears to him most suitable to the particular times in which we live. It is accordingly directed to explain the doctrines of the Gospel on such subjects as are either matter of controversy, or are too much neglected, and to enforce such rules of Christian morality and holiness as are peculiarly disregarded in the present times. To enter into detail on this subject would be impossible at present. But we may express our gratification at the plain, distinct, and truthful mode of treatment of the different points, which is exactly what might have been anticipated from Mr. Gresley's other works.

IX.—*Some Account of the Foundation of Eton College, and of the past and present Condition of the School.* By E. S. CREASY, M.A., Professor of History at University College, London, &c.
London: Longmans.

WE have looked with some curiosity into a work on Eton College, proceeding from a Professor of the London University, as we certainly should not have supposed that much cordiality of feeling could exist between the members of the one institution and

of the other. But Mr. Creasy, as an old Eton man, is connected with *both* institutions, and accordingly we find no unfriendly tone of criticism—indeed no criticism at all; but a very cordial and admiring description of the Eton system, with some little outline of the history of the College. This little work will be very useful to persons in any way connected with Eton, from the details which it affords of the management of the school, and the Examination papers which it appends. The earlier history of the College is briefly told, and we should have been glad to have seen more facts brought together.

x.—*Reading Lessons for the Higher Classes in Classical, Middle, and Diocesan Schools.* By the Rev. W. B. FLOWER, B.A., &c. London: Masters.

As far as we can judge of this Reading Book, it appears to be a very judicious and well-selected compilation. The pieces included in it are arranged under the heads of “Imaginative;” “Descriptive Geography;” “Oratory;” “Natural History;” “Biography;” “Religion;” “Science;” and “Poetry.” We can safely recommend the volume to those who are anxious to obtain a good reading book.

xi.—1. *Popery Delineated in a Brief Examination and Confutation, &c. Second Edition.* London: Painter.

2. *Archbishop Murray's Douay and Rhemish Bible, and the Bordeaux New Testament, &c.* By a LAY BARONET. London: Painter.

THE first of these little volumes is a kind of Manual, in which all the errors of Romanism, and its principal pretences, are treated of. It comprises certainly much very useful information, and much plain vigorous argument, put in that short and clear way which is adapted to the understanding of the middle classes. We can have no doubt of its being eminently useful in many cases, and we should decidedly recommend it to the notice of the clergy; but there are a few blemishes, which prevent us from saying that it may be circulated with perfect satisfaction by Churchmen. We refer, in particular, to the contrast between the doctrine of Scripture, and of the Church of Rome on the subject of Transubstantiation (p. 157), which appears to us injudicious, if not unsound. We should be truly glad to see occasional faults of this kind removed from this otherwise well-conceived and useful volume.

The little work on “Archbishop Murray's Douay and Rhemish

Bible," &c., is of a different character from what its title would seem to infer at first sight; for it has very little reference to the Douay and Rhemish Bible, or its notes, but is a brief controversial work against Romanism, and we can speak of it in almost exactly the same terms as we have of the preceding work. It contains a great deal of very valuable matter in a short compass, but with occasional blemishes, which might be easily removed.

XII.—*Hours of Recreation; a Collection of Poems, written to the age of Twenty-one.* By CHARLES S. MIDDLETON. London: J. R. Smith.

JUVENILE poems are very seldom worth publication, and we naturally feel prejudice against a volume which comes before us with a deprecation of criticism in its very title-page. We are inclined to throw it aside without perusal; for the question naturally occurs,—“If a work has been composed at so early an age as to claim exemption from criticism, why has it been published at all; why add to the multitude of second and third rate books, by which we are inundated at the present day?” We deem such appeals to indulgence ill-advised in general; but, at the same time, there is so much modesty, and, we will add, feeling, in the author’s preface, that we are rather reluctantly compelled to sympathize with his exertions, and more especially so, as his great wish is to create within his reader’s mind a “spirit of love.” As might have been anticipated, there is not much power in the volume, but it is very pleasing in tone and spirit, and shows the workings of a gentle, and thoughtful, and cultivated mind. The versification is extremely good. Altogether we do not see why these poems should not rank pretty nearly with those of Henry Kirke White. There is much of the same kind of tone throughout, and nearly the same amount of poetical power.

XIII.—*Holy Times and Scenes.* By the Rev. J. S. TATE. *Second Series.* London: Masters.

THIS volume of poems consists of short pieces, chiefly on religious and devotional subjects; and we have been gratified at all that we have seen of it. There is one series entitled “Lessons from Nature,” which forms a whole in itself, and is very pleasingly written. We select a short example of the mode in which the author combines instruction and thought with the sights and scenes of every-day rural life. It is taken from a poem on “The Morning.”

“The toiling bees sing out their busy hum
From flower to flower, in silence gathering sweets,

Like poets from each laden nectary :
And e'en contentedly amid the air
Sing rich melodious bass, when barren flowers
No honey yield to their industrious search.
So should we soar amid the purple air,
And thankful sing ; and e'en in poverty
Contentedly lift up the louder hymn.

Upon a bank, some blue campanula,
Hanging on wiry stems its little bells,
Caught by the breeze, rings out a merry chime ;
Rustling among the slender leaves of grass :
Where in green vest the shrill-toned grasshopper
Sits twittering out his tune ; with buoyant heart
Then leaps on high to thank the morning air,
As o'er the bending leaves it softly steps
And flusters with a transient glow of health
Some pallid son of woe, who early winds
Through lanes and fields his sad, yet hasty way."

It is impossible to open this volume without meeting some passage like that we have quoted, full of pleasing imagery, and of the spirit of religion.

XIV.—*The Churches of Scarborough, Filey, and the Neighbourhood.* By GEORGE AYLIFFE POOLE, M.A., Vicar of Welford ; and JOHN WEST HUGALL, of Pontefract, Architect. London : Masters.

THIS will be found a very interesting and instructive Manual for the use of persons visiting Scarborough. It is adorned with numerous woodcuts, which are always essential in works of this description. Every contribution to the knowledge of the architecture of our parochial churches is valuable in itself, and we have seldom seen a volume which is, in all respects, better executed than this.

XV.—*The Gospel of St. Matthew. Illustrated from Ancient and Modern Authors.* By the Rev. JAMES FORD, M.A., &c. London : Masters.

IN examining this work we have been struck by its adaptation to the use of preachers. The collection of thoughts, extracted from a great variety of ancient and modern authors, and arranged under the texts of the Gospel of St. Matthew, accompanied by apposite references to Scripture, seems to us eminently calculated to supply valuable aid and material of instruction to those who are about to explain the Word of God. The tone of the Preface

is excellent, and inspires confidence in the principles of the writer, and, as far as we can judge, his selections are very good.

xvi.—*The Whole Armour of God. Four Sermons preached before the University of Cambridge, &c. By HENRY JAMES HASTINGS, M.A., &c.* London: Hatchards.

THESE are plain, sensible discourses, and apparently very well adapted to engage the attention of those to whom they were addressed. Mr. Hastings is a strenuous advocate of the right of private judgment, and of the supremacy of Scripture; and he has certainly spoken throughout his sermons in a very distinct and unequivocal manner against the errors of Romanism. Perhaps it would be too much to expect that, in so short a compass, he should have guarded himself equally against the inferences of dissenters, and of those who deny the legitimate authority of the Church.

xvii.—*Female Examples. Selected from the Holy Scriptures. For Young Persons. By a CLERGYMAN'S DAUGHTER.* London: Hatchards.

THIS is a very pleasing and useful little book. Eleven characters are selected from the Old and New Testament; and the tale of their actions is very simply and well told, and interspersed with remarks tending to point out the example which they should be to women.

xviii.—*Hymns for Public Worship and Private Devotion. For the Benefit of the London German Hospital, Dalston.* London: Hatchards.

THIS collection of hymns presents many pleasing features, and has been brought together by an Editor who is apparently fully competent to his task. The hymns themselves are selected from all kinds of sources. We do not object to a good hymn merely because it may be one of Wesley's, or a Moravian composition, or a translation from the Roman Breviary; but we would prefer, if possible, to see hymns either derived from the Early Church, or from writers of the English Church. The tunes of these hymns, which are published in a separate volume, are, in many instances, derived from the fine old music still in use in Germany; and they deserve particular attention from all who are interested in the subject.

xix.—*Contributions towards an Harmony of the Holy Gospels.* London: Rivingtons.

THE author of this Harmony is of opinion, that there is yet room

for advancement in the harmony of the Gospels ; and he is anxious in his undertaking to avoid the faults which he has observed in preceding writers on the same subject, who have undertaken "at once too much and too little."

"Topics," he says, "in themselves comparatively trivial, and if relevant at all to the end contemplated, only relevant in the most remote degree, are handled with disproportionate assiduity and copiousness ; while inquiries, vital to the argument, are slurred over with the most cursory mention. Of both extremes I have been anxious to keep clear ; whatever topic seemed cognate to the main design, has received my best attention : whatever seemed cumbersome or excrescent, I have not scrupled to discard."

The author has availed himself of the researches of preceding writers, and has proposed his own view from a comparison of the facts and arguments supplied to his hands. Space does not permit us to do more than commend the general execution of the work as highly creditable to the author, as a scholar, and a divine. We extract the following remarks on the local origin of the Gospels :—

"Long before the close of the first century, as we have seen, each of the patriarchal cities had been furnished with what we may call its own *use* of the primary and purely historical Gospel. *Jerusalem*, receiving St. Matthew's narrative, had supplied it, not only to Palestine in the Hebrew, but to the Jews of the Dispersion in Greek ; *Antioch*, receiving St. Luke's, had spread it throughout Syria, Asia Minor, and the Grecian Peninsula ; *Rome* and *Alexandria*, receiving St. Mark's, had given it to the suffragan Churches, not only of Italy and Egypt, but of Europe and Asia generally. The original circulation of the earlier Gospels, I hold to have been precisely analogous to that of the ancient Liturgies."—p. 55.

This is a very striking remark, and opens out a field of thought. It seems an opening into the history of times on which so much obscurity rests, as those which immediately followed the history of the Acts of the Apostles.

xx.—*The Lord's Prayer. Nine Sermons preached in the Chapel of Lincoln's Inn. By F. D. MAURICE, M.A., &c. London : Parker.*

WE own to a slight sensation of surprise in opening the first of these sermons, where we find this Professor of *Divinity* in King's College, giving the Lord's Prayer the title of "the Pater-noster ;" a mode of speaking which might induce a cursory reader to do a great injustice to Mr. Maurice's views. Judging from the volume

before us, this author cannot be suspected of any predilection for the Church of Rome, or indeed for any other system. "Priests" and "priesthoods" are his aversion, though he has experienced the misfortune of having been *ordained* "a priest." It is unfortunate for writers holding Mr. Maurice's views, that the Ordination Service is in existence, as their language on the subject of the priesthood is simply contradictory to the language of that formulary of the Church, as it is indeed to the Book of Common Prayer generally. Mr. Maurice censures the Church of England severely for her alleged neglect of the poor.

"Beneath all the distinctions of property and of rank lie the obligations of a common creation, redemption, and humanity; and these are not mere ultimate obligations to be confessed when the others are satisfied. . . . The Church proclaims tacitly by her existence—she should have proclaimed openly by her voice—that property and rank are held upon this tenure; that they can stand by no other. Alas! she has not spoken out this truth clearly and strongly here or any where. She has fancied that it was her first work to watch over the protection of those who would have protected themselves well enough without her, provided she had been true to her vocation of caring for those whom the world did not care for, of protecting them continually, of fitting them to be citizens of any society on earth, by showing them what is implied in the heavenly filial citizenship into which God has freely adopted them. Failing in this duty, she has become powerless for the one she ignominiously preferred. She can give but feeble help to the rich in the hour of need, because she ministered to them with such sad fidelity in their hour of triumph and prosperity."—p. 65.

XXI.—*An Abridgment of Wall's History of Infant Baptism. By the Rev. WILLIAM HENRY SPENCER.* London: Rivingtons.

THIS will be found a very complete and useful manual on the subject on which it treats. It contains an account of the works written in answer to Wall.

XXII.—*The Youthful Christian Soldier; or, The Younger Members of the Church admonished of their Baptismal Vow, &c. By RICHARD, LORD BISHOP OF DOWN AND CONNOR, AND DROMORE.* Dublin: Hodges and Smith. London: J. W. Parker.

THIS work comprises several Charges delivered by the Bishop of Down to candidates for Confirmation. They will be found useful, as furnishing hints for elementary instruction to young people by parish priests. There is much poetry in various parts of the volume, which will gratify many readers; indeed, throughout

there is little of stiffness or superfluous dignity. The right reverend author condescends to enlist our sympathies with the poet and the man, quite as much as he commands our respect for his religious sincerity and plainness of speaking.

XXIII.—*Israel's Journeys and Stations in the Wilderness, considered as illustrative of the Christian Pilgrimage. By the Rev. W. CARDALL, M.A., &c.* London: Hatchards.

THE volume before us contains a series of lectures, in which the different events of the journey in the wilderness are regarded in an allegorical sense, as referring to the various events of the Christian's life on earth. Undoubtedly much pious and moral instruction may be connected with Scripture thus viewed, and the ancient Fathers wrote very generally in this way; but we think that it should be cautiously used; and that there may be doubts as to the expediency of pursuing it so far as Mr. Cardall has done in the work before us. Mr. Cardall is a disciple of the school of Mr. Simeon, and is familiar with its phraseology. His work appears to us to be written in a tone which is calculated to promote religious feelings in the hearers; but it has not much pretension to a high order of literary merit.

XXIV.—*The Ministry of St. John the Baptist, and the Baptism and Temptation of the Lord Jesus Christ. An Exegetical Essay upon the First Three Gospels. By the Rev. EDGAR HUXTABLE, B.A., &c.* London: J. W. Parker.

MR. Huxtable has, we think, afforded, in this essay, evidence of attainments and powers which are of no ordinary character; and which yield promise of valuable results hereafter. The style of this essay is pointed and condensed, and the research which it evidences is very considerable. We are glad to observe that he contemplates a more extended work of the same kind.

XXV.—*Devotional Aids; being Reflections and Prayers intended to occupy the time and engage the attention of devout worshippers previous to the commencement of Divine Service. By A CHURCHMAN.* London: Longmans.

A WELL-INTENDED little work, and one which appears perfectly unexceptionable in its contents. The idea strikes us as new. We should have supposed that the Prayer Book itself would furnish subjects enough of study and reflection to piously-disposed persons.

XXVI.—*A History of Rome for Young Persons. By the Rev. SAMUEL FOX, M.A., F.S.A., &c.* London: Masters.

THIS is just the history of Rome which ought to be put in the hands of children. It retains the old traditional history, to which we have all been accustomed, and which, though we know now to be in its earlier portions greatly mingled with fable, is yet necessary in order to enable young persons to comprehend the allusions and references of classical and other works. On this ground we should recommend a well-written compendium, like Mr. Fox's, in preference to any works conveying more critical views, reserving the latter for a more advanced stage in the course of education. Mr. Fox's book is the best work of the kind that we have seen.

XXVII.—*Reflections on the European Revolution of 1848. By a SUPERIOR SPIRIT.* London: Longmans.

WE certainly think the writer of this little volume was quite right in attempting to give an explanation of the meaning of his somewhat ambitious title. His meaning is, that he has contemplated the subject "from the highest attainable point of elevation," and not that he possesses "any mental or moral superiority." The "Superior Spirit," however, is not gifted with any prophetic power, and the whole aspect of political affairs in Europe has changed almost as rapidly in the last month or two as it did at the beginning of the year. Europe is a Kaleidoscope in the multiplicity and rapidity of its changes; and there seems a prospect of the spirit of revolution being ridden down in the greater part of the Continent, either by the old monarchical principle, or in mere desperation at its results.

XXVIII.—*A Short Course of Grecian, Roman, and English History; written for the use of the lower classes of the junior department of the Royal Military College, Sandhurst. By H. Le M. CHEPMELL, M.A.* London: Whittaker.

THIS seems to be a well-executed compendium of history. One of its merits consists in the Chronological Tables which are prefixed to each chapter.

XXIX.—*Instructions on Confirmation. To which is added a Manual of Devotions, &c. By the Rev. GEORGE NUGÉE, M.A. Curate of St. Paul's, Knightsbridge.* London: J. H. Parker.

MR. Nugée has added another to the long list of Manuals of Confirmation already in existence. We think about *twenty* new

manuals per annum would not be too large an estimate of the number added. It is in some respects very satisfactory to see so many works on the subject. They are all very good, no doubt—but their number is becoming somewhat bewildering. Mr. Nugée's Manual is a very respectable one: but what chance has it of attracting notice amidst so many others of about equal pretensions? The swarm of publications on this subject is becoming nearly as dense as that of new sermons.

xxx.—*English Repetitions in Prose and Verse. For the use of the Senior Classes of Schools; with Introductory Remarks on the cultivation of taste in the young, through the medium of our own writers. By J. F. BOYES, M.A., &c. London: Whittaker.*

THE object of the work before us, is to furnish a collection of short passages from our best poets and other writers, to be committed to memory by children, with a view to create a taste for the beauties of literature. There is a very long and well-written Preface on the subject, deserving of much attention.

xxxi.—*Scholia Hellenistica in Novum Testamentum, Philone et Josepho Patribus Apostolicis aliisque Ecclesiæ antiquæ Scriptoribus necnon Libris Apocryphis maxime deprompta. Instruxit atque ornavit Novi Testamenti Hellenistice illustrati Recens Editor. Londini: Pickering.*

THE title of the volumes before us sufficiently explains their general object. They consist of a series of short extracts, in the original Greek, from Philo-Judæus, Josephus, the Apostolic Fathers, and occasionally from Chrysostom and other early writers, and from the Apocryphal books of the New Testament, interspersed with remarks of Grotius, Carpzov, Valckenaer, and other modern writers on Sacred Criticism. The extracts are arranged in connexion with each verse of the New Testament, and are accompanied by Scripture references. Mr. Grinfield must have bestowed a vast amount of labour in bringing together such a mass of erudition, bearing on the subject of the illustration of the New Testament; and we feel assured that his labours on so great a subject will be justly appreciated by the Church. His work is the fruit of a ripe scholarship, and we rarely meet now with such elegant Latinity as in his Preface, which it is a positive pleasure to peruse.

XXXII.—*The Progress of Piety, whose Jesses lead into the Harbour of Heavenly Heart's Ease.* By JOHN NORDEN. Reprinted for the Parker Society. Cambridge: University Press.

THIS little work had become one of extreme rarity, until the recent reprint of it by the Parker Society; which we have now before us. Its author lived in the reign of Queen Elizabeth, and was a layman. The "Progress of Piety" appears to have been published in 1591: it consists of a series of reflections, prayers, and short metrical pieces on various spiritual and moral subjects connected with the Christian life. The Author was a contemporary of Hooker, and we should suppose from the general tone of his work, that he was as faithful a son of the English Church as that great divine. There is not the slightest trace of Puritanism in the work before us; and his loyal devotion to Queen Elizabeth is manifest throughout. He is anxious to engage his readers' prayers in behalf of a sovereign to whom he considers the cause of truth, and of the Church, to be so deeply indebted; and from the simple and devotional character of the whole work, we think it evident that this sprang from higher motives than a mere wish to conciliate the favour of royalty. We extract the following stanzas from one of the poems,—

Corrupt and filthy are we all,
 The proudest man is dust:
 No comfort here; we live in thrall,
 And linger here in lust.
 The sweetest of delights that we
 Can choose to please our will,
 What brings it us? Who doth not see
 That pleasures turn to ill?
 Art thou a man whose state is great;
 If pomp exalt thy mind,
 What then! Thy mind with sin impleat
 Bewrays thy pleasures blind.
 A dolefull bell doth wait to ring,
 When thou secure shalt die:
 What song of glory can'st thou sing,
 When corpse in grave shall lie?
 What shall avail thy lofty looks,
 Whereat the poor do quake?
 And what thy Machiavelian books?
 Whose cursed sleights forsake.
 Thy bravest buildings, high in state,
 Thy golden gods but dust:
 Thy Thrasos and thy Gnathos mate
 No more shall serve thy lust.

As might have been anticipated, there is occasional quaintness in the style, but on the whole we have been very highly gratified and edified by the tone of simple and fervent piety which characterizes this book of devotions.

XXXIII.—*The Substance of a Series of Discourses on Baptism, preached prior to a General Confirmation ; in which it is shown that the Teaching of the Church of England on the subject is consentient with Holy Scripture. By the Rev. RICHARD HIBBS, M.A., Curate of Corton, Suffolk ; late of St. John's College, Cambridge. London : Hamilton, Adams, and Co. ; Norwich : Charles Muskell, 1848.*

WE think this pamphlet chiefly remarkable as a specimen of the attempts not unfrequently made to reconcile the Prayer Book with certain uncatholic views on the subject of Baptismal Regeneration ; and we see in such attempts, an additional reason against confining the test of sound doctrine to the Articles ; for if people who entertain erroneous notions, endeavour to override the Public Offices, and think they can do so successfully, it is plain that they would be less easily convinced if they had nothing but the Articles to deal with.

Mr. Hibbs, who took his degree in the year 1841, and is, therefore, still on the right side of thirty, has, it seems, “for some years past weighed” a “certain view” of Baptism, and discovered arguments in its favour, “never before propounded.” This view is “scriptural” and “consistent,” but “least of all known or received.” It is, moreover, the Church of England view on the subject of Baptism. Having thus far prepared for its introduction, Mr. Hibbs clears the way in the most summary manner. He allows no authority but Scripture, and (of course) his own interpretation of it. Authorities are equal on all sides (p. 5) : what use, therefore, in appealing to them ? And as to the “writings of the earliest divines, subsequent” to the Apostles, they are, “*providentially*,” very “meagre in all that relates to doctrine ; and, *for the most part, disfigured by gross conceits and the veriest puerilities.*” (p. 6.) Having thus a fair field and no favour, we are left to gather up Mr. Hibbs’s view ; which, however, is not so determined as might have been expected. At page 45 we are told, that “Baptism is an appointed means of Grace ;” but at page 17, that it is “a sign or seal of acceptance with God,” to be given to those who repent “and believe the Gospel ;” and this is adopted by Mr. Hibbs as “a correct definition.”

Again, page 58, we read, that “all persons who have received

Baptism rightly are born again of God, but that unless they *afterwards* evince repentance and faith they were *not* born again ;” so that the fact of a man’s regeneration does not depend upon the Sacrament, or the right reception of it, but upon its own consequences ; which is saying, in other words, that unless a man exhibits signs of life he never was born. And in accordance with this we are told, page 59, that the Church declares our state [of regeneration] *conditionally*. No doubt, faith and repentance, either expressed or implied, are required as conditions of our receiving Baptism ; and no doubt the blessings of Baptism will be forfeited by those who, growing up to man’s estate, do not perform their baptismal engagements. Is this all that Mr. Hibbs means ? If so, why write a book about it ? But Mr. Hibbs has a further meaning ; his notion is, that unless a man lives a Christian life, he never was made a child of God. And this being his notion, he denies that infants are necessarily regenerate in baptism ; or that they can be so declared, except upon the charitable presumption, that they will afterwards perform their baptismal engagements. After all, there is nothing uncommon in this view, as Mr. Hibbs seems to think, and nothing new in the arguments with which it is supported.

Perhaps we should not have been tempted to speak harshly of Mr. Hibbs, had it not been for a tone of self-confidence and presumption which is only too apparent. He tells us (p. 10) that *nothing can be more unfounded than to imagine, as not a few have done*, that the discourse with Nicodemus refers exclusively to Baptism. Yet Wall held that opinion ; and he refers us to the Fifth Book of the Ecclesiastical Polity, where Hooker has these words :—

“Of all the ancients there is not one to be named that ever did otherwise, either expound or allege the place, than as implying external Baptism.”

But we forget, Mr. Hibbs has disclaimed appeal to names of “acknowledged weight ;” and, accordingly,

“Proceeds to weigh doctrines in the balances of the Sanctuary, as provided in God’s Word.”—p. 5.

From page 16 to 21, Mr. Hibbs has some good remarks upon the subject of Infant Baptism. We cannot, however, agree with him in the opinion, more than once put forward, that errors connected with the time of administering this holy ordinance, are harmless in comparison of the error of those who hold, “that all who are baptized in infancy are necessarily Christ’s, as having received thereby his Holy Spirit.”—p. 22.

We had always thought that this was the Church of England

doctrine upon this subject; but Mr. Hibbs makes no distinction between this view, and the popish doctrine of "regeneration in baptism, *ex opere operato*."

We cannot fall in with the idea that "regeneration is presumed to have taken place before baptism" (p. 22), or admit, that it is any argument in favour of this position, that faith and repentance are prerequisites for baptism. It may be enough to remind Mr. Hibbs that repentance is an act, and faith a faculty, regeneration a condition of the soul, and therefore that they are not to be confounded. We entirely agree with Mr. Hibbs in the position, that the final appeal should be made to the Scriptures; but we must be excused if we deny his conclusion, that "the defenders of baptismal regeneration, as it is wont to be called, must for ever be silenced by that appeal."—p. 23.

Mr. Hibbs asserts that, in the case of infant as well as adult baptism, the person baptized is the party with whom the covenant is made; which is a just observation; and he denies that the faith of the sponsors is accepted instead of the faith of the child:—here also we are disposed to agree with him. On the whole, we cannot help believing, that a better acquaintance with certain views which he *imagines* he controverts, will bring Mr. Hibbs into greater charity with them. They are as far removed from popery as his own, and much more easily reconcilable with the Prayer Book. We venture to say, that for all his tone of confidence, Mr. Hibbs has his misgivings; and in respect of his professed disregard for the countenance of authority, we would recommend to him the example of the learned Joseph Mede, who, in his exposition of Exodus iv. 25, having given his own interpretation with no little force of conviction, is careful to "free it from novelty," modestly doubting his own sense, or, at least, not desiring that others should be tied to it, unless he could free it from the imputation of strangeness and singularity.

XXXIV.—*Insanity tested by Science, and shown to be a Disease rarely connected with permanent Organic Lesion of the Brain, and on that account far more susceptible of Cure than has hitherto been supposed.* By C. M. BURNETT, M.D. London: Samuel Highley, 32, Fleet-street.

THERE is much in this work which appears extremely well worthy of attention. The author connects insanity with a disordered state of the blood, in which he regards the vital and the mental principle as residing. He remarks how little has hitherto been accomplished in a curative sense by those who have given attention to the subject, and ascribes the want of success partly to the popular

idea that the disease is mental, and that it does not admit of cure in the ordinary sense of the word, and partly to the conflicting evidence furnished by pathology, and particularly by morbid anatomy. He also attributes much to the prevalent misunderstanding of the value and meaning of restraint, which is only one of the means for effecting a cure, and should not receive an undue or exclusive attention. Much of Dr. Burnett's disquisition is employed in tracing the connexion of this disease with the state of the blood; and many curious and valuable cases are mentioned in illustration. On the whole, the work bears the marks of an attentive examination of this highly important subject.

xxxv.—*Excerpta Protestantia ; comprising a View of the Church of England in the Aspect of her Articles and Homilies, and of her Antagonism to the Church of Rome.* London: Hatchards.

THIS little volume consists chiefly of extracts from the Homilies adduced in illustration of the Articles. Its object is good, but it is not written in a popular style.

xxxvi.—1. *Reports of the Commissions of Enquiry into the State of Education in Wales, appointed by the Committee of Council on Education, &c.* London: Clowes.

2. *Artegall: or, Remarks on the Reports of the Commissioners of Enquiry into the State of Education in Wales.* London: Longmans.

THE inquiry which has been instituted into the state of education in Wales, by direction of the Committee of Council, has brought to light much which is of very great and serious importance to the Church. It seems that the Church day schools contain a respectable proportion of those children who attend day schools; but the greater part of the people are educated in the Sunday schools; and it is *here* that the Church fails. It is of great importance, doubtless, to improve the system of education in day schools: the exertions made in this respect in Wales will be most valuable in their results; but we feel convinced that the Church does not bestir herself as she ought in the management of her Sunday schools. We feel assured that *this* is the point which a clergyman in Wales ought to attend to chiefly. The Church in Wales has permitted the population to become, to a great extent, alienated from her. She has now to re-convert them by persuasion. And we should suppose that the great amount of religious division in Wales affords her a hope of success. Much care and caution, doubtless, is requisite in deal-

ing with the Welsh mind, which appears to be jealous and irritable; but we trust that it will be found that dissent in its various shapes has been preparing many a man to become a more enlightened and more zealous Churchman than he would have been without passing through its teaching. The task is most arduous, we admit; but it is very far from being a hopeless one if undertaken in a Christian spirit, and with discretion.

The author of "Artegall" is, we should think, a dissenter; and is very angry at the notion of any interference with the present system of education in Wales.

XXXVII.—*The Outward Means of Grace: a Sermon, preached in the Church of St. Mary, Totnes, at the Triennial Visitation of the Right Rev. the Lord Bishop of Exeter. By the REV. W. MASKELL, M.A., of St. Mary's Church, and Domestic Chaplain to the Lord Bishop of Exeter.* London: Pickering.

THIS sermon is marked by the intellectual acumen, and the command of his subject, which might have been expected from the author of writings like those of Mr. Maskell; and yet we must confess that we have not read it without some degree of uneasiness and regret at the tone of some portions of it, which seem to evidence a disposition to diverge from ordinary modes of thought and expression without sufficient cause. We do not wish to dwell on the questionable expediency of quoting the Vulgate, (although we think it ought to have been avoided under the circumstances of the diocese in which the sermon was delivered;) nor in that of employing, under the same circumstances, the word "Sacrament" in the larger acceptation in which it has been sometimes taken; but we rather refer to the author's statements on the head of Absolution, which appear to us to be more dogmatic in tone, and, at the same time, more remote from the ordinary opinions of English theologians, and more approximating to what we must regard as error, than we should have anticipated from the author's writings or position. We think that some of his doctrines on this subject are incorrect, and without sufficient foundation. On what ground he can hold that the benefit of Absolution is restricted to a case in which previous confession has been made, "by word of mouth, of all known and remembered sins," we are at a loss to conceive. Certainly, Scripture does not teach this doctrine, nor the formularies of the Church of England,—nor, as far as we know, any General Council, or any consent of Fathers. Mr. Maskell's view of the Absolution in the Daily Service, which he thinks may be said by the minister, even when in Deacon's orders, is, at least, unusual; and we regret to see statements of this kind thrown out cursorily in a Sermon.

XXXVIII.—*Birch on Shakspeare.* London. 1848.

To say that this Birch should be birched, were an obviously dreary joke; yet is it only the more suitable to the author of this production. Viler twaddle we never met with. Conceive a man sitting down to maintain seriously, and elucidate by copious illustrations, the theory, that the poet, who may be said to have contributed more towards the formation of the national mind, than all the other poets of his country put together, who has never failed to excite abhorrence of the evil, and sympathy with the good, who has uniformly written with a moral, and frequently with a religious purpose, who is eminently reverential in spirit, and so imbued with all the first principles of theology and truths of Revelation, as to contain more frequent, and incidental, and apparently inevitable references to them, than any other not directly devotional writer extant; that Shakspeare, in fine, must from the tenor of his writings be held an atheist, and be further convicted of the constant design to instil his atheistic principles into the minds of his fellow-countrymen, and of the world's inhabitants at large. We dismiss this wretched book without further comments on its malevolent folly; only remarking, by way of illustration, that Iago's sneers at Revelation are held to be utterances, intentional utterances, of Shakspeare's own convictions. Further than this, it were impossible for folly to go.

Let us, however, take this occasion to remark, that the deep religious value of Shakspeare's master-pieces is, perhaps, scarcely yet appreciated as it should be. It is not generally perceived that quasi-philosophical indifferentism, and weak negation, (alas! too prevalent in the present day,) are held up to contempt in "Hamlet, the Dane," who even after the apparition of his own father from the grave, can talk "of that bourn from which no traveller returns;" can spend his time, when some great decision is required of him, in purposeless misty, barren disquisitions, who scarcely dares to look the king, his uncle, in the face, yet vents the most cowardly and malignant spite on his helpless mother; who casts the heart-broken Ophelia to the winds without a sigh, and apes sorrow for her loss from a mean prompting of envy and self-reproval; when he sees the true grief of Laertes, who is, in fine, a full-blown specimen of the German of this nineteenth century, (save in the articles of grace and cleanliness,) knowing a little of every thing and much of nothing, mean, low-spirited, cowardly, Hegelian, and decided in nothing but doubting; fresh from "the university of Wittenberg," as Shakspeare informs us, with his usual discrimination, which seemed to give him supernatural knowledge of things past, present,

and future. Men generally suppose that Hamlet is meant for a really great philosopher, and take his doubts and quibbles to be Shakspeare's own; though it is as plain as a pikestaff, to the intelligent reader, that the poet entertained the most supreme contempt for his quasi-philosophical "nineteenth century infidel" hero. So, again, in "King Lear," people do not appreciate the lesson of moral retribution conveyed in the terrible punishment of the old monarch for a life of selfishness; his very affection for his children having been of the most selfish order, as glaringly indicated in the first scene. They do not see that even Cordelia's earthly suffering and early death are *due*, her father's miseries having been all occasioned by her stubborn refusal to condescend to his infirmities; a refusal, despite her real nobility of soul, inexcusable in her, who stood so high above her father's level, and could so well afford to stoop. Again, people do not, or is it that they will not? see the same lesson of moral retribution most powerfully read us in the exquisite "Romeo and Juliet." Is it possible not to perceive that Shakspeare wishes to teach us that such love as theirs, such all-engrossing passion, must become sinful in its excess, perverting the most exquisite of human affections to idolatry. It is not once or twice, but throughout, that the lesson is read,—

"These violent delights have violent ends."

Or as Friar Lawrence still more forcibly expresses it, in rebuking Romeo for his heedless, godless passion, in a severe yet purely Christian strain:—

"Take heed, take heed, for such die miserable."

The very catastrophe is brought about by Romeo's crime of suicide, performed with his usual haste, and almost without inquiry. So again in "Macbeth" we see in "the Thane" and "his wife" specimens of mean ambition and of haughty strength of will, both avowedly free from the influence of religion. "Were we safe," Macbeth says with his usual meanness,

"We'd jump the life to come;"

and the nobler, though perhaps direr Lady Macbeth, (who subsequently dies of remorse, whilst her tyrant husband becomes only more and more callous in his detested selfishness,) makes no further reference to Revelation than by a sneer at

"The eye of childhood,
That fears a painted devil."

But we have said enough on this score. Suffice it to assert that the morality, nay more, the religious faith, of Shakspeare is invariable. To quote as proofs to the contrary, those loose

humorous speeches or half-comic references to religious truths, which are to be discovered in his plays, would argue only want of sense in the quoter. The first class are altogether objectionable: we can only palliate their errors by the example of even religious writers of those days, who scrupled not to joke on matters which are now banished from polite literature: with regard to the latter class, such as honest Slender's declaration that he would only get drunk again "with honest, civil, godly company," "with those that had the fear of God, and not with drunken knaves;" these to us are, we confess, sometimes pleasurable, and very rarely offensive: they could scarcely ever be injurious. But if any more direct proof of Shakspeare's own religious convictions be demanded, let it be noted, that the obviously highest favourite with the Immortal Bard of all his heroes, Henry V., is also the most directly pious. Here be it remarked, too, that Shakspeare's theology is essentially Catholic and anti-Roman, on the all-important subject of "Grace versus works:" for

"In the course of justice, none of us
Should see salvation."

His energetic protest against the Papacy, and its claims to supremacy, in "King John," also speak trumpet-tongued against the imputation of Romanism to our "Swan of Avon." That he was a Churchman and a true Catholic, his habitual and remarkable reverence for all ecclesiastical dignities, as well as his universal sympathies for authority and order, do abundantly testify. We may even observe that he was a "true blue" tory, in the modern sense of the term, witness his objurgations of mob folly and tyranny in "Coriolanus" and "King Henry the VIth," and his noble-hearted loyalty, contrasting so strongly with the spirit of his contemporaries, manifested even in the portraiture of Hamlet's royal uncle, and of the weak and unfortunate Richard II. And so we arrive at the conclusion, which we of course desiderate, that our own convictions, and those of the great majority of our readers, religious, moral, social, and political, were shared and plainly expressed by "the applause, delight, and wonder" of all ages, the Glorious and Immortal Shakspeare.

xxxix.—*The Triumphs of Practical Faith, set forth in a Series of Twelve Discourses.* By the Rev. W. SPENCER PHILIPS, B.D. Vicar of New Church with Ryde. London: Rivingtons.

SOUND, earnest, and practical. We quote a striking observation:

"The heathen was astonished that the mere element of water should constitute so essential a part of the Sacrament of Baptism; and when

the early Christian talked to him, in exulting strains, of the blessed effects of regeneration, he would exclaim with the captain of the host of Syria, 'Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean?' and like him would turn away offended. When again he spoke to him of the spiritual comfort and holy joy imparted in the Lord's Supper, he could see nothing but the broken bread and the cup of wine; so true it is that faith alone can give to unostentatious ceremonies their true and vital efficacy."

But the general tone and spirit of this volume of discourses is especially to be commended for its freedom from all excess. Faith is assigned its due place in the Christian economy, as the foundation of holy obedience, but it is not lauded at the expense of works, nor otherwise exalted above charity. Surely those who confound that primary justification yielded in Baptism, and to faith, with the by no means inevitable sanctification that may or may not follow, according to the use of the grace granted in the Christian covenant, must close their eyes to that remarkable decision of St. Paul's; "And now remaineth these three, Faith, Hope, and Charity: but the greatest of these is Charity." Nevertheless, it is true, that the faith which justifies must include incipient charity, whilst the faith which sanctifies, must work by love. We have been especially pleased by the discourses on the patriarchs Abel and Noah.

XL.—"*Our Holy and our Beautiful House:*" a Sermon. By
WALTER FARQUHAR HOOK, D.D. London: Rivingtons.

THE preface to this very admirable sermon recounts a striking example of the stratagems practised by the schismatics in this land, and more especially by the apostates from our Anglican communion. We here find a former clergyman of the Church of England, who had been formally enrolled as one of that Church's adversaries, with his wife, returning to her service without the slightest intimation of his apostasy, subsequently officiating for a period of two years at her altars, then retiring for a month from motives of health, and finally writing an insulting letter, announcing himself openly to be a Romanist. In sympathising heartily with Dr. Hook on this melancholy occasion, and admiring the firmness, moral courage, and moderation he has displayed, we cannot refrain from awakening a slight reminiscence of our old difference concerning his views on national education. We trust that there is now no difference of opinion amongst churchmen on this subject. We, ourselves, are not satisfied with any system of national education which votes a farthing

for the direct support of heresy and schism. Nay, we consider such a measure to be diametrically opposed to the first principles of our constitution in Church and State. We see the great practical difficulties in the way of any other arrangement; but we still hope and believe that, ere long, no theological instruction, save on Church principles, will be administered in any national school; children, whose parents wish them so to do, being allowed to retire at the hour when such instruction is directly communicated. But this "*quæstio vexatissima*" must not be further debated here. Finally, may we be permitted to congratulate the inhabitants of Leeds in their possession of such a Parish Church and of such a Vicar. Whatever be Dr. Hook's politics, his theology is irreproachable, and utterly devoid of party spirit in any sense. We admire his clearness; we applaud his strong sense and moral courage; we may even add, that we love his indefatigable zeal and earnestness "in spending and being spent" in the cause of our Blessed Lord and Saviour.

Since the above was written, we have seen a correspondence in the public prints, which in some degree tends to exempt from the more serious part of the charges against him, the person referred to at the beginning of this notice.

XLI.—1. *First Principles of Arithmetic.* By THOMAS TATE, *Mathematical Master of the National Society's Training School at Battersea.* Fifth Edition, with additions and improvements. London: Longmans. 1848.

2. *Exercises in Arithmetic.* Published under the sanction of the "Committee of Council on Education." By THOMAS TATE, &c. London: Longmans.

3. *The Intellectual Calculator.* By JOHN THOMAS CROSSLEY and WILLIAM MARTIN. *Forty-second Edition.* London: Hamilton, Adams, and Co.

ALL very excellent works, which we can heartily recommend to "Teachers and Monitors in Elementary Schools," or elsewhere.

XLII. *The Autobiography of Rose Allen.* Edited by A LADY. London: Longmans. 1847.

THOUGH pleasingly written, kindly in tone and well intended, this little tale is full from one end to the other of the false and latitudinarian notions so generally in vogue with those who in Church matters think that good nature is a better thing than godly discipline or sound doctrine. The authoress is evidently of opinion that heresy is a venial sin, and schism perfectly immaculate.

"It is hoped, however, that the story may help to induce a more

general recognition of the reciprocal duties of master and servant, and a more conscientious appreciation of the responsibilities of their respective stations."

It concludes in the following words, to which we gladly give circulation, anxiously wishing that it may arrest the attention and influence the practice of those to whom this censure applies :

"I have written these sketches of the different situations which I have filled, hoping that they may suggest to those who do not *always* pay due attention to the welfare of their households, the duty of consulting their servants' feelings, which are so often the same as their own ; hoping also that they will endeavour to bear in mind how easily they may wound, and easily they may gratify those who are dependent upon them for the daily comfort of their lives. *Very strong* are the mutual bonds of duty and obligation between servants and employers. And when they are properly felt and attended to, very valuable are the friendships which may be formed. At all events, very pleasant may their mutual intercourse be rendered, when servants give themselves up with heartiness and good-will to the performance of their various duties ; and when their employers remember that kindness and consideration are as much due to their feelings as is attention to their bodily comfort, or the punctual payment of their wages."—pp. 161, 162.

XLIII.—1. *Allen and Cornwell's School Grammar. Eleventh Edition.* London : Simpkin and Marshall.

2. *Grammar for Beginners, being an Introduction to Allen and Cornwell's School Grammar.* London : Simpkin and Marshall.

THESE are the best English grammars that we have seen ; but, like other good things, they have defects. We have noticed three prominent faults.

Instead of following the old plan of dividing substantives into *three* genders ; these authors declare that there are only *two*, and that nouns of the neuter gender belong to neither, thus :—

"GENDER.

"EXAMPLES.—*Man, woman ; boy, girl ; horse, mare.*

"EXPLANATION.—*Man* means *he*, and is of the MASCULINE gender ; *woman* means *she*, and is of the FEMININE gender. *Boy* means *he*, and is masculine ; *girl* means *she*, and is feminine. *Horse* means *he*, and is masculine ; *mare* means *she*, and is feminine.

"22. There are two genders, the masculine and the feminine.

"23. The masculine denotes the *he* ; the feminine denotes the *she* ; a *man*, masculine ; *woman*, feminine." After an exercise on the above follows :

"EXAMPLES.—Desk, candle, glass, watch.

"EXPLANATION.—*Desk* is neither *he* nor *she* ; so it is neither masculine nor feminine ; *desk* is, therefore, said to be NEUTER, for neuter means *neither*.

"*Candle* too is neither he nor she ; so it is neither masculine nor feminine ; candle, therefore, is NEUTER.

"24. Names of things without life are of no gender, and therefore called neuter nouns ; as *table*, *pen*."—*Grammar for Beginners*, pp. 23, 24.

This we decidedly condemn ; it is pedantic without being scholar-like, and a novelty but no improvement ; besides, it is in itself incorrect, and calculated to produce mischiefs. This should be altered.

We should be glad if Messrs. A. and C. would tell us what gender a working bee belongs to : it is "neither *he* nor *she*," and yet it is not "without life."

We object again to denominating "I have loved," the present complete tense. It is a gross blunder, apparently derived from a confusion of two things entirely different,—the Greek Perfect and the English Preterite ;—the first of which may indeed be called by those who feel a pleasure in giving new names to old things—the *complete present*—the latter of which cannot be called so without violence to the meaning of words.

In their larger work the writers thus express their views on the subject :—

"OBS. 3. The form *I have written* is usually called the Perfect Tense. This is a correct term : for *perfect* means *complete* ; and *I have written*, implies that the writing is *complete*. But it is complete *now*. So it is Present as well as Complete. It asserts the completion of an action at the *present* time. [In passing, we may observe that the authors have in this instance written *completion* instead of *completeness*. To assert the completion of an action at the present time, is to assert that it is *just completed*.] The *doing* of the action is *past*, but the *completeness* of the action is spoken of as *present*.

"OBS. 4. The Present complete is used to express an action, the *effects* of which are spoken of as coming down to the *present* time. Thus we say, *Cæsar has written his Commentaries in a very chaste style*. But we cannot say *Cæsar HAS WRITTEN his work on language in a very chaste style* ; for it has not come down to us. We must say, *Cæsar WROTE his work on language in a very chaste style*."—p. 32.

Take these instances as a proof to the contrary :—

"PORTIA. Why doth the Jew pause ? Take thy forfeiture.

"SHYLOCK. Give me my principal, and let me go.

"BASSANIO. I have it ready for thee ; here it is.

"PORTIA. He HATH REFUSED it in the open court ;

He shall have merely justice, and his bond."

Merchant of Venice.

Here it is quite evident that the Preterite, HATH REFUSED, is not identical with the Greek Perfect.

Take, again, this citation from Lord Byron's *Manfred* :—

* * *

“ we were not made
To torture thus each other, though it were
The deadliest sin to love as we HAVE LOVED.
Say that thou loath'st me not,” &c.

Here again it is quite evident that *have loved* denotes a something *past*, and a state of feeling which is supposed not to continue to the present.

Again, in the celebrated battle scene in Moore's *Veiled Prophet of Khorassan*, we read :—

“ Twice HATH the sun upon their conflict SET
And RISEN again, and found them grappling yet.”

Assuredly Messrs. A. and C.'s statement does not hold good here.

There is a passage in Crabbe which strikingly illustrates our view of the case :—

“ Much HAVE I FEAR'D, but *am no more afraid,*” &c.

Borough, Letter XX. line 79.

New or uncommon names should not be introduced into elementary works without grave reason—none such exists in the present case—in fact, the whole affair is a mistake.

A stranger and graver blunder, however, occurs in the observation which follows immediately that last quoted :—

“ 121. OBS. 5.—For the Incomplete in the Passive Voice there are two forms, one with the participle in *ing* after the Auxiliary *be*, as, *the house is building* ; the other with *being* and the Past Participle after the Auxiliary, as, *the house is being built*. . . . Generally, where it can be used, the form with the participle in *ing* merely is preferable, and in such phrases as, *the house is building, the book is printing, &c.*, is nearly always used : but sometimes this form would cause ambiguity, or be wholly unintelligible ; as if we were to say, *the book is praising*.”

Allen and Cornwell's School Grammar, p. 32.

The ingenuity and research displayed in hunting out this “form” of the “Incomplete Present” deserved certainly better success.—Messrs. A. and C., however, in this instance, remind us of the adventurous seamen who having discovered, as they supposed, a new island, landed to take possession of it. But no sooner had they lighted their fire than all their dreams were dispelled by the disappearance of their island, which turned out to be a monster of the deep, instead of a piece of *terra firma*.

In the instances adduced to prove the existence of this new tense, the word terminating in *ing* is not a participle, and the phrases are merely just within the extreme pale of grammatical licence, even if so much as this be granted to them.

The house is building is a contraction of the elegant phrase, *the house is a-building*—the preposition represented by the par-

ticle *a-* is invariably understood in every such case—consequently the words *building*, *printing*, &c., are not participles. Some will call them gerunds, others verbal nouns, others (as we have seen somewhere, we forget where) another form of the English Infinitive; but no one who carefully investigates the case, and compares the analogous phrases of other languages with this “form of the incomplete present,” will admit that the words are participles, nor will any one, we think, except the authors of the work before us, recommend such expressions as ‘the house is building,’ ‘the book is printing,’ ‘the cow is milking,’ *the mistake is making*, *the letter is writing*, as models to be generally imitated.

MISCELLANEOUS.

“THE *Matin Bell*; or, the Church’s Call to Daily Prayer,” by Bishop Mant (Oxford: Parker), is a poem in which the duty and privileges of Daily Service are described in such a manner as to lend an additional charm to the exercise of this sacred office. Would that we were not so immersed in the bustle of life, as to avail ourselves so little of the privilege, where it is afforded! This money-loving tendency of the age is ably referred to by Mr. Bosanquet, in “a Letter to Lord John Russell, on the Safety of the Nation” (Hatchards), in which the evils of our political system are traced to it.

Mr. Burns is republishing his series of *Tales*, translated chiefly from German authors, at an extremely cheap rate. Chamisso and La Motte Fouqué furnish the greater portion of the material.

We have read with much satisfaction a pamphlet by the Rev. J. B. P. Dennis (Rivingtons), entitled, “Some Thoughts on the Necessity of Rites and Ceremonies in the Church, and on the Apostolical Succession.” This publication, which was called forth by a Visitation Sermon, in which unsound doctrines on these points had been broached, is highly creditable to the learning, judgment, and Christian feeling of the author.

An acute and able pamphlet on Auricular Confession, “Kappa to Delta, &c.” (Davy: London) is deserving of notice; as also a publication “On the Importance of the Episcopal Office in a newly-founded Mission,” by the Rev. H. M. White (Oxford: Parker). The latter work is to promote the Borneo Mission.

Amongst detached sermons we may notice the Rev. E. R. Eardley Wilmot’s Discourse on “Christian Loyalty” (Hatchards), as a manly assertion of old-fashioned political principles, which we should gladly see recognized by our statesmen. A new edition of the Rev. T. A. Holland’s Sermon on “Harvest Time,” (Rivingtons,) is very appropriate to the season. We may also mention the Rev. T. Ainger’s Discourse, “Sound Education the Security of National Tranquillity” (Longmans), as judicious and sound.

Foreign and Colonial Intelligence.

AUSTRALIA.—*The Bishops of Newcastle and Melbourne.*—Intelligence has been received of the safe arrival of the Bishops of Newcastle and Melbourne in their respective dioceses, in the course of January last. Addresses of welcome and congratulation were presented to the Bishop of Newcastle from the Australian Diocesan Committee of the Parent Society for the Propagation of the Gospel, and the Church of England Lay Association. The former contains the following passage: “The announcement of the division of this extensive diocese into four, and of the consecration in one day of three Bishops destined for the newly-erected sees of Newcastle, Melbourne, and Adelaide, excited in our minds the liveliest feelings of joy and gratitude; and we sincerely trust that they may prosper in their endeavours to extend to this newly-erected province of the Church the full advantage of apostolic order and discipline.” The Bishop of Melbourne was greeted on his arrival by a deputation, which came to pay their respects to him on board the *Diamond* steamer, on its arrival in Hobson’s Bay. His lordship was installed on Friday, January 28th, in St. James’s Church, which was crowded to excess.

BARBADOS.—*Visitation of the Archdeaconry of Trinidad.*—The Bishop of Barbados has been engaged, between March 11th and May 8th, in a Visitation of the Archdeaconry of Trinidad, comprising the islands of Trinidad, Grenada, and Tobago. In Trinidad he confirmed 205 persons, ordained two deacons, consecrated a burial-ground and two churches, and held a Visitation of the Clergy, of whom thirteen were present. From Trinidad his lordship proceeded to Tobago, where he confirmed 649 persons, and visited several schools. The Bishop also, after an inspection of the ruins, made arrangements with the rectors of the different parishes for the restoration, as far as practicable, of the ecclesiastical buildings overthrown or injured in the hurricane, out of the grants made to the Bishop for this purpose by religious societies in England. From Tobago the Bishop proceeded to Grenada, where he instituted the Rev. J. A. Anton, on the presentation of the Governor, to the rectory of St. George, and thence to Carriacou, where he held a Confirmation, and examined the different schools of Carriacou, five in number. His lordship then returned to Grenada, and remained there for a fortnight, visiting the different parishes, and their schools. The number of persons confirmed in the rural deanery of Grenada, was one hundred and twenty-seven.

CANADA. DIOCESE OF QUEBEC.—*Visitation at Montreal.*—The Lord Bishop of Montreal held the triennial Visitation of the Clergy

of the diocese of Quebec, in the parish church of Montreal, on Wednesday, July 5th. Fifty-eight clergymen were present, besides the three chaplains in attendance upon the Bishop, and two retired missionaries. In the evening of the same day the annual meeting of the Diocesan Church Society was held. The report spoke favourably of the progress of the Society's operations.

Ordination.—At the ordination held by the Bishop of Montreal on Trinity Sunday last, seven candidates were admitted to deacons', and three deacons to priests' orders. Of the ten, seven were from Bishop's College, Lennoxville, and one from King's College, Fredericton. There was a large attendance of laity, fifty-four of whom remained to receive the Holy Communion with the clergy.

Death of a Clergyman from Emigrant Fever.—One of the clergymen who responded to the call of the Bishop of Montreal, mentioned in our last ¹, for voluntary assistance in ministering to the emigrants at Grosse Isle, has fallen a victim to his devoted zeal. The name of the deceased was the Rev. W. Thompson. It appears that in early life he had been an officer in the British navy. He had lost his wife, and all his children but one, shortly after his arrival in Canada; the surviving child, which had been sent home at the time, was recently sent for back to Canada; and it was partly with a view to welcome his child, that Mr. Thompson volunteered to take the first turn of duty at Grosse Isle this year.

Proposed Division of the Diocese.—The Annual Report of the *Society for the Propagation of the Gospel* concludes its account of the diocese of Quebec by the following statement:—

“The Bishop has repeatedly, during the last two or three years, brought before the Society the urgent need of a division of his diocese; and the fact”—mentioned in the Report—“of two clergymen having to travel more than 700 miles in such a country to attend his last Visitation, is a convincing proof of the necessity of such a measure. Under the arrangements at present existing, the bishopric of Montreal is a mere title, the city of Montreal being within the jurisdiction of the see of Quebec, which is the residence of the Bishop. It is obvious, however, that Montreal, which is the seat of government, and incomparably the first city in Her Majesty's North American dominions, should not any longer be left without a Bishop of its own.” A similar opinion expressed in the fourth Report of the Colonial Bishops' Committee, encourages us to hope that this desirable object will ere long be carried into effect.

CANADA. DIOCESE OF TORONTO.—*Ordination and Confirmations.*—An Ordination was held by the Lord Bishop of Toronto in Christ Church, Hamilton, on Sunday, the 30th of July, when ten candidates were admitted to deacons' and five deacons to priests' orders. Of the ten deacons, seven were from the Diocesan Theological College at Cobourg, and three from King's College, Toronto. In holding the Ordination in the city of Hamilton, the Lord Bishop

acted upon an intention entertained for some time, of performing this solemn service occasionally, and in turns, in such of the principal parishes of the diocese as it may be found practicable to include in such an arrangement. Accommodation was provided for the candidates at the residences of the gentry in the city. Not less than 1000 persons were present on this occasion, many of whom attended from neighbouring parishes. In the evening a Confirmation was held in the same church, at which seventy-five persons received that holy rite. On Saturday, the 5th of August, the Lord Bishop left Toronto for a Confirmation in the Indian Mission, at Manitoulin Island.

Church Society's Sixth Annual Report.—The Sixth Annual Meeting of the Toronto Church Society was held on the 9th of June last. The Report announces an addition of two missionaries during the year, making a total of ten clergymen supported wholly or in part through the medium of the Society; and a further increase, contemplated by the Bishop after his next Ordination, when three or four new travelling missions were to be opened. Four Indian interpreters are also supported by the Society.

The receipts of the Society, including its branches, are stated at 3059*l.* 0*s.* 5*d.*, exclusive of the offertory collections made on Good Friday, 1847, for the distressed Irish and Scotch, which amounted to 583*l.* 9*s.* 8*d.* Of this amount two-thirds were forwarded to the Primate of Ireland, and one-third to the Primus of the Church in Scotland.

This was the first year in which the whole of the four annual sermons were preached under Article XIX. of the Constitution; namely, one in behalf of the Widow and Orphans' Fund; two for the support of Missionaries within the diocese; and the fourth in aid of the Bishop's Students' Fund, for assistance to candidates for holy orders at the Diocesan Theological College at Cobourg.

The number of students during the year was seventeen, of whom nine received an allowance from the funds at the rate of 40*l.* currency per annum. The Theological College was expected to furnish at least seven candidates for holy orders at the ensuing general Ordination.

The circulation of the Society's depository during the year was as follows:—Bibles, 513; Testaments, 843; Prayer Books, 1416; Publications of the Society, bound 21; Tracts, 30; Publications of the Society for Promoting Christian Knowledge, Bound books, 1612; Tracts, 7562; of the Bristol Tract Society, 808; miscellaneous, bound, 957; Tracts, 498.

The district branches are now ten in number; the district of Colborne having been separated from the Newcastle district, and made into a separate district branch, under the title of the Colborne district branch. The districts are:—1. Newcastle. 2. Midland and Victoria. 3. Prince Edward. 4. Eastern, Johnstown, Bathurst, and Dalhousie. 5. Niagara. 6. Gore and Wellington. 7. London, Western, and Huron. 8. Brock. 9. Talbot. 10. Colborne.

In the Report of the Prince Edward district branch it is stated, that at the annual meeting held in September last, there were either mem-

bers, letters, or messages from every township in the Peninsula, giving in their adhesion to the Society.

Administration of Clergy Reserves.—The Annual Report of the *Society for the Propagation of the Gospel* contains the following "Regulations for the appropriation of the share of the Clergy Reserves Fund in the diocese of Toronto, 'for the support and maintenance of public worship, and the propagation of religious knowledge,' under the authority of the *Society for the Propagation of the Gospel*, pursuant to the Act 3 & 4 Victoria, cap. 78 :—

" I. That a sum of 1200*l.* per annum, currency, be appropriated to the maintenance of a theological institution for the diocese of Toronto.

" II. That annual grants of 60*l.* currency be made to travelling missionaries.

" III. That stipends to the clergy in the settled districts be paid, equal in amount to the sum raised within the diocese ; that in no case shall such stipend be less than 50*l.* currency, or more than 150*l.* currency ; and that, of the sum raised from sources within the diocese, at least 50*l.* currency shall be raised within the mission itself, and a house provided.

" IV. That the sum of 60*l.* sterling be allowed to each unmarried, and 100*l.* sterling to each married missionary proceeding from England, for passage and outfit ; and that a further sum of 60*l.* currency be allowed to each missionary, travelling or settled, on his taking possession of his first charge, to meet the expense of first establishing himself.

" V. That the continuance of the clergyman's services in any particular mission must be understood to depend on the fulfilment, by the people, of the conditions on which he was sent to reside among them.

" VI. That the missionaries at present on the Society's list be allowed to take advantage of the above arrangements, should they desire to do so."

Indian Industrial School.—An interesting scene took place on the 10th of June last at Alderville, in laying the foundation-stone of a school-house for the Industrial Indian School in the Indian village of Alnwick, in the presence of a large number of Indians who had assembled on the occasion. Already many of the young of both sexes of the Indians of Alnwick have been trained at this school, which, in addition to the usual education, will give them additional practical knowledge, and so make them valuable members of society.

CANARY ISLANDS.—*Religious condition of English Residents.*—Two correspondents of the *Colonial Church Chronicle* give an interesting account of the religious condition of the English residents in these islands. They are scattered over five islands in the group, and are altogether about one hundred in number. The greater part of them are settled in one or other of the principal towns of Teneriffe ; viz. Santa Cruz on the south side of the island, and Tratará on the north, a distance of about five-and-twenty miles from each other. At Las

Palmas, the capital of Grand Canary, there are between thirty and forty; in the Isle of Palma there is but one Englishman, who united himself to the Church of Rome last winter. In Tuertaventura two English families reside, and there are three or four Englishmen in the island of Lauzarote. All these are usually without Church ministrations of any kind. In the spring of the present year, a large party visited Teneriffe from Madeira, when an attempt was made to establish a Church-service at Santa Cruz. A large congregation assembled at the house of H. B. M.'s consul; but the public celebration of the Lord's Supper, a privilege which has never yet been afforded to the English in Teneriffe, could not be accomplished.

Some of the consuls and vice-consuls have at different times established lay-services in their houses, and occasionally an English clergyman, visiting the islands, has performed duty during his sojourn. The feeling of the English residents is said to be such as to secure a favourable welcome to a clergyman offering his ministrations. The conduct of the Spanish Church is here, as every where, most intolerant; at Las Palmas, those English that have been compelled to have their children baptized by Roman Catholic clergy, have experienced the greatest difficulty in burying in their own cemetery such as have died, and after burying them, in preventing the people from tearing up the body. There are two small burying-places appropriated to the English, one at Orotara, the other at Santa Cruz; the condition of the former is described as being painfully in accordance with the waste and scattered state of the living temple.

Condition of the Romish Church.—The Romish Church at Teneriffe is described by one of the correspondents of the *Colonial Church Chronicle*, as being in a condition of utter decay and decrepitude. Although there is a Bishop in the island, resident at Laguna, no ordination has been held for twelve years. Owing to the suppression of the religious orders, and the general confiscation of Church property, the means of maintaining even the present generation of clergy are hardly forthcoming. It is also mentioned, as an interesting fact, that many of the most influential Spanish families are either directly descended from Irish Roman Catholic refugees who fled thither in the time of Cromwell, or have intermarried with the descendants of such families, in consequence of which a knowledge of the English language is very widely diffused amongst the educated Spaniards. Hence it is thought that the establishment of our Church in the island, in a regular and efficient manner, might operate most beneficially.

The Spanish Church at Las Palmas is apparently in a more active and energetic state than in Teneriffe. A new Bishop has recently arrived, accompanied by a priest called "el misionario," who, after his arrival, made a practice of preaching every evening throughout Lent at one of the parish churches, and sometimes from the balcony of the palace. When the Bishop descended from the pulpit, the missionary took his place, and followed up the Bishop's practical addresses by an appeal to the feelings.

CAPE OF GOOD HOPE.—*Supply of Clergy.*—In reference to the important diocese of Cape Town, the Annual Report of the *Society for the Propagation of the Gospel* contains the following striking statement:—

“Never, certainly, was the oft-repeated assertion, that the best way to procure a due supply of clergy for any colony is first of all to send a Bishop, more entirely made good than by the Bishop of Cape Town. His lordship was accompanied from England by the Hon. and Rev. H. Douglas, the Rev. H. Badnall, Dr. Orpen, Mr. J. Davidson, Mr. Wilson, Mr. Steabler, and Mr. Wheeler. He has since been followed, at various times, by the Rev. W. A. Newman, the Rev. James Green, Mr. Colin Campbell, and Mr. Bull; while the following important reinforcement to the Mission sailed by the *Gvalior* on Sunday, August 27th:—the Ven. Archdeacon Merriman, the Rev. H. M. White, Fellow of New College; the Rev. George Thompson, W. Andrews, M.D., Mr. Henry T. Waters, Mr. James Baker, and Mr. Thomas Henchman. Last of all, the Rev. M. A. Camilleri sailed by the *Zion*, on the 16th September, for the Mission to the Mahometans in Cape Town. The Rev. H. Bousfield had been sent before by the Bishop to the island of St. Helena, which is comprised within the diocese of Cape Town.”

CHINA.—*The Church at Hong Kong.*—The Rev. V. Stanton, British chaplain at Hong Kong, has formally applied, in a letter dated April 24th, 1848, to the Lord Bishop of London for a licence to perform Divine service in the newly-erected church at Hong Kong, until an opportunity may offer for its consecration, stating that the building was expected to be completed about the middle of September. The following extracts from the chaplain's letter will be read with interest:—

“There will be accommodation for about 900 persons, which is much beyond our present requirements: supposing a large increase to the population and garrison, and a larger proportion of Protestants, a separate military service would secure the comfort of all.

“The church at Canton may be finished soon after, and the church at Shanghai in a month from the present time.

“I have also the prospect of commencing my Chinese school, with two English assistants, who I hope are now on their way.

“The English school is in a very satisfactory state, under a competent master; but we have no mistress, and Mrs. Stanton's time and strength are much occupied in supplying the deficiency. Her Majesty's Government have as yet given no assistance, notwithstanding repeated appeals; and the ordinary subscriptions falling short, I have suffered considerable loss.”

Protestant Missionaries in China.—A printed list of Protestant missionaries, sent to China by different societies, has been forwarded to the Lord Bishop of London by the chaplain at Hong Kong, of which the following is a digest:—

<i>When sent.</i>	<i>Number of Missions.</i>	<i>Name of Society.</i>	<i>Station.</i>	<i>Number sent to the Stations.</i>
1817	1	London Missionary Society	Shanghai	1
1827	1	Chas. Gutzlaff	Hong Kong	1
1829	1	American Commiss. Board	Canton	1
1833	1	American Commiss. Board	Funchau	1
1834	1	American Baptist Miss. Un.	Hong Kong	2
"	1	American Commiss. Board	Canton	2
1835	1	London Missionary Society	Amoy	1
1836	1	American Baptist Soc. Con.	Canton	3
"	1	" " " " " "	Shanghai	2
1837	1	{ AMERICAN EPISCOPAL BOARD. Rt. Rev. W. J. Boone, D.D. }	Shanghai	3
"	1	American Commiss. Board	Amoy	2
1838	1	" " " " " "	Amoy	3
"	2	London Missionary Society	Amoy	5
1839	1	" " " " " "	Canton	4
"	1	" " " " " "	Hong Kong	3
"	1	" " " " " "	Shanghai	4
"	1	Morrison Education Society	Hong Kong	4
"	1	American Commiss. Board	Funchau	2
"	1	American Baptist Miss. Un.	Bangkok Siam	1
1842	1	American Presbyter. Board	Amoy	6
1843	1	American Baptist Union	Ningpo	1
1844	1	American Commiss. Board	Canton	5
"	1	American Presbyter. Board	Canton	6
"	1	London Missionary Society	Hong Kong	5
"	1	American Presbyter. Board	Amoy	7
"	3	" " " " " "	Ningpo	4
"	1	CHURCH MISSIONARY SOCIETY	Shanghai	5
1845	1	American Commiss. Board	Canton	7
"	1	American Presbyterian Board	Amoy	8
"	2	English Gen. Baptist Soc.	Ningpo	6
"	1	AMERICAN EPISCOPAL BOARD	Shanghai	6
1846	2	American Presbyterian Board	Canton	9
"	1	American Baptist Soc. Con.	Canton	10
"	1	London Missionary Society	Hong Kong	6
"	1	Moravian Education Society	Hong Kong	7
"	1	American Presbyterian Board	Ningpo	7
"	1	American Baptist Miss. Un.	Bangkok Siam	2
1847	1	American Baptist Soc. Con.	Canton	11
"	2	Basle Evangel. Miss. Soc.	Hong Kong	9
"	1	Rhenish Mission. Soc.	Hong Kong	10
"	1	English Presbyter. Soc.	Hong Kong	11
"	1	American Commiss. Board	Amoy	9
"	2	Methodist Episcopal U. S.	Funchau	4
"	1	American Bapt. Miss. Un.	Ningpo	8
"	3	London Missionary Society	Shanghai	9
"	1	AMERICAN EPISCOPAL BOARD	Shanghai	10
"	2	Baptist South Con.	Shanghai	12
"	2	Sabbatarian Society	Shanghai	14
1848	1	American Bapt. Miss. Union	Hong Kong	12
"	2	Methodist Episcopal U. S.	Funchau	6
"	4	CHURCH MISSIONARY SOCIETY	Shanghai	18

SUMMARY.	CHURCH.		DISSENTING BODIES.
	ENGLISH.	AMERICAN.	
Canton	—	—	11
Hong Kong	—	—	12
Amoy	—	—	9
Funchau	—	—	6
Ningpo	—	—	8
Shanghai	5	3	10
Bangkok Siam	—	—	2

EGYPT.—*Letter from the Coptic Patriarch to the Archbishop of Canterbury.*—The following document possesses great interest, as a symptom of incipient communion between the English and the Eastern Churches. It is an acknowledgment of 500 copies of the four Gospels in Coptic, which had been forwarded last year by the *Society for Promoting Christian Knowledge*, for the use of the Christians in Egypt :—

“ From Petros, Patriarch of Alexandria, Egypt, and Abyssinia, servant of Jesus Christ, to the Lordship of his beloved brother in the Spirit, the Archbishop of Canterbury. May God the Most High keep and preserve him. Amen.

“ After presenting our salutation and hearty affection to your spiritual fraternity, (may God the Most High guard it from all evil and harm !) we state to your sincere and hearty love, that now, in the most pleasant of times and the best of hours, we were informed by our son, Mr. Lieder, of the succession of your Grace to the ministry of the office to which you have been called by the Father of lights. This gave us great joy and delight, and our heart rejoiced thereat. But we felt a great grief for the death of his Grace, who has received mercy, the Archbishop, your predecessor. And yet our grief turns to joy, as he is removed from a world of sorrows and misery to a world of bliss and eternity. May God the Most High, through His favour, extend your days for a long time in that office, and make you a blessed means of promoting true Christian knowledge in perfect peace and tranquillity ; as we hear of you good and agreeable reports. We inform your Grace, our brother, that we have received the five hundred copies of the Arabic and Coptic four Gospels. They are properly distributed gratis to every one that desires them. There have also arrived, through our son, Mr. Lieder, six hundred copies of the Homilies of St. Macarius in Arabic, which are also distributed gratis amongst such as wish them. We pray our Lord and God to reward you for this, with such things as, ‘ eye hath not seen, nor ear heard, neither have entered into the heart of man ;’ that is, permanent things for temporary ones, and heavenly things for those that are earthly, in the kingdom of heaven, in accordance with your desire and wish, from the favour of the Most High God, for your labours, which we hope to be one day by His beneficence and goodness rewarded in the world to come. Moreover, you say that if we should wish to have more of the Coptic Gospels, after these are distributed, you would send us as many. We, our brother, pray and beseech Christ our God to pour upon you His spiritual benefits, and to

keep you and prolong your period and your peace, out of the abundance of His grace and mercy, and that He may shed over you a shower of His heavenly blessings and Divine favours. May you continue to be surrounded with felicity by the grace of our Lord Jesus Christ to eternity. And praise be to God for ever and ever. Amen.

“The 8th of Bashans, 1565, Coptic era, or
15th of May, 1848.”

FRANCE.—*The Romish Church and the Republic.*—The position of the Romish clergy in their relation to the republic, though less precarious than it was three months ago, is yet far from secure, and infinitely less favourable to their Ultramontane aspirations than the clergy themselves anticipated in the early days of the republic. The factitious *éclat*² which followed the death of the Archbishop of Paris, for a moment revived their hopes; but the uncereemonious manner in which the Minister of Worship cashiered an ordinance of the Archbishop issued a short time before his death, and another ordinance by the Chapter, intended to carry out the views of the former, for regulating the ecclesiastical rank of the assistant clergy and the distribution of the surplice fees, soon convinced the clergy that the eulogies passed by the republic upon the “martyrdom” of Mgr. Affre were the extent of advantage which the Church would derive from that circumstance. Several of the questions affecting the future position of the Church have, it is true, been decided in a conservative sense; more especially the nomination to vacant bishoprics, and the support of the clergy, as heretofore, by a charge upon the budget. Nevertheless, the influence of the Church is evidently but small, and the Bishops and Priests who have found their way into the National Assembly are disappointed in

² The following comments on this event in the *John Bull* present the whole matter in its true aspect:—

“A Christian pastor—going forth with the cross in his hand, as a messenger of peace, to arrest the fury of civil war—is a spectacle which cannot but command the admiration of the beholder, and death, while so engaged, is heroic death, but one step removed from the glory of martyrdom. Such would have been the judgment, such the feeling with which we must have regarded the death of the Archbishop, had we been ignorant of his antecedents. We will not stop now to inquire why he did not volunteer the service of mediator, in which at last he lost his life, at the beginning of the fearful catastrophe, before the blood flowed in rivers, and the streets were strewn with thousands of the slain—why he offered his mediation only when the “insurrection” was practically subdued, when the side with which the victory would remain could no longer be doubtful. The motives, the calculations which caused him to suspend his action till that moment, can be judged of only by Him who searcheth the hearts. But we dare not lose sight of the part which the deceased prelate enacted four months ago—when he, whom the favour of Louis-Philippe and his devout queen had raised from a low and obscure condition, and placed on the see of the capital of France, did not give his royal master and benefactor time to get out of hearing of his orisons, before he discarded him from his prayers, and substituted successful rebellion under the name of the Republic, as the object of his intercession, in his time-serving litanies. Far be it from us to presume to scan the mysteries of Divine government; yet is there truth in the question, though it was a Jezebel that asked it, ‘*Had Zimri peace, who slew his master?*’”

their expectations. A striking proof of their real insignificance was afforded by the spirit in which the Assembly received, or rather scouted, the proposal of M. Sibour to procure for the workmen in factories cessation from labour on Sunday, which received support only from a few members of the extreme right, and from a portion of the Communists. Even in the Committee of Worship the clerical members find it difficult to maintain their ground in defence of ecclesiastical principles; and the freedom with which its deliberations have been commented upon, even by the *Ami de la Religion*, has provoked, in the first instance, a remonstrance from the Bishop of Langres, who is a member of the Committee, and who deprecated this aggravation of the difficulties experienced by himself and his colleagues, and subsequently a resolution of the Committee not to suffer the result of its deliberations to transpire for the future. Whatever that may be, and whatever decisions the Assembly may come to hereafter on the Report of the Committee, it is evident already that the freedom of action of the Romish Church in France will not be greater under the republic than it was under the rule of Louis-Philippe.

Proposed Restoration of Pantheistic Idolatry.—The frightful extent to which irreligion is concerned in the present social revolution in France, may be collected from the following extracts from some of the leading journals. Any description that we could give would at once exceed the bounds of credibility, and fall short of the reality; we therefore prefer transcribing the original documents. The first extract, taken from the *National*, proposes to abrogate all religion properly so called, and to substitute in its place a social theory.

“There is no mistaking it, whatever priestly conclaves may say, all moral authority, that which must preside over the eternally upward movement of the human race, is no longer to be found in theological dogmas. Progress is laical, and the march of civilization advances entirely apart from Catholicism; consequently, all moral authority now resides in that heirloom of truth which successive generations bequeath to each other, constantly increasing it by the incessant labour of thought. The theological law is evicted, and civil law has in its place become a dogma. All the progressive developments of mankind towards perfection will henceforth be recorded in the constitutions, and resolve themselves into duties of a higher order and a more holy character. The constitutions are the religious codes of modern times. This is the reason why, through an invariable instinct, the French people have striven to sum up in their different constitutions the substance of universally-recognized moral and political verities.”

A step further in advance, in the development of this theory of irreligion, the *Démocratie Pacifique* propounds the following blasphemies:—

“The whole sum of the work of the *bourgeoisie* is contained in the religious question. It has most properly overthrown that avenging and wrathful feudal and monarchical God, who reckoned many reprobates and few elect. But, alas! it has found nothing but dry metaphysics,

criticisms, doubts, scepticism, and atheism, wherewith to fill up the void in men's souls; its utmost flight of religious faith has not risen higher than the invention of a constitutional, *juste-milieu*, eclectic God, who is neither spirit nor flesh, neither good nor evil; who is inviolable but irresponsible, who reigns and does not govern, who swears allegiance to the constitution of mathematical laws voted by the agents of nature, but who has no immediate, living, and sympathetic connexion or contact with the things, the beings, and ideas of this world.

"No; this is not the God of the new democracy. The regenerated man of the people will desire to feel God on earth as in heaven, and to bless him in himself as well as in his neighbours. He will be himself a priest and prophet by the same right by which he is a sovereign, proprietor, scholar, or artist. To him God will be the universal life, the association and harmony of all beings. The positive religion of the people will have for its doctrine the combination of sciences; for its worship, attractive industry; for its temple, the universe; for its altar, the earth; for priests and ministers, all mankind, according to their degree of intelligence and of love."

Extravagant as all this sounds, it is yet tame in comparison with the programme of certain works which are to be executed under the direction of M. Chenavard, a French artist, and under the auspices of M. Ledru Rollin, at the Pantheon, which will thus at last be appropriated to the purpose which its name indicates. The programme is contained in a succession of articles in *La Presse*, from the pen of M. Théophile Gauthier; the general nature and character of which may be gathered from the following samples:—

"The Pantheon will be the temple of reason; not, however, in the sense of the revolutionists of the Voltaire school, that is, not the temple of negative and barren reason, but the temple of affirmative and fruitful reason.

"The philosophic artist has not declared himself for any religious system; he has admitted all systems, as expressive of the same want, assigning to each a larger or smaller space, according as they have, in a greater or less degree, contributed to the welfare and the progress of humanity. Like the Pantheon of Rome, the Pantheon of Chenavard receives all the gods; there they are, each with his attributes, guiding the people and the civilization which worshipped them, all reproduced with pious fidelity, and invested with their beautiful forms by the scrupulous pencil of the artist.

"Men of all nations and of all ages may enter into this temple, and find there the objects of their veneration. The Chaldean will find there his stars; the Egyptian his Osiris, his Isis, and his Typhon; the Indian, Brahma and all his Avatars; the Hebrew, Jehovah; the Persian, Ormuzd and Ahriman; the Greek and Roman their Olympus in full force; the Christian his Christ eighteen times glorified; the northern barbarian his gods shivering under polar snow; the Mussulman, who hates images, his prophet, with his face veiled by a flame; the Druse his Chaliff Hakem, with his azure eyes and lion mask. All will be able

to say their prayers in this universal, truly metropolitical, church of the entire race of man.

"In the middle, under a triple colonnade, there rises an idol of strange and mysterious aspect, and of hybrid composition, which calls to mind the Indian deities. Yet neither the pyramidal pagoda of Juggernaut, nor the cryptic temple of Elephanta, have seen upon their altars this strange and new creation.

"In the centre, the Brahmin cow, with her face turned full towards you, and her knees drawn in beneath her dewlap, is seen ruminating some thought of cosmogony. On the right, the Persian griffin, with elongated claw and shaking wing, seems to guard a treasure; while on the left the Chaldean sphinx makes a mock of eternity in her granite dreams.

"On the back of these three beasts soldered together, rests the Egyptian skiff, the mystic Bari, which ferries the souls; the skiff bears the ark of the covenant, itself surmounted by the ciborium with the host encircled by glittering rays.

"This symbol, executed in red granite, will be repeated at the further end of the temple, and stand in the place of the altar, under a dome supported on twelve columns, which will be surmounted by a frieze with twelve compartments, with the Olympian gods sculptured in bas-relief.

"By this monument, composed of the symbols of all kinds of worship confounded together, Chenavard wished to denote that all religions are but different forms of one and the same idea, and that, viewed from a certain elevation, these forms must become indifferent: it is the Word, the great Pan, whom humanity adores under a multiplicity of pseudonymous appellations; all the names of deities are the epithets of the litany of that one universal and eternal God; the Word floating in its light, that is, the supreme and ruling intelligence, of which every animate being contains a particle, and which man alone bears consciously within his head and heart.

"He has, therefore, *made an idol*, that is, a plastic image which every body may worship, for it contains the worship of each with its genealogy: such must, of necessity, be the high altar of a pantheistic temple; for it is the mission of pantheism to absorb in its vast bosom every idea and every form; it excludes no religion, but assimilates them all."

GERMANY.—*Religious State of the Country.*—As far as religious questions can make themselves heard, in the din of political convulsions, it is evident from the tone adopted by the different parties, that a general dissolution of all the existing religious establishments is at hand in Germany. The only party that exhibits any thing like a compact appearance is the Romish Church; but even that is miserably divided. The hierarchy is every where exerting itself to stem the tide of innovation, and taking advantage of the liberalism of the day to call aloud for the removal of the various restraints under which the Romish Church has hitherto been kept by the different governments, both Roman Catholic and Protestant.

A "Catholic Union" has been established, with the Archbishop of Freiburg (Breisgau) at its head, whose object is to uphold the ultramontane principles of Romanism with the utmost rigour, and in total separation from the civil power. But while the hierarchy is thus engaged, the population manifests not unfrequently the most decided tendency to infidelity. At Vienna itself the Romish priests have been publicly hooted, and subjected to every description of indignity and ill-treatment, and similar scenes have been enacted elsewhere. The Neo-Catholicism of Ronge, which has since openly merged into Communism, has come to honour, and been admitted in regular places of worship from the total inability of the public authorities to prevent their forcible occupation. Another internal opposition against which the Romish hierarchy has to contend, is that of a vast body of clergy, especially in Baden, who have long been seeking to obtain a moderate reform³, and who are also raising their heads again. As regards the Protestant communions, all is confusion. In Prussia the reins of the Cæsaro-Episcopate exercised by the king have completely dropped from his hands. The Rationalistic preachers, who had been recently deposed from their offices, have been re-instated by authority; some refused to accept the boon; others had already retaken possession of their churches under favour of the popular will. The most notorious of the seceders, Uhlich, has dissolved the separatist body which he had formed, and procured his election to the National Assembly at Berlin. Meanwhile the Royal Ordinance for the convocation of a Constituent Assembly of the Prussian Church, mentioned in our last, has provoked numberless protests from synods and clerical conferences; the principle of universal suffrage, without religious qualification, which it adopts, having a manifest tendency to swamp the Church altogether in the worst form of popular rationalism. The ill-compacted elements of Lutheranism and Calvinism which the union of 1817 combined together, but which never amalgamated, are showing signs of separating again. These conflicting movements in the Protestant communion of Germany are not confined to Prussia; they have appeared elsewhere, though, on the whole, Prussia is undoubtedly the chief theatre of religious agitation. Meanwhile the Central Assembly at Frankfort has taken up the question of Church and State, in its declaration of "fundamental rights" in a manner, which, if acquiesced in by the different governments and legislatures of the federative empire, will produce the most sweeping changes in the ecclesiastical affairs of Germany. The Articles in question are as follows:

Art. 14.—Every religious community regulates and administers its own affairs, but it is, like every other society within the State, subject to the laws of the State.

³ For an account of this party, and of the objects aimed at by them, we refer our readers to former numbers of our "Intelligence," vol. iv. p. 251, and vol. v. pp. 260—263, where their petition for reform, addressed to the Archbishop, will be found at full length.

New religious communities may be formed without requiring the recognition of the State.

No religious community is to be favoured by the State, to the exclusion of others. There is to be henceforward no State Church.

Art. 15.—No one can be compelled to take part in the religious ceremonies and acts of any mode of worship. The form of oath is to be the same for all, and to be unconnected with any definite religious belief.

Art. 16.—The validity of marriage depends solely upon the execution of the civil act. The religious ceremony of marriage can be performed only after the civil act. Difference of religion is no obstacle to civil marriage. The registers of the civil *status* are to be kept by the civil authority.

GUIANA.—*Distressing position of the Clergy.*—The Lord Bishop of Guiana writes, under date of January 17th, 1848, to the *Society for the Propagation of the Gospel*, as follows:—

“I regret to inform the Society, that the very deplorable state into which the colony has been thrown by the financial changes which have lately taken place, has so completely alarmed the community, as to have drawn from the Legislature the expression of a determination to reduce all salaries at least 25 per cent., and to abolish a great many offices altogether. It is needless for me to say, that the clergy will feel this drawback to their necessary comforts very much; and although I feel assured that they will not complain, should the present necessity be found to exist two or three months hence, yet it is impossible to conceal from myself the very great distress which will arise to those who are not in circumstances to meet so sudden a check.”

INDIA. DIOCESE OF CALCUTTA.—*Consecration of the Cathedral.*—The Annual Report of the *Society for the Propagation of the Gospel* contains several communications from the Lord Bishop of Calcutta, in reference to the cathedral, which was consecrated on the 8th of October, 1847, being the anniversary of the day on which the first stone was laid in 1839. The following are extracts:—“The cathedral has been adapted for the three fold purpose of—1, a parish church for the numerous Christian inhabitants of the district, who for the last twenty-five years have felt the want of a church; 2, a mission church for service in the vernacular languages; 3, the cathedral of the metropolitan diocese of Calcutta. The three fold objects speak for themselves to every pious and considerate Christian. In the present state of the public mind, and amidst the different efforts in education which have been making for the last thirty years, it is a great step in advance to have founded a cathedral with its own endowments, and not dependent on the contributions of societies at home for its missionary proceedings. It gives a front and face to Christianity—it claims India as the Lord’s. When the chapter is formed, it will give a *status* to the Gospel in the heart of our magnificent heathen and Mahommedan empire. It will naturalize

the Christian religion. A small body of cathedral clergy will surround the bishop; will aid him in the diffusion of the blessings of salvation, assist him in his jurisdiction, help him in drawing up confutations of Hindoo and Mahomedan systems of idolatry and error, labour with him in the translation of the Bible and Prayer Book into the vernacular languages, hold up his hand in conferences with learned natives, deliver Lectures, under his direction, on the Evidences of the Christian Religion, and compose theological works adapted to the Oriental inquirer after truth."

Bishop's College.—A document transmitted to the *Society for the Propagation of the Gospel* contains a list of the students which have passed through the college and their subsequent destinations; from which it appears, that out of forty-five students, admitted into the college since the year 1824, twenty-five have been admitted into holy orders, and appointed to missionary and other ecclesiastical stations; sixteen have received missionary appointments as catechists, three have been put in charge of schools, and one remains as Natt Syndic Fellow at the college. Of the catechists several have subsequently returned to secular employments. This account does not include some lay students, i.e. non-foundationers, and several others, who after a longer or shorter period of study were compelled by circumstances, or otherwise induced, to renounce the calling with a view to which they had entered the college. There are now twenty-three students in residence.

The List of Books published at Bishop's College Press, under the direction of the Syndicate, contains among others:—The Liturgy of the Church of England; the Psalter; the New Testament and the Pentateuch, in *Arabic*; the History of Joseph, in *Persian*; the History of our Blessed Saviour and our Lord's Sermon on the Mount, in *Sanscrit verse*. And in *Bengali* characters the following:—History of Joseph; Discourses of our Saviour; the Parables of our Saviour; the Church Catechism; the Book of Common Prayer; a Version of the Exposition of the Church Catechism; a Version of the Bishop of Calcutta's Tract on the Lord's Supper; a Version of the Bishop of Calcutta's Tract on Confirmation; a Scripture Catechism, introductory to the Church Catechism; an Original Catechism for Catechumens; the *Sacra Privata* of Bishop Wilson; Select Sermons of Bishop Wilson; and Sermons addressed to Native Christians and Inquirers, by the Rev. K. M. Banerjea, who is the translator of the different publications before mentioned, except those which consist of portions of Scripture and the Liturgy.

Necessity of subdividing the Diocese.—On this important subject the Bishop says: "As to the Agra bishopric, now a part of this unwieldy diocese, and stretching over the conquered Punjaub, the necessity of a see being erected is as clear as the sun at noon-day. It is a question of pure geography. Tinnevely will also want a bishop."

INDIA. DIOCESE OF MADRAS.—*Establishment of Church Societies.*
—Two Church Societies have been established in this diocese, one for

the supply of additional clergy, the other a church-building society. The Bishop is president *ex officio* of both, and the Archdeacon an *ex officio* member of the committee. The other members of the committees of the two societies respectively, eleven in number; are to be elected annually, and six of them must be laymen. The Additional Clergy Society proposes to provide necessitous districts with clergymen, under the Bishop's licence, paying them at the rate of from 100 to 300 rupees per month, on condition of their being provided with a residence in the district.

Spiritual Destitution.—Extension of Romish Missions.—The following are extracts from a letter addressed by the Archdeacon of Madras to the *Society for the Propagation of the Gospel*, giving an account of a recent Visitation tour:—

“Wherever I have proceeded, the universal complaint has been, the insufficient number of clergymen, and want of adequate church accommodation, even for the English and East Indian communities. From one end of the diocese to the other there is one unvaried cry from the congregations under the patronage of Government, consisting of its civil and military servants, and from those which form the especial care of our Missionary Societies, for a greatly increased supply of ministers, even for the instruction and establishment in their most holy faith, of those who are professedly the people of God, and how much more for the myriads who, on every side, are lying in darkness and the shadow of death.

“The number of distinct English congregations, great and small, is about 100, and several of them are so large as to require two clergymen; while, making allowance for those absent on sick leave or on furlough, the number of chaplains available does not, on an average, exceed twenty; and I need hardly say, the fifty missionary clergymen in this diocese are still more inadequate for the great work which is committed to them, of building up our 50,000 native Christians in the faith and hope of salvation, and at the same time making known the unsearchable riches of Christ to those who are perishing for lack of knowledge.

“The Romish priests already outnumber us, three or four to one; and within the limits of Southern India the Church of Rome has no fewer than ten Bishops; viz. at Madras, St. Thomé, Secunderabad, Pondicherry, Coimbatore, Mysore, Mangalore, Goa, Quilon, and Veropoly.

“Most earnest and unceasing, therefore, must be our appeal to England to send us men competent not only to carry on this great spiritual warfare, but even to maintain our present position, which is threatened by the combined hosts of those who preach another Gospel, no less than by the votaries of idolatry and Mahommedanism.”

ITALY.—*Waning power of the Pope. Protestantism at Rome.*—The position of the Roman See has, within the last three months, been such as to give to the history of recent events a political, rather than a reli-

gious character. But for the successes of Radetzki, it is extremely probable that the Pope would by this time have been reduced to the utmost extremity of helplessness. Since he has begun to breathe again more freely, he has had recourse to a remarkable method of discrediting the radical party, and enlisting the religious fanaticism of the Roman people on his side. What may have been the nature of the attempts to introduce Protestantism into Rome, does not appear, further than that the *Giornale Romano* intimated the existence of such attempts. We must therefore leave the Papal manifesto to explain itself; merely adding, that it was on the occasion of the process of beatification of Peter Claver, that Pius IX. delivered himself of the following observations :—

“ It is not a slight encouragement which the Lord vouchsafes to us in giving us to contemplate, through so many ages, devoted men who have enriched the Church with fresh conquests. This consolation is the more sweet to us in proportion as we are pained to see, in the time in which we live, audacity carried so far as to attempt to introduce into all-Catholic Italy, and into the very centre of Christendom itself, Protestantism, by means of one, nay, of a thousand, and of ten thousand accomplices. They profess the most ardent zeal for the cause of Italian nationality, and employ for its service an abominable means, directly calculated to destroy it. At the moment when Germany, animated by the same spirit, acknowledges that difference of religion is the greatest obstacle to the end proposed, so much so that the Protestants form projects of union; men are to be found in Italy, who do not fear to raise an immense religious scandal, as well as an immense political danger, by endeavouring to introduce the pestilential seed of separation from the unity of the faith, in order to obtain the unity of the nation. This is what the blindness of passion leads to. Let us pray God to dissipate this darkness, and, confiding in the Divine promises, let us remember that ‘the gates of hell shall not prevail against the Church.’ ”

JAMAICA.—*Subdivision of the Diocese.*—On the resignation of the Archdeaconry of Jamaica by the Rev. Dr. Pope, who had held the appointment ever since the foundation of the see, the diocese has, on the recommendation of the Bishop, been divided into three archdeaconries.

Religious Destitution.—The Archdeacon of the Bahamas reports that the northern islands of his archdeaconry, viz. Aboca, with a population of about 2000 souls; Grand Bahama, 850; Andros Island, 760; Berry Island, 100; are without a single licensed representative of the Church of England, either lay or clerical. Neither is there a resident European missionary of any religious denomination, save at Aboca, where there is a Wesleyan minister.

Distressed State of the Island.—In consequence of the general distress in Jamaica, the Bishop, in a letter dated June 30, and addressed to the *Society for the Propagation of the Gospel*, thus expresses his

apprehensions respecting the difficulties and embarrassments in which the clergy are likely to be involved :—

“ The aid of your excellent Society, at all past periods most valuable, is at this crisis absolutely necessary to the preservation of Church agency in many parts of this magnificent, but humiliated colony. How far the financial difficulties which press upon the island can be obviated, without a very considerable retrenchment of its annual expenditure, a just portion of which has been always liberally assigned to the Church, it is not easy to conjecture. A deficiency in one of the principal sources of revenue, which it was computed might occur to the amount of 14,000*l.* in the course of the whole year, has now appeared to the extent of 24,000*l.* within six months. To meet this exigency, the Legislature has been convened for the 3rd of August, and until some expedient shall be devised for replenishing the treasury, the public functionaries, including the parochial clergy, will be without salary.

“ The anxiety and embarrassment consequent on this state of things are universal. The merchants are withholding their supplies, the planters throwing up their estates, the shopkeepers closing their doors ; and, while all feel the evil, none appears to project the remedy. God only knows what will be the result ! but so far as the calamity is consequent on the righteous act of emancipation, I feel confident that His gracious Providence will overrule it to our final benefit. The sentiments of the great majority of the population of Jamaica are essentially loyal ; and a large proportion of the better informed classes is still strongly inclined, under every privation, to sustain the Church, as the most hopeful shelter from impending ruin. My earnest and continual efforts shall be directed to fortify and increase this good inclination, by developing the real efficacy of our ecclesiastical establishment, in supervising the Christian education of the people, in stimulating the peasantry to habits of industry and order, and in administering to all classes of the community the only true and solid consolation under their present bitter and trying adversity.”

Confirmation of the young King of Mosquito.—The Annual Report of the *Society for the Propagation of the Gospel* contains the following extract of a letter from the Bishop of Jamaica, dated November 20, 1847 :—

“ The Society will, perhaps, be interested in hearing that after the consecration of our little mountain church at Conington, on the 18th instant, I had the satisfaction of confirming the young King of Mosquito, who came hither principally for that purpose about a fortnight ago. The first convictions of Christian faith which have evidently taken hold of the mind of this young prince, argue well for the gradual conversion of his subjects ; and if it were within the charter and the power of the Society to establish a mission at Blewfields, the capital of his dominions, they would add to their history the record of another triumph of the Cross, well worthy of the name and object of the *Society for the Propagation of the Gospel in Foreign Parts.*”

NEW BRUNSWICK.—*Return of the Bishop.—The New Cathedral.*—The Lord Bishop of Fredericton left England on the 26th of August last, on his return to his diocese. Before his departure his Lordship addressed a few lines to his friends in this country who had assisted him in the objects of his visit. A sum of nearly 1800*l.* was contributed, chiefly towards the erection of his cathedral in the place of the existing parish church, used as the cathedral at present, which is a mean wooden structure, containing only thirty free sittings. The cathedral in course of erection will contain about 800 persons, and all the sittings will be free. The external walls of the nave and aisles (eighty-three feet by fifty-seven) have already been erected, and the nave-roof was to be put on this summer. The remaining works to be added were the choir, about forty feet in length, of which the tower will form a part; the roofing of the aisles, the completion of the western porch, the fitting-up of the interior, and the erection of a building to serve as a vestry, chapter-house, and clerical library. The sum still deficient is about 2000*l.* The total expense of the cathedral is estimated at about 10,000*l.*, of which 3000*l.* has been raised in the colony. The Bishop himself has expended on it a sum nearly equal to the whole income of the see for the three years during which he has presided over it. The very eligible site of five acres on which it stands, was granted gratuitously by the Governor in council, on a petition signed by nineteen-twentieths of the inhabitants of Fredericton, Dissenters as well as Churchmen. The Bishop was preceded on his return by three candidates for holy orders, one of whom is to be a travelling missionary, supported by funds contributed in this country.

Division of the Diocese into Rural Deaneries.—The Bishop, with a view to the more complete organization of the diocese, has divided it into seven rural deaneries; the deans to be nominated by the clergy resident within the limits of the several deaneries, subject to the approbation of the Bishop. The appointments are as follows:—*Fredericton*: The Ven. Archdeacon Coster; *St. John's*: Rev. Dr. Gray; *Woodstock*: Rev. S. D. L. Street; *St. Andrew's*: Rev. Dr. Alley; *Shediac*: Rev. Dr. Jarvis; *Chatham*: Rev. S. Bacon; *Kingston*: Rev. W. E. Scovil.

NEWFOUNDLAND.—*Visitation of the Diocese.*—The Bishop commenced the Visitation of this extensive diocese by the delivery of his charge at St. John's, on St. Matthew's-day, the 21st September of last year, and has been engaged during this summer in a voyage of Visitation along its shores, in the Church-ship. As a proof of the difficulty of communication and intercourse, the Bishop mentions, in his report to the *Society for the Propagation of the Gospel*, that "one-third of his clergy could not reach St. John's in time for the Visitation." Another painfully interesting instance of the delays and difficulties attending a Visitation by sea on the coast of Newfoundland, which occurred in July last, is thus related by the Bishop:—"After being bewildered and lost in a fog, which lasted nearly a week, and during which we

drifted many miles beyond our destination, and then knocked about in a gale which made the good Church-ship reel and shake, I arrive in St. George's Bay, anticipating a happy meeting and greeting with Mr. Meek and his people, who had not seen me, or any other clergyman, and had not partaken of the Holy Sacrament for three years; (Mr. Meek being in deacon's orders only, and the nearest priest 200 miles distant;) and lo! Mr. Meek is departed to St. John's, and the whole object of my visit is defeated." It appears that the vessel by which the Bishop's letter, notifying his arrangements, was sent, had been lost; and not anticipating the much-desired visit of his Diocesan, Mr. Meek had taken advantage of an opportunity, which so rarely occurs, of going direct to St. John's.

Organization of the Diocese.—The diocese, including the Bermudas, has been divided into seven rural deaneries. The Rev. Thomas J. Jones, M.A., of Oriel College, Oxford, has been appointed Principal of the Theological Institution, and he will reside with the students. The collegiate building being much too small, the bishop is anxious to commence the erection of a more suitable building, but is for the present prevented by want of funds. The Bishop has also resolved to open a school at St. John's, for the daughters of the upper classes; two ladies have left England to take the direction of it, and to superintend, in connexion with it, a girls' school for the poor.

The Romish Episcopate.—A coadjutor, with future succession, to the present Roman Catholic Bishop of Newfoundland, arrived at St. John's in May last.

NOVA SCOTIA.—*New Church Periodical.*—A new weekly paper has been established at Halifax under the title of the *Church Times*. It is to be conducted in accordance with the principles of "evangelical truth and apostolic order;" and will be ordinarily used by the Bishop as a medium of communication with the clergy.

RUSSIA.—*Concordat between the Emperor and the Pope.*—A concordat has been concluded, the particulars of which were officially published at the Consistory of July 3rd. In his allocution Pius IX. intimates that there are yet many points on which he desires a more satisfactory settlement; that, in fact, the present concessions obtained from Russia are considered by him in the light of an instalment. The following are the principal provisions of the Concordat: Art. I. The establishment, in the Russian empire, of one Archbishopric—Mohilew, and six Bishoprics—Wilna, Telsca, Minsk, Luceoria and Zytomeria, Kameniec, and the new diocese of Kherson, for Bessarabia, the Caucasus, and the adjoining provinces. Art. II. The Pope to settle the dioceses according to the preceding article; and the Imperial Government, with the sanction of the Holy See, the parochial divisions. Art. III. The six suffragan bishoprics established in 1789 to remain undisturbed. Art. IV. A suffragan of the Bishop of Kherson to be established at Saratow. Arts. V. to X. regulate details relative to the diocese of Kherson. Art. XI. The Polish dioceses to remain as settled in 1818.

Art. XII. The nomination of bishops to be a subject of negotiation between the Emperor and the Pope. Arts. XIII. to XVI. constitute the bishop sole judge and administrator of the ecclesiastical affairs of his diocese, reserving his canonical subjection to the Apostolic See; requiring him in certain cases to consult the diocesan consistory, but leaving the ultimate decision absolutely in his hands. Arts. XVII. to XX. regulate the appointment of the diocesan consistory and certain officers by the bishop. Arts. XXI. and XXII. vest the management of the diocesan seminaries in the hands of the bishop. Arts. XXIII. and XXIV. give the Archbishop of Mohilew similar power in the University of St. Petersburg. Arts. XXV. to XXIX. relate to certain administrative details connected with the university and the diocesan seminaries. Art. XXX. gives to the bishop the appointment of the clergy under certain restrictions. Art. XXXI. provides for the repairs of churches, the building of new churches, and the formation of new parishes.

SPAIN.—*Reconciliation with the Roman See.*—The long-pending negotiations between the Spanish Court and the Roman See have at length been brought to a conclusion. In a secret consistory, held on July 3, the Pope filled up the vacant sees; a Spanish ambassador has arrived at Rome, and presented his credentials; and the extraordinary envoy of the Pope at the Court of Madrid, Mgr. Brunelli, has been formally accredited as Nuncio Apostolic. In her reply to the address of the Nuncio, on his presentation in his new character, the Queen assured him that she would “strive to follow the illustrious examples of so many Catholic kings, her august predecessors, who had regarded that sacred title as the fairest flower of their crown.”

UNITED STATES.—*Increase of the Church in New Jersey Diocese.*—The Bishop of New Jersey, in an address delivered by him on the occasion of his sixteenth convention, states that since 1832 the number of his clergy have increased from eighteen to sixty-one; the churches from twenty-nine to forty-nine. Twenty-nine churches have been built, about one-third of which were rebuilt or nearly so. Nine parsonage-houses have also been erected. This revival and increase the Bishop ascribes, under God, to the influence of the two institutions established eleven years ago at Burlington; viz., Burlington College, which, besides being a theological training institution, is designed also as a central home for missionary deacons; and an institution for general education upon Christian principles, in which there are at present nearly three hundred scholars collected from every part of the country.

Western New York Convention.—The Convention of the Diocese of Western New York was opened on the 16th of August last. In his charge Bishop de Lancey animadverted upon the proceedings of the Society, calling itself the Society for the Promotion of Evangelical Knowledge, in terms which provoked, on the part of some of the clergy, a remonstrance in the form of a written protest against the Bishop's

doctrine. The manifest impropriety of the document, however, caused it to be ultimately withheld from official use ; but it is given *in extenso* in the columns of the *New York Churchman*. In it the remonstrants say :

" We cannot admit the justice of the opinion expressed in the Bishop's address, that our association is unwarranted in principle, nor that it ' is an irregular, needless, or distracting measure.' It is certainly adapted to the end which we have in view—the promotion of evangelical knowledge ; for the press is confessedly the greatest agency of the present day for the enlightenment of the world. It can only be considered ' irregular ' upon the ground that it is a violation of some canon or rule of the Church, which is not affirmed, and most obviously cannot be maintained ; it can be considered ' needless ' only upon the ground that no such agency is now required for the dissemination of evangelical knowledge ; it can be pronounced ' distracting ' only upon the ground that diversity of opinion is not allowable, and that our duty to the Church forbids us to express our conscientious convictions upon principles intimately connected with eternal salvation. That voluntary associations may not lawfully be formed in the Church, or that their formation involves the sin of schism, or is of mischievous tendency, we think cannot be maintained.

" The Church is full of voluntary associations. Many of our agencies for the Church at large, and in every particular congregation, are purely voluntary. We presume there is scarcely a flourishing congregation in the Union that has not its various benevolent and charitable societies. We are not aware that these various voluntary associations have ever been censured or particularly opposed by the Bishops or clergy of the Church.

" In view of these facts, and yielding to no one in our attachment to the Protestant Episcopal Church of the United States, to its polity, its Articles, its Liturgy, and its sacred Services, we express our most respectful but decided dissent from the opinions set forth in his Address to this Convention by the Bishop, in respect to the Society for the Promotion of Evangelical Knowledge in Western New York. Of the Parent Society the Right Rev. Bishop Meade, of Virginia, certainly one of the ablest and most devoted of the Bishops, is president, and several other Bishops expressly sanctioned its formation. An auxiliary society has been formed in the city of New York, by many of the most eminent and devoted of the resident clergy.

" Auxiliaries have also been formed in several of the States of the Union, without any particular opposition of which we are aware, except in the single diocese of Mississippi, by its provisional Bishop ; we cannot believe that a society which is so extensively sanctioned by Bishops, clergy, and laity throughout the Union, involves any schismatic tendencies, or any dangerous element of discord or disunion. We deem our right to organize such a society, fundamentally, one of Christian liberty. We cannot admit that in this country, where freedom of speech and freedom of the press are deemed among the inviolable rights of the citizen, that we can be justly censured for associating to use these

agencies for the sole purpose of promoting evangelical knowledge. Considering, therefore, the official denial in the Bishop's Address of the right to form voluntary associations for proper objects, however disconnected, as ours is, and seeks to be, from the constituted authorities of the Church, as a practical invasion—though doubtless not so intended—of the rights of conscience and the great Protestant doctrine of the right of private judgment, we should deem ourselves faithless to our duty not to express our conviction upon this subject to this Convention; and that our dissent may accompany the opinions referred to, we respectfully ask that this statement may be received by the Convention, and entered upon its journal."

An Indian Member of a Synod.—At the last meeting of the Annual Session of the Diocese of Michigan, an Indian chief was present as one of the lay delegates from the mission within the diocese. In adverting to the circumstance, a correspondent of the *New York Churchman* says, "He was a noble-looking son of the forest. I thought I noticed a shade of sadness on his thoughtful countenance, which seemed to say, I feel that I belong to a race which is rapidly passing away. It was deeply affecting to witness his approach to the holy table, and his reverent demeanour during the reception of the sacred elements."

General Theological Seminary.—Retirement of Dr. Wilson.—The Rev. Dr. Wilson has intimated to the Episcopal Bench his intention of retiring from the General Theological Seminary. In his letter Dr. Wilson says :

"I have for some time contemplated the purpose of retiring from the General Theological Seminary, and have been making the necessary preparations for it. My advanced age (as I shall complete my seventy-second year very soon after the commencement of the next session of this Institution), together with the increased difficulty and responsibility of the duties of my Professorship in the present state of our Church, makes it very desirable to me to be relieved from those duties."

Missionary Institution of Valle Crucis.—An interesting missionary institution has for some time been established by the Bishop of North Carolina, in the Allegany Mountains, called *Valle Crucis*. The following are extracts from an account given of it by a visitor, in the *Church Times* :—

"The clergy officiate at the *Valle*, and for a distance of eighty miles from the mission-house. In addition to the missionary work in which they are engaged, they are training up a number of young men for the ministry. At the time of the visit there were three clergy, and ten students preparing for holy orders; another clergyman, and two young men, were expected. Every member of the institution has his own particular employments for the general good. The clergy hold service, preach, visit among the people, and catechize the children. The clergy instruct the candidates for orders and the more advanced students; the candidates for orders instruct the younger students and the children of the neighbourhood in the week-day and Sunday schools. All the catechumens, including occasionally adult candidates for baptism, are catechized in the chapel on Sunday afternoons. The benefit of the

mission is not, however, confined to the candidates for the ministry and the neighbouring population; its salutary influence extends for eighty miles, to Lenoir, Wilksboro', Rockford, and elsewhere throughout the valley of the Yadkin. Large numbers have become members of the Church; at Wilksboro', where a year ago there were but three or four female Church members, there is now a flourishing congregation, who are building a church for themselves. The brethren at *Valle* are 'all of one heart, and of one mind;' neither do they say 'that aught of the things which they possess are their own.' The directors of the mission have given to it their all, even to their books. They have common property in every thing, and, if it shall please God to permit them to be reduced to want, are all pledged to suffer alike. None of them receive any fee or reward; they have put themselves in the hands of the Bishop, to stay and labour as long as he may see fit; neither asking nor expecting any thing more than food and raiment, however coarse, and consenting to trust to the voluntary offerings of their fellow-Christians even for these."

Ecclesiological Society at New York.—At the last meeting of the New York Ecclesiological Society,—a flourishing society, in correspondence with the society of the same name in London,—a paper was read by Mr. W. A. McVickar on the style of architecture to be recommended for ecclesiastical buildings in the United States.

Proposed Church and Hospital for British Emigrants at New York.—An interesting institution has been projected at New York, of which the *John Bull* gives the following account:—"The Rev. M. Marcus, B.D., a clergyman of the Church of England, who has, for the last fourteen years, resided in the United States, where he holds the rectory of St. George-the-Martyr, New York, is at present on a visit in this country, for the purpose of soliciting funds towards the erection of a church and hospital for the poor British emigrants in the city of New York. In his appeal to the public he states that of the many thousand emigrants who annually arrive at the port of New York, no inconsiderable number are British subjects, and members of the Church of England; many of whom, through ignorance of the existence of the Anglo-American Church, and from other causes, become alienated from the Church of their baptism. In addition to this spiritual destitution, a vast amount of sickness, distress, and misery prevails, not unfrequently even among the better class of British emigrants; and there is no asylum for them, except the almshouse, a common receptacle for vagrants, and persons of the lowest character and condition of life. The plan contemplated by Mr. Marcus is intended to relieve both these wants, and cannot fail to commend itself to the minds of English churchmen. We may add that the appeal has the sanction of his Grace the Archbishop of Canterbury, and of the Lord Bishop of London."

THE
ENGLISH REVIEW.

DECEMBER, 1848.

ART. I.—1. *Dombey and Son.* By CHARLES DICKENS. Bradbury and Evans. 1848.

2. *Vanity Fair.* By WILLIAM MAKEPEACE THACKERAY. Bradbury and Evans. 1848.

Avoid “foolish talking and jesting,” says the Apostle, “which are not convenient;” and the inspired preacher hath taught us, “sorrow is better than laughter.” Nevertheless, there is “a time to weep, *and* a time to laugh.” “To the pure all things are pure.” The jesting of the heathen world was profane and unclean: to Christian ears “it was altogether abominable.” Even like sinful were its “banquetings” and “revellings,” though our blessed Lord scrupled not to prefigure the rejoicings in Heaven over “one sinner that repenteth” by earthly feasting, dancing, and merriment, and has thus indirectly sanctioned all of these. For, though the world be nothing out of Him, yet in Him it may be much to us; and the Christian rule is to cultivate innocently and freely, “whatsoever things are true, honest, just, pure, and lovely.” Now, laughter, in itself, is innocent; in childhood, it is often “lovely.” Inconsistency and imperfection, the consequences of sin, are undoubtedly the sources of the ludicrous. In Heaven there can be nothing incongruous, nothing out of place, nothing, therefore, it should seem, provocative of laughter: for it is the imperfect realization of the mind’s ideal which alone appears absurd; as where great pretensions are combined with small performances, or good intentions with silly and inadequate deeds. The laughter of childhood might be supposed derivable from another source: it seems to well forth from an inexhaustible fountain of enjoyment; the pure overflowings of delight, which take this channel of expression; and yet childhood, even, is liable to those perceptions of the ludicrous which arise from manifest incongruities. But, if an habitually grave, or indeed any elder person, contort the features and make wry “faces” in playing with a child, that child will almost invariably fall into ecstasies of laughter: or, if the nurse, or “papa” or “mama” pretend to be afraid and runs away from a little one, bursts of glad merriment will surely be elicited. Nay, it is oddity, and incongruity with the quietude of other things, which makes the very infant clap its hands and crow when the silver bells are made to sound before it.

Many other equally familiar instances of the influence exercised by incongruity over childhood might be enumerated: but we think we have said enough to prove our point. Certain it is, however, that if the mirth of very early years is sometimes the mere ebullition of animal spirits unconnected with any perception of the ludicrous, the laughter of maturity is almost invariably, if not invariably, prompted by imperfection of some kind, which is the concomitant of evil, and might therefore seem, in one sense, more worthy of tears than merriment. Puns, "*jeux de mot*," and that entire class of sayings which pertain to the category of wit, are rarely provocative of hearty laughter. It is humour which stirs the inner man to mirth. We may smile at Ben Jonson, but Shakspeare makes us "*roar*." Sometimes, however, humour may blend with wit, even in a pun, through the incongruous collocation of things really most dissimilar and inimical to one another therein conveyed: such as the coupling of quakerlike gravity with, say, a lady's hat and feathers. But the truth is, that, in such cases, we generally find the humour ourselves which is provocative of laughter: we fancy, for instance, almost unconsciously, what the grave quaker's feelings might be at finding himself subjected to such comparison, and the thought of his sadness makes us laugh. However, incongruity will be found in all such cases to lie at the root of the matter, if we *do* laugh; and incongruity is but a form and expression of imperfection.

But is it right to laugh? Should we not rather cry? We reply,—not as we are constituted for existence in this world. If the sight and presence of the imperfect could only move us to tears, or at least to grief, we should be so possessed with an unfathomable and boundless sorrow, that it would be practically impossible for us, "*to rejoice in the Lord alway*." Were we enabled to realize, and that continually, the amount of sin and suffering which exists upon this earth, nay, were we compelled so to do, by the organization of our being, we could never know a moment's peace; we must be always plunged in the abyss of woe. Under such circumstances, the business of life would come utterly to an end, arts and sciences would be annihilated, and the human race itself would soon vanish from the face of this habitable globe. And this fact, implying the indispensable need of relaxation, and happiness, in some degree, for the bare duration of humanity, supplies a sufficient answer to cavillers like poor Leigh Hunt, who tells us, that all Christians, professing to believe in future torments, are either hypocrites or brutes; as their hearts and minds should be exclusively possessed with pity for their fellow-creatures, and their whole lives devoted to intercessory prayers for the doomed. It is true, that the loving and faithful Christian

needs not to urge the insufficiency of human nature as his plea for pursuing rational happiness: for he knows, that his God is just and merciful as He is great, and feels, that whatever He has willed must, in some sense, be for the best, and that doubt or distrust on his part would be impious and practically atheistic: but it is no less true, that from the requirements of his nature, even under the direct influence of Heaven, all his feelings and perceptions are finite and liable to change. Light and shade are requisite for a world like this: even Heaven knows gradations of glory; and the All-Infinite alone, promoting and realizing all, enjoys absolute and boundless perfection.

But we may be waxing too grave "for the nonce." Let us be suffered to assume, then, that "there is a time to laugh," even for the righteous man: that the incongruous and imperfect may excite his mirth: that even that higher order of ridicule, which is animated by a sense of right and a love of goodness, may be permitted to him, while a tenant of this mortal sphere. And, so much conceded, let us proceed to proclaim, that the two works, of which we have placed the titles at the head of this brief essay, though by no means free from faults of various orders, are, on the whole, trophies of national humour, and additions to the treasury of human literature. Their purpose is in the main honest (that of the greater of the twain eminently so), and the execution is generally in keeping with the purpose. And therefore do we rejoice, as Christians and as Englishmen, in these creations of our living humourists, and conceive it our special duty, as Churchmen, to proclaim, that true humour may be hallowed by the love of God.

It may seem the stranger to question the compatibility of Christianity with humour, when we reflect, that we have comparatively few records of its existence under the domination of Paganism. Though it has long been the fashion to talk loosely of Aristophanic humour, we think that Aristophanic wit and fun would be the more fitting meed for praise. Without entering on another series of definitions, just at present, lest we should tire our readers out, or possess them with the idea that we only allowed ourselves to laugh by rule, and limited all perceptions of the ludicrous by arithmetical or geometrical proportions, let us content ourselves with the suggestion, that the highest humour in our eyes must not be far remote from pathos; must at least be drawn from an intimate sympathy with the nobler cravings as well as the failings of humanity. Now basely negative humour, critical and corrosive,—a species of vinegar distilled from wine on the lees, or the produce of sound sense, narrowed, distorted, and more or less falsified by ill-nature,—cannot challenge much of our admiration, and certainly never commands our laughter; though it may not be without a

use of its own, if nothing better can be obtained ; and such, mainly, is the Aristophanic produce. Direct satire, and more especially political satire, deals much with wit, and may deal with fun also, but makes little use of humour. It very rarely bids us laugh. He, who loves God and man, supposing him to be possessed of equally sound sense and fertile imagination with the misanthropic thinker, must needs be a far higher humourist. Man must sympathize with man, to be able to expose his weaknesses with success. Hate and scorn are repellants : they interpose a barrier ; they bring darkness in their train. Love is the great teacher, to lay bare the mysteries of humanity ; the guide, to traverse its depth and height, and measure its circumference ; the plummet, to sound its abyss ; and the living sunshine, to explore its every crevice and bring its darkness into day. Of this love Aristophanes had not much, and Terence and Plautus had little more. Nor was this strange. There was comparatively little to endear the human race to the Pagan moralist : he saw its vices and its follies ; but he knew not that for the last and lowest of its slaves a Divine Saviour should expire.

With the growth of Christianity the principle of love extended its benignant influence : soon, indeed, corruption manifested itself, and Gnosticism poisoned some of the life-springs of devotion. The great principle that "to the pure all things are pure," quoted at the commencement of these remarks, was trampled under foot of man, the beautiful was condemned as unholy. Men could not forbid the stars to shine, nor the flowers to bud in spring, nor the glorious rainbow to span the sky ; but they could and did forbid any mental response to all these glories. A myriad dewdrops might glitter like diamonds every morn in the rays of the rising sun, but not one pearl of wit or humour was allowed to drop from Christian lips, lest the grace of the baptized man should be desecrated by common earthly joys. How this fearful error waxed and developed itself into the corruption of social life in Christian lands, and the severance of a redeemed world from its Redeemer, need not be narrated here. But Gnosticism and Gnostic asceticism was not the soil for humour, save one of a cold, and harsh, and bitter nature, of which "Jerome" and others have left us more than sufficient samples.

Even in the middle ages, humour, as far as it had any existence, was negative and hard-hearted. It showed itself, no doubt, here and there, in the famous "Reynard," that stern protest against hypocrisy and superstition ; but humour in the highest sense was almost an incompatibility with the then existing state of society. Freedom is its essential element ; and who possessed this when brute force reigned supreme, save where the influence of a cor-

rupt, but Christian Church interposed to shield the helpless from overweening tyranny? The monks can alone be said to have enjoyed freedom, literary and social, such as might be consistent with the creation of humouristic works; and what a freedom was this! that of a bird in its cage; or, in the case of nobler and higher spirits, of a falcon in its coop, of a lion taken in the snares! If other men were chained by hourly need to the struggle for life, for existence; they, the monks, were like men, freed indeed from such fetters, but shrouded 'neath dreary cowls and robes of iron sackcloth, that checked their breath, and bound them to abide as statues upon one spot for ever. Monkish humour! What *should* it be, but bitter, harsh, and stern? Or else, where good-natured, small and weak, confined in sympathies, narrow in range, devoid of purpose? A pleasant chuckling over a little pious fraud for holy ends; a satisfactory conviction of the universal depravity of the human race, justifying an occasional lapse, to be atoned for by some subsequent penance; a quiet Latin joke at the expense of a rival community; these, and such as these, are ingredients for the cauldron of humouristic harmlessness in monkery. We will not describe the process of the more venomous decoction. However, the only works of the middle ages possessing, or professing any humour, *did* proceed from monks; and *they* are few indeed. The Jesters were, no doubt shrewd fellows; and happy should we be to make the acquaintance of some of them, in this present age and life, especially if dowered with the moral excellencies which distinguish "Shakspeare's" fools, of whom perchance anon. But "the jesters" dealt not much in vellum or parchment, and have left us few scraps of their handiwork. With the Reformation, or rather with that outpouring of intellectual energy which preceded and hastened it, humour first assumed its adequate position in literature. Rabelais led the way. We cannot say that this author is a great favourite of ours; he has geniality, too, and occasional largeness of heart; but exaggeration of delivery mars all. That order of wit, which the Americans have appropriated to themselves, and which consists in a monstrous and grotesque amplification of fact, is perhaps the easiest attainable, and has certainly little to recommend it to esteem. Still, there is a gigantic "*bonhomme*" about Gargantua and the other heroes of this strange work, which is nearly akin to true humour, and must always command our tribute of esteem. Of course, we can only think with disgust of the unnecessary ordure which Rabelais has heaped around his own pedestal, and in which he has sunk well-nigh up to the chin. Berni, Pulci, and other Italians, had indicated the possession of high humouristic qualities in their mock heroics; and Ariosto

himself, though more distinguished for romantic fancy, was not devoid of a humorous vein. A pleasing "*bonhomme*" might also be discovered in some of Boccaccio's stories. Nevertheless, the first great masterpiece of humour destined to electrify the world, was the "Don Quixote" of Spain. It was mainly negative indeed; but that which exposes imperfection and would correct it, must in some sort be negative; and "Don Quixote" teaches us to love human nature in the person of the unfortunate knight-errant, whose endeavours, however misdirected, were not the less genuine and true-hearted.

But it is not our present purpose to trace the progress of humour from clime to clime and age to age. Suffice it to profess, that our own national literature may claim a proud pre-eminence, in this as in so many other spheres. It is probable, that the stores of Europe united would not be found sufficient to counter-balance her humouristic treasury. Spain may quote Cervantes; France, Le Sage, Molière, Beaumarchais, perhaps Montaigne; Germany, Lessing, Wieland, and Jean Paul; Italy, her mock heroics. As for Sweden, Denmark, and Russia, we profess our ignorance. Strange, to say, we, though Quarterly Reviewers, are positively not omniscient; not even, though, under Providence, we indite our sentences in that royal style, which is the prerogative of the monarch and the anonymous *criticling*. Yet let us not belie ourselves; we know Andersen the Dane, and Frederica Bremer the Swede, and we have further read some Russian works of fiction, in German versions of them, which certainly appeared any thing but humorous. We can affirm as much of those Polish and Hungarian works, with which it has been our fortune to become acquainted, in more familiar tongues. In fine, we believe, that these and other lands unnamed would add little to the store of the world's humorous creations, were one language common to all men, and they indited in the same. And now, we can oppose Shakspeare to Cervantes, Molière, Wieland; and oh! how far greater he than that or any other earthly triad!—How did he read the very heart of humanity, and how has he made it beat palpably before us in his immortal works!—How has he blended the sweetest sympathy with human virtues, with the keenest sense of the shortcomings of the best!—His fools, as was before suggested, are rarely mere things for mirth; but, living, breathing fellow-creatures, whom we learn to love, and pity, and regard. Let us think of the noble-hearted companion to the poor dis-crowned Lear, ever ready with a forced laugh and a biting jest to divert the maddening soul of his master from the contemplation of his inhuman wrongs; who knew Cordelia and loved her, and had no doubt been fully estimated by her; "Since my young

lady's going into France, Sir, the fool hath much pined away:" or let us remember the shrewd and somewhat artificial "Touchstone," who yet follows his mistress into banishment, and cheers her spirit with his quirks and his oddities: "I care not for my spirit, if my legs were not weary:" or the sentimental "Feste:" or even the marvellous good-tempered, long-suffering "Dromios." But it matters little to what class of humorous characters we turn our attention in the works of the bard of Avon; grotesque barbarism in Caliban, self-satisfied shallow silliness in Trinculo, common-place sensuality in Stephano, shrewd and yet good-hearted half-wittedness in Launce, vague and frothy pomposity in Shallow, imbecility in Slender, talkative laxity in Mistress Quickly, all are hit off to the life, some by a few rapid strokes; others in finished portraits, and with lines drawn close and fine; and without ever degenerating into that mere embodiment of humours at which Ben Jonson aimed, and of which Sir Walter Scott has given us an example in Sir Percy Shafton; though he, no doubt, has added various individualizing traits, which raise his knight above the artificial creatures whom rare old "Ben" employs for his machinery. After Shakspeare, then, we scarcely feel entitled to enumerate Ben Jonson, though we enjoy his exquisite masques, and own the able wit which distinguishes his comedies. But wit is not humour. Bobadil is not a living creature as Pistol is, that noisy swaggerer Pistol; and yet Bobadil is one of Ben Jonson's nearest approaches to a humorous character; his *most* successful is that of Justice Clement, who embodies an admirable idea very imperfectly developed; that of a remarkably kind-hearted old man who cannot hurt a mouse, but is always, in theory and in the first instance, for the strict letter of the law, and its immediate execution on all offenders, and endeavours to hide his real mildness under the veil of extreme severity of bearing. Beaumont and Fletcher have much wit; mainly wit of an offensive and odious nature, uttered at the expense of goodness and virtue; but we should declare humour to be utterly unknown to them, were it not for the one character of "Bessus," in which they have perhaps transcended "Pistol;" showing us a combination of real meanness and excessive smallness of nature with vanity and pomposity which is infinitely amusing, at least in the earlier scenes of the play where *he* is introduced; the latter are exaggerated and disagreeable. "Beaumont and Fletcher" never knew when they had given enough of any thing; being alike deficient in taste and principle, they went on, as they fancied, heaping up effects, until they sacrificed the very semblance of reality; not knowing or remembering that even sunshine itself, too fierce or too continuous, becomes a curse, not blessing, and impoverishes what it would

enrich. In fact, their want of common sense is a remarkable instance of the union of folly with wickedness in those who might be wise, if they loved and lived for God and man. Dryden and Pope too, though both possessing stores of wit, are deficient in true humour; and so is even Swift, much as his "Gulliver" delights us. But Sterne, on the other hand, Lawrence Sterne, with all the drawbacks which may justly be alleged against him, was a true master of humours; as "Corporal Trim" and his master will bear record to the end of time; and Fielding, despite undeniable coarseness, which would make us shrink from recommending his general perusal in these days, has, more especially in "Joseph Andrews," sounded the depths and shoals of humouristic comedy; and Goldsmith, too, in the delightful and inimitable "Vicar of Wakefield," has given us that exquisite combination of quiet cheerfulness and sweetness, with strong good sense, which prompts at once to tears and laughter, the most delightful of all combinations. We cannot say much for Farquhar, Congreve, Wycherley, Mrs. Centlivre, &c.; wit they all possess in abundance, and sometimes humour too; but it is sadly "marred in the delivery," and can "profit little." Sheridan, too, has more of wit than humour, and cannot be commended as a moralist. We have omitted Smollett from our list; for, as a whole, he pleases us not; and though Butler, Prior, and Steele have claims on men's regard, we stay not to enforce them. But for Addison a special word of recognition must be reserved, whose delightful "Sir Roger" has been so long the theme of admiration, and whose peculiar genius has inspired one modern but true-hearted American, Washington Irving, to efforts which have perchance surpassed the *chef d'œuvres* of his master.

Yet with all that has been enumerated, and far more not touched on here, we think that we can vindicate yet higher humouristic glories for the last half century. In poetry, the legendary ballads of Southey, those, at least, of a higher order, have attained to an excellence of their kind not easily to be surpassed; who that has ever read them will not remember with delight "Queen Orica and the Martyrs Five," and "Queen Mary's Christening?" Moore and Byron are not to be named in the same category with Southey; both have much wit, the former's sometimes playful, the latter's almost always evil and destructive; but neither of them excels in humour. The wit, and what *some* would call the humour of Byron's "Don Juan," resides almost exclusively in incongruous and, oftentimes, startlingly profane collocations of the sublime and the ridiculous, combined with a certain brilliant flashiness, and a wonderful knack at rhyming. But, in prose, Scott was, perhaps, the first great champion of supremacy

for the nineteenth century. We can only allude now to his "Caleb Balderstones" and "Dominie Sampsons;" his *Antiquaries* and his *Friars*. But he will be admitted to have familiarized us with all the more amiable and more ludicrous traits of Scottish nationality, and, writing from the fulness of the heart, and sympathizing with those whom he depicts, he has transcended a whole legion of wittings, and vindicated the propriety of the natural union betwixt sound principle and genuine humour. Miss Edgeworth, though with the sad drawback of irreligion—negative not positive, consisting in the absence of distinctive Christianity, not in the presence of offensive infidelity—performed in some degree a similar labour of love for our Irish neighbours; but, as might be expected, her humour is oftentimes cold and mechanical, and her morality wanting in the principle of genial charity. Various other humourists have arisen, of whom we might speak at length. Miss Austen has certainly claims on our consideration, and so has even Bulwer in some parts of "*Pelham*" and "*Eugene Aram*," and so most assuredly has Marryatt in "*Peter Simple*" and other of his naval creations: but Miss Austen is a little "coldish," and Bulwer is somewhat flimsy, and Marryatt is rather hard-hearted, as "*The Naval Captain*," and "*Mr. Midshipman Easy*," and "*Percival Keene*" evince, though not so much so as Smollett, to whom we prefer him on the whole. But, perhaps, this our own immediate day is the most highly favoured by a directly humouristic display, in two great Individualities, at least, to which we purpose to devote some cursory remarks.

We are not peculiarly proud of the pleasing prettynesses of Leigh Hunt, (the alliteration was not sought for,) though we like much his volume of "*Wit and Humour*," preferring, however, that on "*Fancy and Imagination*;" nor would we commend the harsh, and crude, and unwholesome sloeberries which Douglas Jerrold proffers us, as grapes from the vineyard of wit; nor does Mrs. Gore's flippancy, nor Mrs. Trollope's coarseness, engage our marked sympathies. And yet all these writers, and various others unnoted, have merits in their way which we must not be understood to question: thus, Mrs. Gore has real quickness and fertility of invention, and a certain superficial knowledge of the worst side of life; and Mrs. Trollope has strong masculine sense and energy, and living earnestness, and in one work, "*The Widow Barnaby*," despite the vulgarity of some scenes, has attained the excellent, and created what will long endure; and even Douglas Jerrold has generous impulses at times, when his head will allow his heart fair play, and always a brilliant imagination; and has attained some approach to truth in the "*Caudle Papers*," though

we question whether that production has not wrought more harm than good; but all these, and many other, comparatively feeble, luminaries, wax pale and dim within the sphere of the two suns of humour, Dickens and Thackeray. Wit, others may and do excel in; Jerrold, for instance, is far above either of these in this department, and so, perhaps, is Lever, whom we reserve for future consideration: but then wit is as inferior to humour as soap-bubbles to genial nectar, as the froth on the surface to the pure liquid beneath, or even as the shadow to the substance. Wit is no more than a curious collocation of apparently dissimilar objects; it is a lower form of expression of that poetic fancy, so characteristic of our English bards, which finds some type of beauty in the material world for every emotion of the soul. Humour, as has been before remarked, deals mainly with human character; it contrasts the real with the ideal in the spirit of genial love and pity, and moves at once to tears and laughter. Wit, then, is mainly external; humour internal: the former is dependant on the fancy; the latter on reason and feeling. Every great humourist will be probably found to possess wit, or the capacity for wit, as well, at least, in a degree: but a very mighty and brilliant witling, or witmonger, may not possess a single spark of genuine humour. Wit is generally negative; humour as generally affirmative. But we will not carry our definitions further for the present, or we may haply seem to contradict ourselves; for we confess, that the boundaries of either region cannot be absolutely determined; that wit may be sometimes found in humour, and even humour in wit.

Let us proceed to consider Dickens and Thackeray. Some readers may wonder at our at once elevating the latter humourist, on the score of one great work, to a level with the author of "The Pickwick Papers," "Oliver Twist," "Nicholas Nickleby," and "Martin Chuzzlewit;" but were Thackeray never to complete his "Pendennis," or other works, and to rest his claim to the admiration of future generations on "Vanity Fair" alone, he would have already achieved a humouristic elevation, which admits, perhaps, of no supremacy, save that of the all-conquering "Shakspeare." Cervantes' fame rests on "Don Quixote;" Swift's practically on "Gulliver;" Sterne's on "Tristram Shandy;" and Goldsmith's on "The Vicar of Wakefield." We are now in the habit of expecting voluminous contributions to literature from all men of high literary genius; nor can it be denied, that the authors of most absolute merit have generally been the most fertile also. But "Vanity Fair" is enough of itself to ground a European, nay, a world-reputation, and that of the most enduring nature. But let us proceed in order due.

Dickens, who came first in order of time, claims also our first attention. Now, let us not hesitate to avow, and at once, that there is much we cannot approve of in this author's writings. We do not allude to the tendency to vague and pernicious sentimentalism apparent in his "Battle of Life," and other recent productions, but rather to that absence of direct reference to the *highest* motives, which led a critic to observe, that Sunday seemed to be struck out of the week in all the tales of Mr. Dickens. There is an improvement, and we are happy to record the fact, in this respect. Its first perceptible mark was the sympathetic bodying forth of the country clergyman who buries little Nell, in "The Old Curiosity Shop." And in this writer's latest work, "Dombey and Son," which we have noted at the head of this article, we have remarked, with much pleasure, a reverential tone as to the holy mystery of Baptism, and a general recognition of the practical value of religion, which leads us to hope for yet clearer, and better, and higher things. We have heard that Mr. Dickens was not, but has now become, a member of our Church. If this be so, we thank God that he has been led to such visible communion with us, and venture to pray that he may receive a more and more abundant revelation of Gospel, and therefore Catholic, truth. We believe that he is a friend of order, we are sure that his instincts are devotional; why, then, should he not be "one of us," in the terrible strife approaching betwixt unbelief and lawlessness and the spirit of obedience to our God? More of this anon. We should also desire that some careless expressions, tending indirectly to encourage a national sin, drunkenness, be avoided for the future; and that a sincere determination be shown to cling to truth, and throw "faction" overboard. We think there was a tendency in Mr. Dickens's mind, a few years ago, to hold our aristocratic institutions responsible for our partial social destitution, and other existing evils: his visit to the transatlantic land of democracy has, we believe, gone far to correct this impression. At least, we trace no *relics* of it, even, in the last great emanation of our author's spirit, "Dombey and Son." Not that we would be understood to dissent from the positions put forward in "The Chimes" for instance, or that we are inclined to condemn the forcible illustration therein conveyed of the miseries of the poor; or that we think the condemnation of Malthusian and anti-Christian theories a whit too savage and severe: but the picture there drawn was one-sided; the counter-balancing pole of truth was wanting: we heard much of the heroic virtues of the labouring-classes, and the vile selfishness of the rich, but saw nothing of the reverse side of the medal, which nevertheless also exists. Mr. Dickens appeared, in fine,

inclined to fall in with the sweeping allegations of Douglas Jerrold and other destructives, and either directly or indirectly to swell their cries for a violent social revolution. It may be, that calm reflection has induced far sounder views; and an instinctive dislike of these ravenous birds of carnage, which seem to scent the coming desolation and croak for their prey, may also have gone far to repel such alliance; and something, too, may have been wrought by the evidence of, and, if report may be credited, direct participation in, the charities of one of the most virtuous, noble-hearted, and Christian women with whose possession this country is blessed. But, however the change has been effected, it would certainly seem "for the time present" to be real. And, now, a truce to these more serious considerations; and let us devote a few words to comments on the humouristic excellencies of this great writer.

Genial sympathy with his fellow-men, and more especially with the pure and lovely, under a homely garb, and wearing the aspect of infantine innocence, is his predominant characteristic. No man, probably, has ever understood and portrayed children so well; realizing and dramatically rendering their sweet simplicity, their charming artlessness, and all their winning "words and ways." No man has ever depicted childlike characters, in various aspects and positions, with such truthfulness and delightful geniality, with such noble and genuine admiration and love. From "Pickwick" to "Pinch," and the glorious "Captain Cuttle," as we may fitly denominate him, a range of portraitures of this class has been presented to us, unequalled in all the stores of humour of all ages. That an author, thus imbued with a pure and lovely childlike spirit, (and this *he* must possess who could write thus, despite his keen sagacity, sound sense, and knowledge of the world,) must be eminently Christian, from a moral point of view, will surely not be questioned. Christianity alone has taught us to reverence this simple purity of heart; which we love and admire the more, the more we are constrained to laugh at its singular methods of expression. And here, be it observed, that though imperfection be laughable, downright vice never is so. The failings of the good, whom, taken for all in all, we are compelled "to look up to," whom we long to emulate, at least, in their better qualities, these, despite their incongruity, are rarely painful, especially when they are of an intellectual, not a moral nature. We certainly do not regard our dear friend "Pinch" the less, because his excessive simplicity sometimes moves us to tears of pity; and the intimate reliance of "Cap'en Cuttle" on the wisdom of his friend "Bunsby," though not remarkably sensible, does most undoubtedly enhance the beauty

of his character, and makes us love him, and even esteem him more. The Christian virtues of meekness, faith, unhesitating reliance, charity, are all shadowed forth in the characters of these humouristic heroes; and, in the case of "The Captain," they do further assume a directly devotional development, which some readers may think calculated to throw ridicule on religion, but which to us only appears to hallow it in its most unintellectual guise. Thus, the strange use made by "Cap'en Cuttle" of the Common Prayer Book for devotional purposes, is to us at once affecting and humouristically delightful; and when he makes the wrong responses with such emphasis, and with such a humble and loving intention, we feel that a great practical lesson is conveyed to us, teaching us to bear with all such errors of comprehension, more especially in the poor, as are not inconsistent with the spirit of loving obedience. Let us not be imagined to vindicate pious frauds, because their immediate effect on the poor and lowly may be good, or to palliate any error in the preacher or instructor. Where the Church pays no strict regard to truth, the educated will necessarily cast off all religion; and the poor, too, in time are like to follow the example set by their superiors: as the scenes now enacted in Roman Catholic Germany and other foreign states may teach us. But, to resume, Dickens adds to this remarkable and delightful power of depicting children and childlike spirits, of whose like is "the kingdom of heaven," a keen perception of the humorous in all classes, as evinced in "Sam Weller," and so many other creatures of his fertile fancy. We do not delight so much in the juvenile and aggressive class of characters of whom Sam is the type, because a certain amount of sauciness and real irreverence of spirit is manifest in their tone and deportment, for which their goodness of heart does not quite make amends: but even these have been softened down of late; for "Mark Tapwell," their latest representative, had more of the humility of a pure and noble heart than any of his predecessors. In "Dombey and Son," there is no individual exactly pertaining to this class; unless, indeed, "Miss Susan Nipper," that admirable embodiment of really amiable, but, at first, unpleasant, snappishness, pertain to the category, whose proximity for a long time to her almost too angelic and spiritual mistress, gradually corrects her propensities, and softens her into a most useful and pleasant member of society.

But we are hurrying out of bounds, pressing forward while so much lies behind us. First, before we consider "Dombey and Son," let us cast a rapid glance over the literary career of Mr. Dickens, and let us further enumerate one or two of his general qualities which we have as yet omitted to record. His graphic

power of "daguerreotyping" every object he has once beheld, in words, must not be forgotten; more especially his wondrous cognizance of all the ins and outs of the modern "urbs" of the world, which is emphatically "Town," London. Nor must we fail to acknowledge his keen powers of satire, developed in the portraiture of "Pecksniff" and so many other living characters, though on this point he must decidedly yield the palm to his great rival, or rather fellow-workman, Thackeray. Dickens came out at once "forty thousand strong," to speak colloquially. "Pickwick" carried us all by storm. It is still esteemed by many his best work. We admire it much, but cannot regard it in this light; for the earnestness, pathos, and poetry so conspicuous in his later great creations are almost wholly wanting to it. "Oliver Twist" was, in some respects, an advance; its subject, indeed, was eminently painful, and we must be allowed even to hazard the assertion, that some of the scenes in it, and more especially those connected with love matters, bordered on twaddle; but the exquisite touches of pathos here and there were revelations of beauty for which we were not prepared. Who can ever forget the exquisitely mournful and yet glad parting of the little dying orphan child and Oliver? Then came "Nicholas Nickleby;" we are compelled to pass on hurriedly, though we would willingly say much on each of these creations. As a whole, "Nicholas Nickleby" was a more pleasant work to us than either of those preceding it, though not, perhaps, as laughable as "Pickwick," or as powerful as "Oliver Twist." The story had far more of interest; and, perhaps, a higher artistic unity was attained. There was less, too, of caricature and exaggeration, and more reality in many respects, and a more equable balance of humour and pathos was preserved. Then came "The Old Curiosity Shop," more pathetic than any of its predecessors, though otherwise faulty; and then "Barnaby Rudge," possessing great merits too, and, perhaps, more manifest picturesqueness, more poetry of conception than its elder brethren. And then "Martin Chuzzlewit" was bodied forth; at first, forced and unnatural, begun by a very pert and "haberdasherlike" attack on all claims of ancestry and lofty birth, but afterwards assuming a special character of its own, sternly instructive in its American scenes, more directly moral than any other work from the same hand, genial and pious-hearted in the delineation of "Pinch" and his ways; as a whole, very delightful, though no doubt faulty also, because containing more of the strained and unnatural than its predecessors. Then came the Christmas books. The sketches of foreign travels we, for the present, pass over, confining ourselves to fiction. In the Christmas and New Year gifts there has decidedly been no advance.

The first delighted everybody from its geniality and practical utility. The second was very powerful, but rather bitter; admirable in its way, yet, perhaps, scarcely adapted for its purpose. The third, "The Cricket on the Hearth," though affected in parts, was pleasing as a whole, and in some passages delightful, but very defective in moral; encouraging a sentimental reserve betwixt husband and wife, calculated to effect extensive injury; and further, marvellously improbable. The last, "The Battle of Life," was infinitely below the level of the lowest of the former three; traces of a master-hand might, indeed, still be discerned in it; but improbability was therein developed into the impossible, and a false morbid notion of that holy thing, "self-sacrifice," inculcated, but too much in keeping with the exaggerations of the day; a loved and loving maiden being actually induced to abandon her lover and pretend to run away with another man, to the anguish and all but despair of that lover and her sister and father, in order that the said sister might have a chance of securing for herself that affection which the supposed lost one had cast away. And this childish, not childlike, mean, not noble, desire of the younger maid to rival her elder sister's natural and becoming self-sacrifice, since *she* was not beloved, is commended and held up by Charles Dickens as a model for the imitation of England's daughters! But let us not dwell on this unhappy theme.

Finally, then, "Dombey and Son" has appeared, in a great degree, to restore our confidence as to the moral soundness of this author and his recovery from morbid tendencies; and, on the other hand, to convince us that his reverence for revelation has deepened and is deepening. The first quarter of this work, up to little Dombey's death, is one of the most exquisite things in all literature; the sequel has great beauties, but suffers much by coming after it. Though we cannot understand the father's horror of the sweet sister, we can well understand why she should fail in replacing little Paul: we cannot attach that vivid interest to her which we did to the odd and yet so natural child, whose life and death are, from beginning to end, in such wonderful keeping with one another, and constitute in themselves a work of the highest art. But we have no intention of devoting a careful criticism to "Dombey and Son:" it is, in some respects, better written, though with more apparent labour, than any of the works that have gone before it. Its general purpose, to teach the valuelessness, in themselves, of the greatest earthly possessions, is highly to be commended; and the character of "Mr. Dombey," which elucidates this moral, is drawn with a master-hand, though the portraiture is exaggerated. "Mrs. Dombey" we think overdrawn, and her line of conduct appears to us most unnatural.

Such things *may* have happened in real life, but "truth is stronger than fiction:" that is, incongruities are discovered in life which may not be permitted in works of art. The probable alone is the relatively true; though, practically speaking, the all but impossible *may have* occurred. "Mr. Toots" is a delightful individuality in his way, and his union with "Miss Susan Nipper," despite her comparatively low origin, is highly satisfactory. Finally, "Dombey and Son" is, on many points, an advance; and, taken as a whole, evidence to us of yet higher powers residing in our author than he has till now exhibited: not that we believe he *will* exhibit these in straining after the romantic and poetical. No; unless correct principles, moral and intellectual, religious and political, broaden and deepen within his mind and soul, he will, in our opinion, retrograde in future works. But so much is certain; there is no standing still for Charles Dickens: if he adds to his stock of realized truths he will advance; if he does not, he will be driven to take refuge in exaggeration to avoid repetition; and then is sure to decline, perhaps to fall.

And now let us turn our attention to his great, in some respects, indeed, greater, contemporary, who, however, cedes the palm to him in various qualities of high art. For, first, Thackeray, though he has an accurate perception of the outward world in his way, cannot paint and describe as Dickens can; he has not that strong instinct of locality; he rather tells us what has happened than places all the scenes actually before us, as does the author of "Dombey and Son." Then, again, though he writes in the spirit of love, and though he has decidedly more of the serpent's wisdom, he is comparatively deficient in the harmlessness of the dove. He does not understand childhood in its ideal and ofttimes real purity and innocence, as does Dickens; his is a harsher, sterner view. He directs our attention to that "original sin" which manifests itself in the young child at so early a period: he has given us, indeed, one wonderful childlike and yet manly character, superior to any thing Dickens has achieved in that line, we mean "Dobbins;" but "Amelia," though meant to be innocent and amiable, is really mean and selfish; and, after all his exaggerated encomiums, the author is compelled to confess as much himself. There is not much unity of design in "Vanity Fair," for to this we propose to confine our remarks. The "Snob Papers," the "Yellow-Plush Papers," the "Travels, Irish and Egyptian," "Jeames's Diary," "Christmas Tales," and various papers contributed to "Fraser's," have possessed great merit in their way, though this merit has been generally tinctured by flippancy, and sometimes attainted by downright want of taste; but they fall far below the level of this one great work of fiction, "Vanity Fair." It is called "a novel

without a hero." It is scarcely a novel at all, for it is sadly deficient in unity. Could we regard "Dobbins" as the centre of interest, we should, indeed, secure a beginning, middle, and end; but he is too long removed from the scene, and only becomes very prominent towards the conclusion of the book. Its aim seems to be to castigate the follies and lighter vices of society. "Rebecca," who reflects them in an exaggerated yet pleasant shape, is the type of the "sinful use or abuse of this world," which is held up to contempt. Thackeray is, in truth, a far more powerful moralist than Dickens; he understands grown men and women better, at least in society: of the poor, of any, indeed, beyond what may be called the privileged classes, he has exhibited little cognizance. Unsparingly, and yet lovingly, has he mirrored all the conventional vices of modern life. Who can doubt that the life of young "Osborne," as here presented to us, is calculated to effect more extensive good among thoughtless youths, proud of their capacities for vice, than might be wrought by the most powerful of pulpit orators? Selfishness, under every guise, Thackeray delights to hold up to contempt; but, perhaps, he has never pilloried it with more evident "gusto" in the act, than in his portraiture of this vain and rather heartless fast young "Osborne," so much admired by the ladies, boasting of his "bonnes fortunes," lighting cigars with love-letters, and slavishly imitated and followed by the wonder-struck youngsters of his regiment. By repeated strokes of consummate art almost the impossible is achieved. Recklessness is made to appear despicable and licence mean. Well may Mr. Thackeray rejoice in his endeavours to effect such ends. If conceived and carried on in a spirit of faith and love, we scruple not to declare that they shall be a crown of glory to him even here. Such things carry with them their "exceeding great reward." The pathos of our author is very deep and very sweet, and none the less deep and sweet because used with a certain "retinue" and reserve; never "set in for," as it were, but appearing to come unsought for, arising naturally and inevitably from the circumstances of the tale, and generally conveyed in the most simple, plain, matter-of-fact language. Mr. Thackeray does not deal much in the flowers of fancy. Those of sentiment and thought spring spontaneously and constantly in his garden; he seeks for no hothouse plants, no exotics, however fragrant; nothing is forced, nothing artificial; the very gravel which strews the paths betwixt the flower-beds seems as if it must have lain there for ever.

Dickens, in music, would be a combination of "Meyerbeer" with "Bellini;" that is, of the latter's simple melody with the former's strong effects, startling and dramatic. Thackeray is

more equable, perhaps more genuine, bearing a stronger affinity with "Mozart." And yet there is the fairy lightness of "Mendelssohn," in his happiest moments, to be traced in Dickens's creations; and we must not be understood to place them beneath the more thoroughly self-consistent "Vanity Fair." Dickens certainly sinks far below Thackeray at times; he has done so in the greater part of "Dombey and Son;" but he also, at times, rises above him, and soars to a purer ideal. Nothing equal to little Paul Dombey's visit, and the children's party, and his subsequent death-bed scenes has, we think, proceeded from Thackeray's pen. If we balance, then, these merits, it would be hard to say on which side the balance preponderates. Shall we prefer a beautiful spring day, with all the sweetness of that season of youth and love, overclouded at noonday, but beauteous at its dawn and glorious at its eve? Or the genial happiness of fresh, sunny, healthful, delightful autumn weather—say in October—a frosty kindness in the air, no raptures of delight from bird or beast, but an universal sense of healthful enjoyment; a little haze, perchance, now and then, here and there, but, generally speaking, a glorious day, leaving a sense of deep content and gratitude behind it? Both, no doubt, are good and beautiful; and for both may we thank the Giver of good things. But true it is, that Dickens has more of spring and Thackeray more of autumn. May they long enjoy a sunny summertide!

Both of these authors we would now remind solemnly, if we could impressively, that their responsibilities are *enormous*. No two men are capable of exercising a wider influence for good or evil over their fellow-creatures; the weapons in their hands are keen-edged tools; they *must* cut in one direction; they may cut in both; levelling the tares and the wheat. Now, that the rest of Europe is distracted and revolutionized, unable to listen to the voice of the literary charmer "charm he never so wisely," *we* have yet time and leisure in this country to sympathize with ideal woes, and indulge ourselves in that honest hearty merriment which true humour cannot but call from all who "mark" it. How long this comparative tranquillity shall continue, we know not. But we may deceive ourselves. A dread battle, moral, at least, if not physical, will have to be fought in this country, for the defence of the first principles of order and authority, which amongst us alone are preserved intact. We are well assured, that both of these great humourists are too deep and earnest thinkers to call us bigots, because we believe the State-Establishment of Christianity, under Providence, to be the main bulwark of this Christian land. Whatever be men's religious creed, they cannot but see how essential the principle of honest and just reverence is to

the maintenance of constitutional royalty. No doubt the "Divine right" of monarchs has been exaggerated, and no earthly embodiment or realization of the heavenly can demand absolute submission on our part. Nevertheless, if we think of the Queen as a mere conventional arrangement, a mechanical functionary; if we do not remember, that she holds her hereditary rights to her subjects' willing and generous service *from heaven*, even as every father of a family derives his prerogatives from the same high source; the throne will not long be preserved among us, and our country will be whelmed in the vortex of democratic lawlessness. So, too, the existence of the Peerage, as the third power in the State, the bond of union betwixt sovereign and people is indispensable to our national greatness and prosperity; and this Peerage will not stand its ground against the torrent of popular innovation, unless connected with the Church, and animated with a Christian spirit. And mere devotional feelings and principles are not sufficient to save us, as a State and a nation. They must have a distinct, dogmatic form, and be embodied in suitable institutions. We do not call on "Dickens" and "Thackeray" to plunge into the fray of politics; but we do charge them, as men and as Christians, to promote the spirit of reverence, both for Church and State, whilst they earnestly labour for the correction of abuses, and denounce all pretence and hypocrisy, howsoever and wheresoever practised.

One parting word then, on each of these great men. Both are honours to their age; both are standard classics of their country. Dickens, affectionate, earnest, at times sublime, speaks to rich and poor, high and low; to all, perhaps, save some of the middle classes, who think him "vulgar." His sphere of operation is almost boundless; he may be said to write for all, and work for all; and should keep before him this one great truth, that he is addressing the most mighty audience that ever yet listened to the voice of an uninspired mortal. Thackeray writes, on the contrary, for the elect of mankind; for keen intellects and lofty minds. He exercises the most potent influence over the greatest of his contemporaries, over those who in their turn are like to sway the mental world. Many indeed will admire, but not many may appreciate him. Dickens, then, is like corn, and wine, and oil, which refresh the heart of the human race; but Thackeray is refined gold. May Heaven bless, sustain, and enlighten both of them!

- ART. II.—1. *Presbytery Examined; an Essay, Critical and Historical, on the Ecclesiastical History of Scotland since the Reformation. By the DUKE OF ARGYLL.* London: Moxon. 1848.
2. *The History of the Church of Scotland, from the Reformation to the present time. By THOMAS STEPHEN, Author of "The Book of the Constitution," "The Guide to the Morning and Evening Services of the Church of England," &c. &c. 4 Vols. with twenty-four Portraits engraved on Steel.* London: Longmans. 1848.
3. *The Scottish Church and the English Schismatics; being Letters on the Recent Schism in Scotland; with a Dedicatory Epistle to the Right Reverend the Bishop of Glasgow; and a Documentary Appendix. By the REV. ROBERT MONTGOMERY, M.A. Oxon. Author of "The Gospel in Advance of the Age," "Luther," &c. &c. 3rd Edition, revised and enlarged.* London: Masters. 1848.

WHETHER the world be created, and the Church called out of the world, for God or for man, is the fundamental question on which the great religious controversies of the day depend, into which the great religious conflicts of past ages resolve themselves. A clear and definite view of the answer which that question when pressed home, must of necessity receive, and consistency in reasoning out the consequences which flow from it, would save a vast deal of angry debate and vain jangling, of mischievous dissension and deadly error. However largely a regard for the happiness and the salvation of man may enter, as undoubtedly it does, into the counsel of Divine wisdom and love, which called both the world and the Church into being, it is manifestly impossible that a Divine purpose should terminate in the creature; manifestly necessary that every purpose of God, while it comprehends and absorbs the creature, should find its ultimate termination in God Himself. To admit a contrary supposition, is to invert the inevitable and unalterable relation between the Creator and the creature; to make the existence of the Creator subservient to the existence of the creature, instead of recognizing the self-evident fact that the creature's existence is and must be subservient to that of the Creator.

The fundamental proposition, that the purpose of the world's and the Church's existence centres in God, which results so clearly from a due appreciation of the relative ideas of Creator and creature, is, we need hardly add, confirmed by the direct evidence of Holy Scripture, which, while dilating on the wonderful love of God in giving His Son for us, fails not at the same time to remind us, that "all things are of Him, through Him, and to Him¹," that the end of all things is that "God may be all in all²;" and by these and other similar declarations to impress upon the minds of men on earth that which is proclaimed by the worshippers in heaven:—"Thou art worthy, O Lord, to receive glory, and honour, and power; for Thou hast created all things, and *for Thy pleasure* they are, and were created³." The forgetfulness of this great truth, the want of a reverent recognition of God Himself and of His glory, as the centre to which all existence tends, is undoubtedly at the root of the many and various extravagancies of egotistical religionism, in which the present age abounds; nor is there any more effectual means of combating these extravagancies, than the emphatic assertion of the truth out of the disregard of which they have grown.

In saying this, we do not mean to assert that, even on lower ground than this, the wilfulness which pervades the religious opinions and sentiments of the age may not be successfully combated, and its absurdity conclusively demonstrated. Even if we abstract from the ultimate purpose of the Church, which is the glory of God in Christ Jesus, if we are content to view her merely as an institution for the salvation of man, as an infirmary for the cure of the spiritual disease of sin, there is abundant reason why the government of the Church should be vested, not in man's appointment, but in the ordinance of God. To make the spiritual power of the Church dependent, not on a gift and a commission from on high, but on the determinations and the suffrages of men, is as great an absurdity as it would be to place a lunatic asylum under the direction, not of a board of governors and physicians, but of a select committee, or a general meeting, of the patients.

These propositions are so simple, they follow with such irresistible cogency from the nature of things, and they commend themselves so powerfully to the conscience of every man who, imbued with a sense of his own sinfulness and need of salvation, looks with reverence and gratitude upon the inestimable privilege of his own admission within that body in which the means of grace and the mysteries of salvation are ministered, that it might

¹ Rom. xi. 36. ² 1 Cor. xv. 28. ³ Rev. iv. 11.

seem a work of supererogation to contend for them, instead of taking them for granted as axioms of theological science, but for the astonishing coolness and arrogance with which they are disregarded by some modern writers, who have the pretension of setting themselves up as burning and shining lights in matters of Divinity.

Among the different schools which lay themselves open to this imputation, both beyond the pale of the Church and within it, the Arnoldite school occupies the first rank, on account both of the cleverness and the high personal character of its founder, and of the favour which his views have obtained among men of high station and extensive influence. The fruit which the views of the late head-master of Rugby have already borne among the young men of the present generation, may well serve as a beacon to warn those who are placed in the advanced posts of public opinion, of the danger of setting up their private, and often paradoxical, notions as standards of thought for a host of followers, whose zeal mostly outstrips their discretion, and whose application of their views the instructors themselves can hardly contemplate without a blush. Nor, indeed, is he who first enunciates such mischievous notions, exempt from the responsibility of subsequent exaggerations; it is in the nature of error, as divergent from the line of truth, that it should depart farther from the truth, the farther it is prolonged; and the fault of this increasing distance from truth, rests not so much with him who proceeds in the direction once given, as with him who by the original deviation, however trifling in comparison, has first struck out a false pathway of thought. We are not, therefore, freeing the memory of the late Dr. Arnold from blame, if we express our deliberate conviction that even he would have been almost shocked to find published to the world, under the auspices of his name, such a mass of theological petulance and crudity, as is contained in the "Essay on the Ecclesiastical History of Scotland," from the pen of a young nobleman, which has more immediately led us into the foregoing train of reflection.

As the Duke of Argyll announces himself as the apologist of Presbyterianism, we were prepared for a *quantum suff.* of the prejudice and animosity which distinguish the members of that communion in their diatribes against "prelacy;" but His Grace must pardon us if we say that, whereas we might have expected to find the vulgar presbyterian hatred of Episcopacy somewhat mitigated in one of his exalted station and liberal professions, we have been grieved and surprised to find that, on the contrary, he has presumed on his high rank for the purpose of indulging in a tone of supercilious contempt and, occasionally, scoffing irreverence, which, as applied to the ordinance of God, amounts to more

than merely an offence against good taste. As an example of the style which the noble author of the "Essay" has seen fit to adopt in reference to one of the most sacred ordinances of the Church, and to the highest gift imparted to her from on high, "for the perfecting of the Saints, for the use of the Ministry, for the edifying of the body of Christ," we transcribe the following "critical" account of the restoration of the regular succession of the Scottish Episcopate by the consecration, in London, of the three titulars, Spottiswoode, Archbishop of Glasgow, Lamb, Bishop of Brechin, and Hamilton, Bishop of Galloway :—

"Three or four years before his accession to the English throne, James, it will be remembered, had begun his scheme for the overthrow of Presbytery and the re-introduction of his 'creature' bishops. But when he acquired that new power, he had taken only a few initiatory steps. Now, however, genuine 'Churchmen,' such as his own heart could wish, were round him,—men who could flatter his pedantry, encourage his ambition, and sanctify his claims to despotism. But this was not all the English Bishops did, nor the most, for the Scottish prelacy—they not only helped to restore it to existence, but *they gave it, for the first time, an 'inner life.'* *They made the stuffed figures, with the crosiers and the rochets, living Bishops. They converted the 'chiselled marble' into 'living man.'* Yet, strange to say, they did not do this immediately. From some cause or other, there was a long delay. Perhaps it was that Gladstones, Spottiswoode, and the other Scottish prelates, had been so long accustomed to consider themselves veritable Bishops,—to argue as such,—to vote as such,—to minister as such,—that they could not bring themselves to allow that they wanted anything to complete their title. Perhaps it was that James, who had acted so often, when it suited him, in the character of a zealous Presbyterian, could not be sooner taught the true theory of the *Jus Divinum*, beyond what was enough to magnify sufficiently his own prerogative. We know not; but it was not until the year 1610 that three Scottish prelates were sent off to London, where they received episcopal consecration from the hands of the Bishops of London, Bath, and Ely. One of these three was John Spottiswoode, who had already been Bishop after the fashion of his own country for seven years; another had been such for four years; the third for the same period, whilst a fourth—Gladstones himself, then Archbishop of St. Andrew's—who *submitted to the same ceremony*, in the same year, had sat on the Episcopal Bench of Scotland for ten years.

"*It is difficult to say what may have been the hidden effect of this consecration.* Those prelates, doubtless, must have been conscious of so great a change as that of being converted from 'chiselled marble' into 'living men.' And, perhaps, like their modern champions, the members of the 'Spottiswoode,' they may have felt it an *ex post facto* vindication of their previous course. *Perhaps they felt themselves justified, at last, for having first practised deceit, and then instigated.*

violence, against the system under which they had themselves received the ministry, and to which their countrymen were so zealously attached, without having had before them, until then, *the only principle which could furnish even an excuse*. One thing, at least, is certain,—that there was no point in which Scottish prelacy seems to have been affected for the better, in its outward dealings, by *this newly-communicated inner life*.”—*Presbytery Examined*, pp. 159—161.

Such language as this, in reference to a proceeding which, if not in the estimation of His Grace the Duke of Argyll, at least in the intention of the parties engaged in it, had for its object to perpetuate the gift of God in His Church,—which was a direct appeal, in the apostolically appointed way, to the Holy Ghost, for His effectual blessing upon their ministrations,—requires no comment. The most moderate sense of Christian propriety might have sufficed to restrain the author from such an effusion of scornful party bitterness. Yet this is the man who cannot find language sufficiently vituperative to express his reprobation of the Spottiswoode Society, for the grievous offence of designating the Presbyterian establishment, or “the Kirk,” by “the more splenetic periphrasis of ‘that form of schism which is established in Scotland.’” His Grace might surely employ himself to advantage in removing a beam out of his own eye, before he ventures to pull out of the eye of the editor of Bishop Sage the mote—if mote it be—of giving the name of schism to that which, after all, can hardly be called by any other name. But the bigotry of latitudinarian unbelief is ever the worst, as it is the most inexcusable, of bigotries.

For the benefit of those of our readers who may not be sufficiently well versed in the history of the Scottish Church, to appreciate the causes which rendered such a renovation of the succession imperative at this time, if the reality of Episcopacy was to be preserved in that branch of the Church Catholic, we place by the side of the above pasquil the account given of the same transaction by Mr. Stephen, in his elaborate work on the history of the Church of Scotland, with the reflections which he is led to make upon it:—

“Soon after the dissolution of this Assembly, the king commanded the titular archbishop of Glasgow to select other two titulars, and repair to court. Accordingly, he chose the bishops of Brechin and Galloway. The titular bishops had been restored to their seats and votes in parliament, and the Glasgow Assembly had conferred on them more substantial power than they had hitherto enjoyed; but, as neither acts of parliament nor of Assembly can confer the spiritual character, of which they were wholly deficient, and which could only be conferred by the laying on of the hands of those who had themselves received it

‘from hand to hand from the apostles,’ according to the rules and canons of the primitive church, James determined that they should receive consecration at the hands of English bishops, whom he specially appointed for that purpose. The Scottish prelates arrived in September, and at their first audience the king informed them of his motives for calling them to London; and addressing them to the following effect, said—‘That he had, to his great charge, recovered the bishoprics forth of the hands of those that possessed them, and bestowed the same on such as he hoped should prove worthy of their places; but, since he could not make them bishops, nor could they assume that honour themselves, and that in Scotland there was not a sufficient number to enter charge by consecration, he had called them to England, that, being consecrated themselves, they might at their return give ordination to those at home, and so the adversaries’ mouths be stopped, who said that he did take upon him to create bishops and bestow spiritual offices, which he never did, nor would he presume to do, acknowledging that right to belong to Christ alone, and those He had authorized by His power.’

“To which the archbishop replied, in the name of the others, ‘that they were willing to obey his majesty’s desires, but only they feared that the church of Scotland, on account of former usurpations, might take this for a sort of subjection to the church of England.’ But the king’s patriotic affection for his native church had foreseen that objection, and provided against it, by excluding the two archbishops of Canterbury and York (who alone might have claimed any such supremacy) from the commission. Heylin says, that Bancroft, who had chiefly forwarded the good work, very cheerfully agreed, not caring who participated in its honour, so long as the churches of both kingdoms might receive the benefit of it. The commission was directed to George Abbot, bishop of London; Launcelot Andrews, bishop of Ely; and James Montague, bishop of Bath and Wells; and they were appointed to consecrate the Scottish titulars in the chapel of London House, on the 21st of October. Balfour states the bishops to have been ‘London, Ely, Worcester, and Rochester.’ Dr. Andrews, bishop of Ely, proposed that, previous to consecration, the Scottish bishops should be ordained presbyters, as the orders which they had received must be accounted null and void, the parties conferring them having had themselves no lawful mission. Archbishop Bancroft, who was present, objected to this proposal, inasmuch as the episcopal order included the two inferior degrees. He adduced the instances from antiquity of Ambrose, archbishop of Milan, and Nectarius, patriarch of Constantinople, who were consecrated to the episcopal office without having been ordained as priests. This reasoning being allowed, or, as Spottiswoode says, ‘having been applauded to by the rest,’ the Scottish prelates were duly consecrated, and became bishops in reality, their former ministrations in that character having been altogether an usurpation.

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“ ‘The three consecrated bishops,’ says a venerable author, ‘on their return home, conveyed the episcopal powers, which they had now received in a canonical way, to their former titular brethren: to George Gladstones, in St. Andrew’s; Peter Blackburn, in Aberdeen; Alexander Douglas, in Moray; George Graham, in Dunblane; David Lindsay, in Ross; Alexander Forbes, in Caithness; James Law, in Orkney; Alexander Lindsay, in Dunkeld; John Campbell, in Argyle; and Andrew Knox, in the Isles. Thus, after fifty years of confusion, and a multiplicity of turnings and windings, either to improve or to set aside the plan adopted in 1560, we see an episcopal church once more settled in Scotland, and a regular apostolic succession of episcopacy introduced, on the extinction of the old line [meaning the Roman Catholic], which had long before failed, without any attempt, real or pretended, to keep it up.’

“The king had been long projecting this settlement, and had gone on, by gradual advances from one step to another, with much patience and great perseverance to the last. Yet it cannot be said, that the education he received in his youth was such as would prejudice him in favour of episcopacy, or that it was the ambition of the clergy which prompted him to the re-establishment of it. It is true, many of them were, even in the times of the greatest confusion, well inclined to the primitive episcopal model, and sufficiently acquainted with early antiquity to see the expediency and necessity of it; but a few turbulent incendiaries, such as Melville, Black, and Bruce,—who, when they appear, will always find some abettors and followers,—were perpetually raising such clamours and disturbances, as deterred the quiet lovers of truth from entering the lists, to struggle with such fiery and unmanageable tempers; and had not the king, by his learning, been able to confute their licentious principles, as well as steady to the resolutions he had formed, these few fanatical levellers would have kept both church and state in a continual ferment. But his constancy carried his point, and he lived to see the good effects of his policy. The persons now invested with the episcopal character made it their business, both by their example and authority, to stem the tumultuous torrent of former times, and to preserve peace and harmony among all ranks of people under their charge; insomuch, that a presbyterian historian [Calderwood], contemporary with this solemn restoration of real episcopacy, makes a heavy complaint that *by far the greatest part of the nation submitted quietly to it*; and, happily, it was not in the power of the late democratical party for a long time to create any very powerful opposition to it.

“Succession is the divine charter of the gospel priesthood, and is one of the *marks* of a *true* church. It is the duty, therefore, of every ambassador of Christ to be confident of his evidence, and of the people also, to know whether they live under the conduct of such a ministry as may lawfully preach, administer the sacraments, absolve penitents, thrust out stubborn offenders, and preserve the faith ‘once delivered to the saints,’ and which can be no otherwise done than by the apostolical

succession. But presbyters never received by their ordination authority to ordain others,—no word of God gives it to them,—and all the rules of the whole church take it from them;—therefore, their attempt to ordain without and against bishops must be void and of no effect, and only occasions schism by dividing the church upon an unjust cause. They could not receive the power of the keys from those who had no power to confer it; and therefore, in celebrating the eucharist, and baptizing, they did nothing but profane God's ordinances. This profanation had been in fearful operation for a long period of time. In the papal church of Scotland, laymen were preferred to bishoprics who had not the apostolic grace; and it is to be feared that they ministered at the altar in holy things, and, considering the lax and Erastian opinions then prevalent, it is not improbable that these commendators, as the lay bishops were called, may have assisted at consecrations, and so vitiated the whole succession of the papal church in Scotland. This is a species of profanation that had long existed, and which called loudly for reformation and deep penitence; for from the laxity of the papal discipline, laymen of the most immoral lives were permitted to offer strange fire before the Lord, like Nadab and Abihu, the younger sons of Aaron, and whom the Lord devoured with fire, as a warning to all future generations that none should offer incense before Him but the seed of Aaron, or those who are called with the same divine authority that he was. After the demolition of the Roman church, down to the period at which we are now arrived, none but laymen without any kind of orders, or even the apostolic ceremony of the laying on of hands, had ever officiated, with the exception of Knox and a few of the early preachers who were in priests' orders."—*History of the Church of Scotland*, vol. i. chap. xi. pp. 449—453.

The latter part of this extract places the whole history of the so-called Reformation in Scotland in its true light; and while it exhibits the unusual difficulties with which the Church had to contend in that country, it goes a great way to account for the conduct of the early Scottish Reformers,—of whose designs the abrogation of Episcopacy certainly formed no part,—in attempting to substitute a species of Protestant Episcopate in the place of the corrupt Romish prelacy, which did all in its power to obstruct the reformation of the Church. This is, in fact, the weak point, historically, of the Presbyterian establishment, that its professed founders were not Presbyterians in the later sense of that word. And it is the masterly demonstration of this fact by Bishop Sage, whose elaborate argument on the subject⁴ was republished four

⁴ The work of Bishop Sage was originally published under the following title:—"The Fundamental Charter of Presbytery, as it hath been lately established in the Kingdom of Scotland, examined and disproved by the history, records, and public transactions of our nation. Together with a preface, wherein the vindicator of the Kirk is freely put in mind of his habitual infirmities. London, Brome, 1695."

years ago by the Spottiswoode Society, that has evoked the controversial violence of the Duke of Argyll. His "Essay" was, as we learn from his preface, originally intended for a review of Bishop Sage's work, of which His Grace is pleased to speak in the following terms:—

"The work of which they were intended as a Review, is one published under the title of 'Presbytery Examined,' the author being a certain Right Rev. John Sage, who was a Bishop in the Scotch Episcopal Church, and died in 1711. It has been momentarily rescued from oblivion by being republished under the auspices of a body calling itself the 'Spottiswoode Society.' In originally selecting this work as the occasion of the Essay, I was not, certainly, determined by the importance of the book, or by the celebrity of the Society to which we owe its republication. The one is a controversial work of the times of the Revolution, with all the spite, dulness, and prolixity of such controversies at such a time. The other is a body of which probably most of my readers have never heard. Nevertheless, there are circumstances connected with both which rendered the selection natural. Presbytery 'examined' by a Bishop—any Bishop—stands more than an equal chance of being examined only on one side, and of having even that side not treated with perfect justice. But when the 'examining' Bishop is a Scotch Bishop, and one who suffered personally from its triumph, we may guess with great precision the charge of the Judge, and the finding of his court. That of JEFFRIES, on the Western Circuit, could not have been foretold more certainly. On such a trial the black cap is inseparable from the lawn sleeves."—*Presbytery Examined, Preface*, pp. xii., xiii.

Whether Episcopacy "examined" by as sturdy a Presbyterian, as the Duke of Argyll proves himself to be, is likely to be more justly dealt with, than Presbytery itself was by Bishop Sage, is a question which we are quite willing to leave in the hands of those of our readers who may be acquainted with the volume of Bishop Sage, and may take the trouble of reading the Duke's pretended answer to it. If Bishop Sage gives no quarter to Presbytery, his noble reviewer certainly gives none to "Prelacy;" the two combatants are equally unmerciful, with this only difference, that Bishop Sage states nothing in which he is not fully borne out by the documentary evidence which he adduces; whereas the Duke's argument flies confessedly in the face of existing documents, and has no other foundation to rest upon than the crude Arnoldite notions which constitute the staple of his book. According to these notions there never can be, or ought to be, any such body on the face of the earth, as a Church which professes to be a witness of the truth of God, speaking with authority of knowledge and of faith, and denouncing the errors of those who

oppose and separate themselves. We have rarely seen this insidious principle as extravagantly stated, and as arrogantly maintained, as it is in the volume before us. The idea of there being now upon earth a body entitled to call itself *the Church*, identified with the Church founded by the Apostles of our blessed Lord, under the inspiration, and with the promise of the continued guidance, of the Holy Ghost—who is not the author of confusion but of peace in all the Churches of the Saints—and, therefore, distinguished from other bodies of professing Christians, who by separating from it, through heretical misconception of doctrine, through uncharitable contention about things indifferent, or through wilful rebellion against the divinely-constituted authority of the Church, have committed the grievous and perilous sin of schism,—this idea, which is inseparable from the idea of the Church as it is set forth in the New Testament, is abomination in the eyes of the noble Duke. Whoever entertains it, no matter what his creed may be, is met throughout the pages of the “*Essay*” with the salutation “*Anathema Maran-atha.*”

“That is indeed,” we are told, “the heaviest responsibility which any party can incur, when it rashly identifies its own principles, and especially its own course in their support, with doctrines of pure religious truth. It is not merely that it may be wrong to do so; but that it cannot possibly be right. Every party is, indeed, bound to shape its course according to its own sense of religious duty. But none has a right to confound its own sense of religious duty with the positive doctrines of religious truth. It is not merely that that sense *may* be a delusion,—that it *probably* is full of error,—and that it *must* be mixed with some; but it is that such fanatic feeling survives the sounder principles with which it may have been associated at first; so that the subsequent course of a party may be, and frequently is, a continued violation of the principles,—a scandal to the interests,—which it was originally summoned to defend.”—*Presbytery Examined*, pp. 171, 172.

It is difficult to understand, how any man, moderately versed in the Holy Scriptures, and gifted with the power of reasoning correctly from given premises, can arrive at the conclusion that among all the different bodies which assume the Christian name *not one* MAY, in its constitution and doctrine, be conformable to the Apostolic model; or how he can entertain the self-contradictory notion that a body happening to be conformable to the Apostolic model, is not to be conscious of such conformity, or at all events not to assert the duty of such conformity against those who have departed from it, and thereby broken the bond of peace, and rent the unity of Christ’s body. The fact that the Church was originally founded as one undivided body, separation from which,

on whatever ground, was declared a heinous sin by the Holy Ghost Himself—the One Spirit which dwells in the One body, and is the life of it—coupled with the fact that Christ's commission to His Apostles was accompanied with the promise that He would be with them “alway even unto the end of the world,” and that “the gates of hell should not prevail against His Church,” leaves no other conclusion open to us, but either that the whole Christian revelation is a fable, “a devout imagination,” or else that to the end of the world there must be a continued existence of the one and undivided body, the Church, to which alone the promise of the Spirit belongs, and in contradistinction to which all the different bodies which are in a state of separation from it, and opposition against it, must be accounted as living in a state of error and of sin. Indeed, independently of the clear evidence of Holy Writ to the correctness of this position, it is in the very nature of truth, as such, that it must be found somewhere, and that, wherever it is found, it must be exclusive against error. The very Pyrrhonism of the school to which the Duke of Argyll belongs, asserts itself as exclusively as the dogmatism of the decrees of the Council of Trent. It is not, according to that school, an open question whether there be a Church which, to the exclusion of all separatist and dissentient communions, is *the* Church. There is, there can be, *no* such Church. But this proposition, negative though it be in its form, is itself a dogma; a dogma necessarily as exclusive as any other dogma. If any man asserts that there is such a Church, the Duke of Argyll unhesitatingly pronounces him to be in error, no matter whether he be Romanist, Episcopalian, or Presbyterian. By doing so, His Grace unconsciously pronounces himself, and the school which he represents, and of which he acknowledges Dr. Arnold to be the great prophet, to be alone in the right; the power of truth, recoiling upon him, exhibits him in the ridiculous position of asserting the existence of an exclusive church,—the “church,” the *ecclesia*, of the disciples of Dr. Arnold,—in the very same breath with which he denies the existence of such a church; with this additional aggravation of absurdity, that the creed of his exclusive church, instead of being, like that of the true Church, a positive body of truth, the seed of faith in the soul, is a pure negation, destructive of all faith.

“No man, no Church, has a right to lay claim to the possession of the truth,” is, in the Arnoldite church, the first and the only necessary article of faith; a proposition which at once takes away the possibility of faith; for faith without a full persuasion that the mind has laid hold upon the truth, or, more correctly speaking, has been laid hold upon by the truth, ceases to be faith.

What renders the wretched delusion of this negative creed still more melancholy, as well as more ridiculous, is the animosity and bitterness with which its professors declaim against all who hold a positive faith; an animosity and bitterness which is, not unnaturally so, directed with tenfold intensity against the true Church. The Duke of Argyll is, in this respect as in many others, a very fair specimen of the school he represents. He is not a little indignant at the exclusive claims of his own Presbyterian communion; the fanaticism of those who dissent from it, of the Independents of Cromwell's time, or of the Free Churchmen of our day, comes in for a large share of condemnation at his hands; Romanism is detestable in his eyes;—but the quintessence of his asperity and venom is reserved for the Episcopal communion, the Reformed Apostolic Church, established in England, and subsisting, though not established, in Scotland. It is when speaking of this body, more especially the branch of it which in Scotland continues to bear witness against the rebellious origin and constitution of the Presbyterian establishment, that the noble author of the “*Essay*” cannot disguise his unaffected scorn, nor suppress the sneers which perpetually rise to his lips, and descend into his quill. He has little patience with “the fanaticism of presbytery,” which “identifies the cause of the covenant with that of the ‘Cross of Christ,’ His ‘headship’ with that of the General Assembly;”—but he loses all patience when he comes to speak of that hated “Prelacy” which ventures to designate the Presbyterian Kirk as “that form of schism which is established in Scotland.”

The denial of the right of any body of Christians to the exclusive title, “the Church,” is not, however, the only negation which characterizes the creed of the Duke of Argyll, and the school of whose opinions he professes himself the exponent. It is against the existence of an Apostolic commission of the ministry as a distinct Order, endued with special gifts, and entrusted with the stewardship of the mysteries of grace, that his unmitigated hostility is directed. His Grace's principles on this subject cannot be better elucidated than by the following brief *exposé* from his own pen:—

“Doctrinally—if the Christian ministry is not a priesthood, there is a final end of half the superstitions with which Rome deformed religion. Ecclesiastically—if they are not vested, as an order, with any exclusive authority, there is an end of that spiritual usurpation which sanctified corruption, and closed every independent access to the truth. Politically—if the Christian Church is nothing but the Christian people, there is no ground left for any mystic distinction between Civil and Eccle-

siastical authority. That separation which does really exist is placed in its true light—a separation not as between persons and persons, or between councils and councils, but simply between one class of subjects and another. If the boundaries of a nation coincided exactly with the boundaries of any one religious system—that is to say, if all the citizens of a State were members of the same religious body, one and the same Assembly might rightfully and naturally legislate on both those subjects. It is merely the necessities of outward circumstance—the fact of religious divisions, and other facts of a similar kind—which prevent both those subjects being cognizable by one and the same authority. No Divine law would be infringed by an entire coincidence of the two authorities, were it practicable; still less is any such law infringed by a partial coincidence, where it very often is both possible and wise.

“All this follows immediately and necessarily from the principle that there is no special order, or caste of men, gifted with exclusive power in spiritual concerns. But this denial of a false and superstitious distinction only places in a clearer light that true distinction which really does exist. There is a distinction between temporal and spiritual things, and there must be a corresponding distinction—not necessarily in the men who legislate—but in the nature of the legislation. In temporal matters human legislation is invested, *proprio jure*, with great authority,—it is properly *enactive*. In spiritual things human legislation has no direct authority; it is merely *declaratory*. In the one case no number of dissentient voices is entitled to contravene the legislative power, because society has a right to enforce obedience to its civil laws. In the other case, if there be one single mind which dissents from a declaratory interpretation put upon the laws of God, that mind is entitled to maintain its dissent and to act upon it—because on such subjects human authority is none.”—*Presbytery Examined*, pp. 294—296.

The sincerity with which the Duke of Argyll has abjured that fundamental feature in the constitution of Christ's Holy Church, the perpetual existence of a ministry of grace endued from on high, is attested, not only by the repeated denunciations of it, as a “corruption” and a “superstition,” which occur in the “Essay,” but by the tone which His Grace, as a layman, takes, in pronouncing upon questions of theology with an authority to his own mind evidently not less infallible, than is that of the Pope himself to the mind of a “good Catholic.” It is on the ground of what His Grace conceives to be the radical opposition of Presbyterianism to all “priestly notions,” that that body of professing Christians enjoys the privilege of reckoning the noble Duke among its members, and the distinguished honour of having him for its apologist. According to his view, Presbyterianism is nothing more than the first embryo of that pure idea of Christianity which was further developed by Dr. Arnold, and would have been brought to per-

fection by him if he had lived long enough ; failing which, the author of the " Essay " has taken up the question, and, to his own thinking at least, settled it on an incontrovertible basis. We honestly confess, that with the conception which we have been led to form of Presbyterianism, of the high papistical claims which it advances, far beyond any that have ever been preferred by the Protestant Episcopate in Scotland or elsewhere, we are scarcely prepared to find its identity with the doctrines of the Arnoldite school as broadly asserted as in the following passage :—

" In reviewing the course of Scottish Presbytery, from the Reformation to the Revolution, we have met with ample ground for assigning to it a high place among the more distinguished class,—although there are points, as we have endeavoured to show, in which its course has been for warning, not example.

" On account of one of its principles, if that principle stood alone, it deserves our special homage. The stern protest which it made from the beginning against all notions of Priesthood—of any mediatorial or exclusive power—in the Christian ministry, reached at once to one of the most profound and momentous truths which are still struggling for acceptance in the world. On this subject we have before alluded to a name, which, over a wide extent of Christendom, is now a name of solemn sound. If it had been allowed to Dr. Arnold to have his most earnest wish fulfilled,—if he had been permitted to take part in what his last words emphatically alluded to as ' THAT GREAT WORK,' a revival of the true Commonwealth of the Church,—he could not, in this respect, have done more than the first Scotch Reformers did. He could not have disowned with more deep conviction of its danger, the very name of Priest. He could not have thrown more widely open to the Commons of the Church, the door of her councils, and the offices of her public service."—*Presbytery Examined*, pp. 292, 293.

This identity the author labours to establish, in the teeth of all that he himself is elsewhere obliged to acknowledge as to the character of Presbyterian Church government, by a reference to the constitution of the General Assembly :—

" The Convocation of the Church of Scotland was never a Convocation of the Clergy only. It was a great gathering—from all orders in the State,—of men whom their Christian brethren had chosen to represent them there. ' The General Assembly of the Church convened at Edinburgh, where were present Superintendents, Ministers, Deacons, Commissioners from Towns and Churches ;'—such is the common opening of the minutes of their proceedings."—*Presbytery Examined*, p. 293.

That laymen did intrude into the government of the Church and override the Apostolical and, therefore, divinely appointed order of Church government, and that to this intrusion and usur-

pation Presbyterianism is indebted for its existence, is an historical fact which we are neither disposed nor concerned to deny. And if Presbyterianism had been, in its origin, the consistent assertion of certain well-defined principles, instead of being, as it was, the turbulent overthrow of all principles, followed by the adoption of such maxims as would serve to confer upon acts of lawless violence a semblance of right, make the worse appear the better reason, and rebellion as the exercise of legitimate powers, no doubt all idea of a Divine commission of the ministry must have been expunged from the Presbyterian system. Yet, practically, it is not so; the ministry of the Presbyterian establishment has preferred, and continues to prefer, as high claims as the ministry of any other communion, to special gifts and superior powers; and if we were called upon to define the distinctive features of Presbyterianism on this head, we should rather say that they consist in the manifestly unscriptural assertion of the parity of ministers, and the somewhat extraordinary, and certainly not very reverent, assumption that the gifts of the Holy Ghost are to follow upon the unhallowed decrees of tumultuous and self-constituted assemblies. We might have been afraid, in the presence of such a doughty champion of Presbyterianism as the Duke of Argyll, to advance this charge of inconsistency against it; but, happily, we have, from the pen of His Grace himself, abundant confirmation of the fact now stated.

“The language which had now become common respecting the independence and authority of spiritual power—above all, the appropriation of Scripture texts on which that language sought to justify itself—would involve principles utterly subversive of the legitimate power of Christian legislatures, as well as of the liberty of private judgment. It was *logically inconsistent with any but a priestly idea, both of the nature of the Church and of the extent of its authority*. Accordingly, it has been a frequent charge against Presbytery at this time, that it attempted to establish over the civil power, and over individual conscience, *a spiritual tyranny as bad as that of Rome*. And, certainly, we might quote innumerable passages from the documents of this time, which, if the principles they imply were logically evolved, would justify this accusation to the full. But there are other passages equally numerous, and very often contiguous in the same papers, which lay down doctrines directly contradictory—showing that what was extravagant in the claims of Presbytery, or rather in the words in which it clothed them, was due to its passions, not its principles. In one breath we are sometimes told that it is the duty and right of the civil magistrate to see that the office-bearers of the Church ‘do their duty,’ and ‘judge aright according to the word of God;’ in the next breath he is deprived of all independent ‘judgment’ as to what is, or what is not, ‘according’ to that word. He is told *he may not venture to take upon himself ‘to interpret Scrip-*

ture in matters of controversy’—this power being given of God to the ‘*Pastors and Doctors of the Church.*’

“The close proximity of such contradictory positions is one of the most curious features of the time, reminding us always that, however excited may be the language in which the liberty of the Church is asserted, or however ambitious the appropriations of Scripture texts, there was something—deep in the principles of Presbytery—which was preventing, and must prevent, its claims from becoming even the same in kind, far less equal in degree, with the claims of priesthood. But the language to which we refer was sometimes wild and extravagant enough. In one of those ‘*declinatures*’ of the jurisdiction of the Privy Council, given in by a minister, when cited to appear before it, to which we have before alluded, we find it asserted, that *the ‘Spiritual office-bearers and ministers of the Church have power to deliver unto Satan—to bind the impenitent in their sins—to lock out and debar from the kingdom of heaven—having the keys of that kingdom given them of God.’* And in another paper of this time, language equally rash is used. Among those questions which the King proposed to the assemblies of the Church, and which they justly considered as intended to ‘cast in doubt’ the whole liberties and government of Presbytery, we find the following query:—‘Is it the King separately, or the pastors separately, or both conjointly, that should establish the acts anent the external government of the Church; or what is the form of their conjunction to make laws?’ To this the Synod of Fife replies, that *the ordinary interpretation of God’s word belongs to the Pastors and Doctors of the Church*, and that ‘Kings and princes ought, by their civil authority, to ratify and approve by their laws, and vindicate by their civil sanction, that which they (the Pastors and Doctors) declare to be God’s will out of his word.’ In support of such positions, reference is made to the most irrelevant texts, such, for instance, as ‘Where two or three are gathered together in my name,’ &c.,—as if this promise had any reference at all to the power of ecclesiastical assemblies, any more than to that of any other assemblies of professing Christians. We could quote *many other passages* in which the idea of the authority of the Church—of *the absolute distinction between civil and spiritual power*—and of *the independence of the latter on the former*, finds expression in language equally extreme, and is referred to texts equally irrelevant or misleading.

“Yet, however positive may be the form which that idea had now assumed, and however dogmatic the terms in which it was expressed, it is certain that it formed no part of the fundamental or essential principles of Presbytery, but was a mere growth arising from the external circumstances in which it had been placed. It is *perfectly true that, for more than a hundred years, it strikes the eye as one of the most prominent characteristics of the genius of Presbytery; and to this hour it is esteemed as such by a large portion of its members.*”—*Presbytery Examined*, pp. 96—99.

Thus, by the showing of the Duke of Argyll himself, it is un-

deniable that the notion of priestly power to which he so strongly objects, was, and to this day is, no less strongly cherished in the Presbyterian community. His Grace may, to suit his purpose, assert that this was due to the "passions" and not the "principles" of Presbytery; but this is a mere gratuitous assertion. It is quite as competent for us to assert, on the contrary, that the retention of an idea of special gifts and powers attached to the ministerial character, is the result of adherence, in some measure, at least, and amidst all the inconsistencies of tumultuous change, to the true principles of the Catholic Church; and that the repudiation of that idea at other times, and by certain members of the Presbyterian community, was and is the result of extreme party violence, and of the difficulty of maintaining claims, the historical foundations of which have been cut away from under the schismatical edifice. The reason why the noble author of the "Essay" deems it more expedient to assume that the very essence of Presbytery consists in the denial of a distinct ministerial order and power, is obvious enough. His Grace is desirous of enlisting the authority of an old establishment on behalf of the modern notions of the Arnoldite school, and to screen his own peculiar heresy under shelter of the religious body to which he seems to belong fortuitously, rather than on principle, and with which he makes common cause against the main object of his hatred, the Divine ordinance of a true Church and an Apostolic ministry. At the same time, if the Presbyterian Kirk should venture to differ from the noble Duke on the question of the ministerial office, it may expect as little quarter from His Grace as Prelacy itself. The following extract is so characteristic of the whole spirit and tendency of his performance, that we cannot forbear from transcribing it:—

"But why, it may be asked, have thus gone over again the fierce battles of the Covenant, and retraced the long contests between Presbytery and Prelacy in Scotland? Because they are living parties: because they are fighting now: because, with all the hereditary features of their character, they still stand opposed, as they did of yore. Presbytery has not lost its wild, wayward vigour; it is marked with the same rugged virtues; in excess, it tends to the same vices of opinion. Prelacy has not abated its narrow bigotry; it is incited by the same grasping ambition to be national; its opinions tend to the same sacerdotal usurpations. The Divine right of Bishops is still the central point in the theology of the one: the 'Crown of Christ' is still extravagantly quoted in the system of the other. They are both things of the present day. It is well that we should know what is to be hoped or feared from each; and, in order to anticipate their future, we must understand their past.

“Especially, in respect to Presbytery, we must know its traditions, in order to seize the meaning of its forms. It sometimes belies itself. Under the incoherence of Cromwell there were hid the great powers of the Protector; under the fanaticism of the Covenant lay the noblest maxims of the Reformers. All parties must have their outward clothing, and sometimes that clothing is not an ornament, but a disguise. We must remember this when we look at Scottish Presbytery. We may hear it inculcating the authority of ‘the Church’ in language not less peremptory than has been used by Rome; but we must remember that ‘the Church’ of Presbytery is not ‘the Church’ of Priesthood. We must remember that the high claims which that language expresses are, in fact, nothing but the inherent claims of the Christian community to exercise self-government under a representative system. If we do not remember this, Presbyterian forms of speech will certainly not always remind us of the fact. These are often inconsistent with any but a sacerdotal theory. We may hear Presbyterian Assemblies designating the power they claim as the ‘power of the keys,’ and we may hear them quoting, in support of it, the same texts which have always been the favourite texts of priests. We may find, for instance, that the first text quoted by the Free Church, in support of Presbyterian claims, is likewise the favourite text of Rome. The same motto which floats on the banner of the Free Church is the motto which, for ages before the Free Church was born, has floated on the banner of the Papacy. Who that has visited Italy does not remember that great circle from which the glorious dome of St. Peter rises, and on which is inscribed, in letters of gold mosaic, ‘TU ES PETRUS, ET SUPER HANC PETRAM ÆDIFICABO ECCLESIAM MEAM; ET TIBI DABO CLAVES REGNI CÆLORUM.’ This, too, is the text first and prominently quoted by the ‘Constitutional Catechism’ of the Free Church in support of its favourite dogma of the absolute and sacred distinction and separation to be maintained between civil and spiritual power.

“Nevertheless, we need not be alarmed. The claims of Presbytery are not the claims of Priesthood. The extravagance is due to the men who advocate them, not to the claims themselves. These claims have no more connexion with the text above quoted, than with the most irrelevant passage we could select from the Bible. It is merely the language of the party. We must make allowance for traditionary forms of speech. Necessity is laid upon Presbyterians to quote Scripture for every thing they say or do. Andrew Melville spoke of the ‘power of the keys;’ therefore, whether logically or not, the text from which that expression is derived must needs be quoted. But, fortunately for Presbyterianism, John Knox, though his disciples used this formula of expression, had laid down principles which effectually reduce its claim over the ‘power of the keys’ to the level of the power possessed by every club, whether in the religious, the political, or the social world—that of excluding from its own body such members as transgress its laws. The ‘power of the keys,’ therefore, in the mouth of Presbytery, is nothing but a very solemn and startling name, for a very common

and a very intelligible thing. By the reiterated denials of its own Reformers, Presbytery is prevented from believing that there is any authority on earth gifted with the power of binding and loosing in heaven, merely by virtue of its decisions here. Nor is this all: Presbytery is prevented also from believing that there is any authority in any earthly body—in ‘councils, realms, or nations’—which, even on such matters as the interpretation of Scripture, can step *authoritatively* between the individual mind and its own convictions. Further still: Presbytery does not believe that there was any machinery established in the Christian Church by which such powers as may have been given to the Apostles personally, could be continued afterwards. It does not believe that there was any law of outward succession laid down, so that those to whom such powers descended, could claim from all men a recognition of their right.

“These are fortunate incapacities of belief! Under their protection we may smile when we hear Presbytery claiming the ‘power of the keys.’ It means only the opening and shutting its own private doors. Its right to this power has nothing to do with the text it quotes in its support—any more than the overthrow of usurping Prelacy in 1638 had to do with the crumbling of the ‘walls of Jericho.’ Presbytery does not and cannot claim the rights given to St. Peter and his eleven brethren. Such rights as it can claim, consistently with its own principles, are wholly different in kind, and infinitely inferior in degree. There is no logical connexion whatever, therefore, between the rights which are really due to Presbytery and this text which is quoted in their support. But whatever may be our disappointment in the logic of the Free Church in thus quoting, in support of one kind of power, passages which refer to another kind, it is at least satisfactory to know, from indisputable facts and documents of received authority, that Scottish Presbytery early repudiated the daring and intolerable claim of a personal inheritance of Apostolic powers.”—*Presbytery Examined*, pp. 219—223.

Since His Grace of Argyll animadvert with such unhesitating severity and such undisguised contempt upon “the daring and intolerable claim of a personal inheritance of Apostolic powers,” it appears to us not inopportune to inquire somewhat more particularly into the “personal inheritance” of lordly titles and estates which emboldens him thus to discuss and to repudiate the most sacred appointments of Christ’s Holy Church with the solemn *hauteur* of aristocratic pride. On looking back to the records which attest the growing fortunes of his family, we find that the greatness of the house of Argyll is mainly due to the political advancement obtained by his ancestors in the civil troubles of which the Church was made at once the pretext and the victim; and that the greater portion of its enormous wealth is derived directly from the plunder of the Church. The name

of one of His Grace's ancestors stands as the first signature to the bond for establishing the Congregation, entered into in the year 1537, for the reformation of the Church; and the fee which the Church paid him for his exertions in the cause of "purity of doctrine," was neither more nor less than the whole of the lands belonging to the three Bishoprics of Argyll, the Isles, and Brechin. A successor of this great and disinterested Church reformer made himself so conspicuous during the great rebellion as to earn for himself the epithet of the "Dictator," and pocketed, besides other spoil, the sum of 30,000*l.* as his share of the "blood money" for which King Charles was sold into the hands of the Parliament. A catalogue of all the deeds of treachery to his Sovereign, and cruelty to the King's loyal subjects, committed by this "worthy" of the "Scottish Reformation" would be an interesting document, highly illustrative of those hereditary principles of Churchmanship which the noble reviewer of Bishop Sage and the Spottiswoode Society displays in his lucubrations. We must content ourselves, however, with the following brief sketch, which we borrow from the pages of Mr. Stephen:—

"No man who has read the foregoing pages can doubt that Argyle had fulfilled his father's prophecy, that he would 'wind Charles a pirn' [a reel]; yet no man can blame the king for neglecting the old earl's advice of arresting the incipient traitor. He was a most irredeemable coward; yet by his canting and hypocrisy, and his natural talents, which were good, he managed to direct the whole machinery of kirk and state, and to thrust others into danger. As an elder of the kirk he was always appointed one of the commission; which, with his position in the committee of the estates, a sort of republic, gave him the complete command of the whole machinery of the government. Argyle and the kirk mutually upheld each other. As an elder he instigated the commission, without appearing in it himself, to petition, to remonstrate with, and dictate to, the parliament and its committee, and to oppose the acts of the parliament and the government of the committee, when his own direct influence had failed, especially in the affair of the duke's engagement. The commission of the kirk called it *the unlawful Engagement*; and for some considerable time, instead of the saving truths of Jesus Christ, it was the only subject of their sermons; and by a decree of the Assembly, all who had any concern in it were excommunicated, unless they did penance in sackcloth at the kirk door, after the manner of those who had been guilty of adultery or fornication. 'This,' says Dr. Cockburn, 'to my certain knowledge, turned many to be *atheists* and *irreligious*, who concluded from thence all religion and all designs of clergymen to be only hypocrisy and cheat.' At the same time, as a member of the committee of estates, Argyle adopted their advice, which, in fact, he had prompted, and while he was working out his own plans, he gave to the commission an importance and a position

which they could not otherwise have had, and enabled them to meddle with affairs of state, as the directors of the government. Hence Argyle was usually called the *DICTATOR*.”—*Stephen's History of the Church of Scotland*, vol. ii. chap. xxi. pp. 234, 235.

With such antecedents as these, it would be more creditable to the noble Duke, and wear a greater show of liberality before the world, if he were to testify his zeal and devotion for the cause of Christ in Scotland, by making, we will not say, full restitution, but, at least, some sort of reparation to the Church, by whose spoil his ducal state is supported. Let us, however, be just. His Grace is not singular in the attitude which he has assumed; he is not the only nobleman in the United Kingdom, who avails himself of a social elevation, the foundation of which was laid in sacrilege, for the purpose of oppressing, and of railing and sneering at, the Church upon which his ancestors committed open robbery. A bare sense of decency, one might have thought, would have dictated another course; very shame ought, at least, to have imposed silence: for if there is one thing more than another “daring and intolerable,” it is, that those whose “personal inheritance” will so little bear inspection, should presume to speak with profane scorn of the only patrimony left to the Church in Scotland by the rapacity of her nobles, the “personal inheritance of Apostolic powers.”

This very inheritance of “Apostolic powers,” for which His Grace of Argyll cannot find language sufficiently contumelious, endears the Episcopal Church of Scotland to the hearts of churchmen in England, who can never lose sight of the fact, that while her reformation had originally taken a less happy course than that of her southern sister, she was at last thrown into the shade, and deprived of that public countenance and support which the Church of England enjoys as an establishment, by the very scrupulousness of her bishops and priests, who could not prevail upon themselves to set aside in their consciences their allegiance to the dethroned King. Even those whose judgment may not approve the course pursued by the Scotch bishops at the period of the Revolution, cannot help respecting, if not admiring, the nice sense of truth and honour which prompted their adherence to sworn engagements, in spite of the disadvantages, and those of a lasting nature, which, they could not fail to perceive, their refusal to take the oath to the new King, must entail upon their Church.

The transactions of that period, by which the position of the Episcopal Church in Scotland since the Revolution has been determined, are recorded in a letter addressed by Dr. Rose, Bishop of Edinburgh, to the Hon. and Right Rev. Archibald

Campbell, consecrated in 1711, in the place of Bishop Sage, as one of the "bishops at large," or *adiocesan* bishops, in pursuance of Dr. Rose's scheme for the preservation of the succession. The letter, which is dated Oct. 22nd, 1713, is a most interesting document, not only on account of the intrinsic importance of the circumstances recorded in it, but of the extreme simplicity with which they are narrated:—

"When, in October 1688, the Scots bishops came to know of the intended invasion by the Prince of Orange, a good many of them being then at Edinburgh, meeting together, they concerted and sent up a loyal address to the king [which has been already given]. Afterwards, in November, finding that the prince was landed, and foreseeing the dreadful convulsions that were like to ensue, and not knowing what damages might arise from thence both to the church and state, they resolved to send up two of their number to the king, with a renewed tender of their duty; instructing them also to wait on the bishops of England for advice and assistance, in case that any unlucky thing might possibly happen to occur with respect to our church. This resolution being taken, it was represented by the two archbishops to his majesty's privy council (in which the Lord Perth sat as chancellor), and it was agreed unto and approved by them; whereupon, at the next meeting of the bishops it was not thought fit, even by the archbishops themselves, that any of them (though they were men of the greatest ability and experience) should go up, as being less acceptable to the English bishops from their having consented to the taking off the sanguinary laws against papists; and so that undertaking was devolved over upon Dr. Bruce, bishop of Orkney, and me, he having suffered for not agreeing to that project, and I not concerned, as not being a bishop at that time. And accordingly a commission was drawn and signed for us two, the 3rd of December, 1688."—*Stephen's History of the Church of Scotland*, vol. iii. chap. xlix. pp. 371, 372.

Eventually, in consequence of the illness of the Bishop of Orkney, Dr. Rose went alone. His account of the communications which he had with the principal members of the English Episcopate is highly characteristic:—

"The very next day after my arrival at London I waited on the Archbishop of Canterbury (to whom I had the honour to be known some three years before), and after my presenting, and his grace's reading of my commission, his grace said that matters were very dark, and the cloud so thick or gross that they could not see through it. They knew not well what to do for themselves, far less what advice to give to me; that there was to be a meeting of the bishops with him that very day, and desired me to see him the week thereafter. I next waited on the then Bishop of St. Asaph [Dr. Stillingfleet], being of my acquaintance also, who treated me in such a manner that I could

not but see through his inclinations ; wherefore I resolved to visit him no more, nor address myself to any others of that order, till I should have occasion to learn something farther about them. Wherefore, the week thereafter I repaired to Lambeth, and told his grace all that had passed betwixt St. Asaph and me ; who, smiling, replied, ‘ St. Asaph was a good man, but an angry man ;’ and withal told me that matters still continued dark, and that it behoved me to wait the issue of their convention, which he suspected was only that which would give light and open the scene ; and withal desired me to come to him from time to time, and if any thing occurred he would signify it unto me.

“ In that wearisome season (wearisome to me, because acquainted with few save those of our countrymen, and of those I knew not whom to trust), I waited on the Bishop of London, and entreated him to speak to the prince to put a stop to the persecution of our clergy, but to no purpose. I was also with the then Dr. Burnet, upon the same design, but with the same success ; who told me, *that he did not meddle in Scots affairs* [!]. I was also earnestly desired by the Bishop of London, and the then Viscount of Tarbat, and some other Scots peers, to wait upon the prince, and present him with an address upon that head. I asked whether I or my address would readily meet with acceptance or success, if it did not compliment the prince upon his descent to deliver us from popery or slavery ? They said that was absolutely necessary. I told, that I neither was instructed by my constituents to do so, neither had I myself clearness to do it ; and that on these terms I neither could nor would either visit or address his highness. In that season also I had the honour to be acquainted and to be several times with the worthy Dr. Turner, the then Bishop of Ely, whose conversation was very useful to me and every way agreeable ; and besides these bishops already mentioned, I had not the honour to be acquainted with any other. And thus the whole time of the convention passed off, excepting what was spent in necessary duties and visiting our countrymen, even until the day that the dark scene opened by the surprising vote of abdication, on which very day I went over to Lambeth ; and what passed there betwixt his grace and me (being all in private), it is both needless, would be very tedious, and perchance not so very proper to write it. In the close, I told his grace that I would make ready to go home, and only wait upon his grace once more before I took my journey.”—*Stephen’s History of the Church of Scotland*, pp. 372, 373.

Before Dr. Rose could carry this intention into effect, an unexpected obstacle presented itself. Several travellers to the north had been stopped on their road, for want of passes, which were not granted to any except after personal presentation to William. In this dilemma Dr. Rose, after conferring with the Archbishop, applied to the Bishop of London to introduce him at court, when the following dialogue took place :—

“ His lordship asked me whether I had any thing to say to the king ? (so was the style in England then.) I replied, that I had nothing to say, save that I was going for Scotland, being a member of the convention ; for I understood that without waiting on the prince (that being the most common Scots style), I could not have a pass, and that without that I must needs be stopped upon the road, as several of my countrymen had been. His lordship asked me again, saying, seeing your clergy have been and are so routed and barbarously treated by the presbyterians, will you not speak to the king to put a stop to that, and in favour of your own clergy ? My reply was, that the prince had been often applied to in that matter by several of our nobility, and addressed also by the sufferers themselves, and yet all to no purpose : wherefore I could have no hopes that my intercessions would be of any avail ; but that if his lordship thought otherwise, I would not decline to make them. His lordship asked me farther, whether any of our countrymen would go along with me, and he spoke particularly of Sir George Mackenzie. I replied, that I doubted nothing of that ; whereupon his lordship bid me find him out, and that both he and I should be at court that day, against three in the afternoon, and that he should surely be there to introduce us.”—*Stephen's History of the Church of Scotland*, p. 376.

Previously to the introduction, the Bishop of London, who it appears had conferred with the Prince, made an attempt to persuade Dr. Rose of the propriety of the Scotch Bishops imitating the example of their brethren in England, and giving in their adhesion to the change of government.

“ The Bishop, directing his discourse to me, said—‘ My lord, you see that the king having thrown himself upon the water, must keep himself a-swimming with one hand, the presbyterians having joined him closely, and offered to support him, and therefore he cannot cast them off, unless he could see how otherwise he could be served. And the king bids me tell you, that he now knows the state of Scotland much better than he did when he was in Holland ; for while there he was *made believe* that Scotland generally all over was presbyterian, but now he sees that *the great body* of the nobility and gentry are for episcopacy, and it is the trading and inferior sort that are for presbytery ; wherefore he bids me tell you, that if you will undertake to serve him to the purpose that he is served here in England, he will take you by the hand, *support the church* and [your] order, and *throw off* the presbyterians.’ My answer to this was—‘ My lord, I cannot but humbly thank the prince for this frankness and offer ;—but withal I must tell your lordship, that when I came from Scotland, neither my brethren nor I apprehended any such revolution as I have now seen in England, and therefore I neither was nor could be, instructed by them what answer to make to the prince's offer ; and therefore what I say is not in their name, but only my private opinion, which is, that I truly think they

will not serve the prince so as he is served in England ; that is (as I take it), to make him their king, or give their suffrage for his being king. And though as to the matter I can say nothing in their name, and as from them, yet for myself I must say, that rather than do so, I will abandon all the interest that I have, or may expect to have, in Britain.' Upon this the bishop commended my openness and ingenuity, and said, he believed it was so ; for, says he, all this time you have been here, neither have you waited on the king, nor have any of your brethren, the Scots bishops, made any address to him. *So the king must be excused for standing by the presbyterians.*

"Immediately upon this," Dr. Rose continues, "the prince going somewhere abroad, came through our room, and Sir George Mackenzie takes leave of him in very few words. I applied to the bishop, and said—'My lord, there is now no farther place for application in our church matters, and this opportunity of taking leave of the prince is lost ; wherefore I beg that your lordship would introduce me for that effect, if you can, next day, about ten or eleven in the forenoon ;' which his lordship both promised and performed. And upon my being admitted to the prince's presence, he came three or four steps forward from his company, and prevented me, by saying—'My lord, are you going for Scotland ?' My reply was—'Yes, sir, if you have any commands for me.' 'Then,' he said, 'I hope you will be kind to me, and follow the example of England.' Wherefore, being somewhat diffculted how to make a mannerly and discreet answer, without entangling myself, I readily replied—'Sir, *I will serve you so far as law, reason, or conscience shall allow me.*' How this answer pleased I cannot well tell ; but it seems the limitations and conditions of it were not acceptable, for instantly the prince, without saying any thing more, turned away from me, and went back to his company. Considering what had passed the day before, I was much surprised to find the prince accost me in those terms ; but I presume that either the bishop (not having time) had not acquainted him with what had passed, or that the prince purposed to try what might be made of me by the honour he did me of that immediate demand : and as that was the first, so it was the last time I had the honour to speak with his highness."—*Stephen's History of the Church of Scotland*, pp. 377, 378.

Notwithstanding the unpropitious termination of Dr. Rose's mission to London, William III. did not abandon the hope of gaining the Scottish Bishops over to his cause ; on the contrary, he gave instructions to the Duke of Hamilton to make overtures to them for an accommodation. The history of Dr. Rose once more furnishes us with an authentic account of the facts.

"After my down-coming here, my lord St. Andrews and I taking occasion to wait upon the duke Hamilton, his grace told us, a day or two before the sitting down of the Convention, that he had it in special charge from king William, that nothing should be done to the prejudice

of episcopacy in Scotland, in case the bishops could by any means be brought to befriend his interest; and prayed us most emphatically, for our own sakes, to follow the example of the Church of England. To which my lord St. Andrews replied, 'that both by natural allegiance, the laws, and the most solemn oaths, we were engaged in the king's interest, and that we were, by God's grace, to stand by it in the face of all dangers, and to the greatest losses:' subjoining, that 'his grace's quality and influence did put it in his hands to do his master [king James] the greatest service, and himself the surest honour; and if he acted otherways, it might readily lie as a heavy task and curse, both upon himself and family.'—*Stephen's History of the Church of Scotland*, vol. iii. chap. i. p. 401.

While this firmness on the part of the bishops left the Prince of Orange little or no hope of obtaining the support of the Scottish Episcopate for his newly-acquired throne, the "rabbling" of the clergy, a proceeding which the Duke of Argyll informs us is not absolutely essential to the Presbyterian form of Christianity, —though *in fact* it gave rise to it originally, and led eventually to its establishment,—ejected a number of the Episcopalian clergy from their churches; the refusal to read the proclamation was followed by the deposition of many more; and finally the Act was framed, the preamble of which has been so severely and justly criticised by Bishop Sage, and which ran as follows:—

"Whereas the estates of this kingdom, in their claim of right of the 11th of April last, declared that 'prelacy and the superiority of any office in the church above presbyters, is, and hath been, a great and insupportable grievance and trouble to this nation, and contrary to the inclinations of the generality of the people ever since the Reformation, they having reformed from popery by presbyters, and therefore ought to be abolished:' Our sovereign lord and lady, with advice and consent of the estates of parliament, *do hereby abolish prelacy, and all superiority of any office in the church of this kingdom above presbyters; and hereby rescinds, casses, and annuls those acts of parliament under Charles II., and all other acts, statutes, and constitutions in so far alienarly as they are inconsistent with this act, and establish prelacy or the superiority of church officers above presbyters: And their majesties do declare that they, with advice and consent foresaid, will settle by law that church government in this kingdom which is most agreeable to the inclinations of the people.*"—*Stephen's History of the Church of Scotland*, vol. iii. chap. li. p. 429.

We regret that our limits preclude us from a more extended notice of this and other critical periods in the history of the Scotch Church; the more so, as the laborious and able work of Mr. Stephen presents such ample opportunities and temptations to dwell on a subject too little known and appreciated on this side

the Tweed. We cannot, however, refrain from expressing a hope that the pains which the author of the volumes before us (No. 2, at the head of this article), has bestowed upon his arduous task, will give a fresh impulse to the study of Scottish Church History, proportionate to the increased facilities for it which are now placed within reach of the public. With such a full and elaborate account of all the transactions which have taken place with regard to the Church in Scotland for the last three centuries, no man need be ignorant of the real merits of the question, and of the actual position of the Scottish Church; both which are as instructive to English Churchmen, as they are generally misapprehended by them. The mistakes and prejudices which are current, the simple, straightforward, and truthful narrative of Mr. Stephen is admirably calculated to correct. A sound Churchman in his principles, well acquainted with his subject, and endowed with the industry of research which is indispensable to the genuine historian, as distinguished from the historical rhetorician, Mr. Stephen has produced a work which for completeness and impartiality of information stands unrivalled. The conscientiousness of feeling which has guided him in his labours, and which is visible throughout, may best be judged of by the few remarks which on this point are contained in the Preface.

“ In submitting to the public a new history of the ecclesiastical affairs of Scotland, it will perhaps displease some readers to find, in the contents of this volume, so much that is opposed to the opinions and representations of other historians of the period embraced therein; but facts have been honestly detailed, as they have been vouched for by the contemporary authors on both sides of politics. The Episcopalian Spottiswood, and the Presbyterian Calderwood, correspond exactly in their accounts of the most material facts, although they differ most essentially in their opinions, and in their deductions from the same premises. Facts, however, are stubborn things, and cannot, without detriment to truth, be turned and moulded to suit peculiar or sectarian views. The truth of history has been strictly adhered to, without respect of persons; quotations have not been garbled; nor have either friends or adversaries been designedly misrepresented. Such disingenuousness was foreign to the principles on which this work was written; for if an account shall be demanded at the day of judgment for every idle word that we speak, how much stricter will the scrutiny be into those falsehoods or wilful misrepresentations which we may commit to writing.”—*History of the Church of Scotland*, vol. i. Preface, p. v.

There is one suggestion which we would venture to offer to Mr. Stephen, and that is, that in the next edition of his work—and we hope it may see many—he should substitute a more

satisfactory index for the exceedingly meagre alphabetical list of names at the end of the fourth volume, which is hardly of any use at all. The most important names and subjects are necessarily followed by an immense mass of ciphers, without any guide by which the reader may distinguish the particular point to which his attention is directed. The only way to use the index, is to look up all the passages in succession, until the subject inquired for turns up in due course, a process attended with so much trouble and loss of time, that most readers will abandon the attempt to trace any particular fact by means of the index in utter despair. With this one exception, we have no fault to find with Mr. Stephen's performance, which commences the history of the Scottish Church at the dawn of the Reformation, at the end of the fifteenth and beginning of the sixteenth century, and brings it down to the year 1844.

As regards the concluding period of this history, it will be read by all sound and truly Catholic Churchmen with deep pain, and not without a sense of shame for the treatment which the Scottish Church is receiving at the hands of her English sister. While all must rejoice at the removal, on the part of the State, of those prohibitions by which formerly the clergy of the non-established Episcopal Church of Scotland were precluded from ministering in an English diocese, it is impossible to read the limitation by which this tardy recognition of a sister Church is accompanied, without feeling pained at the illiberality of sentiment which seems to be implied in it. To admit Scottish Bishops or Presbyters to officiate in our Churches, or to preach from our pulpits, but to tie up our own Bishops from extending their licence for this purpose beyond the second day, without express renewal, is a proceeding little in accordance with Catholic Church principles, and with the necessary conditions of a free and cordial intercommunion. This excess of caution on the part of the English Church, is the more to be deplored, as no reciprocal provision is made, to prevent the permanent intrusion of English Presbyters into the Scottish dioceses, to the utter subversion of all constituted order and discipline.

The progress of the disgraceful schism which has grown out of this intrusion, and which has of late repeatedly come under the notice of the English public, has elicited from the pen of the Rev. Robert Montgomery a well-timed and highly instructive pamphlet (No. 3, at the head of this article), in which its talented author steps forward with all the fire of his zeal and eloquence, and with all the Christian boldness by which he is characterized, to vindicate the Scottish bishops from the unjust censure cast upon them for their assertion of their own diocesan rights, and

the enforcement of the canons of their Church. Into the details of that controversy it is impossible for us to enter on the present occasion; nor does there seem to be any call for our doing so, as to all sound Churchmen it must be evident that if English Presbyters cannot reconcile certain rules and practices of the Scottish Church to their weak and unenlightened consciences, the obvious remedy is for them to abstain from officiating in Scotland, where properly speaking they have no call to minister,—not, to take shelter under their character as English Presbyters for the purpose of setting Scotch bishops at defiance. The following remarks on this point recommend themselves no less by their terseness than by the soundness of Churchmanship by which they are indited:—

“The genuine explanation of all this wretched inconsistency lies here,—EGOMET has ever been the ruling inspiration under which Schism, in all ages, has marched and moved against Church order, and discipline. And thus, so blinded are our brethren by their hatred against Scotch Episcopacy, that rather than fail in their attacks on its Prelates,—they condescend to call in the aid of the Socinian democrat, the creedless Deist, and the Christless Jew, to assist them in getting what is termed ‘PARLIAMENTARY RELIEF!’ And this, we are told, is the right way to promote the glory of Christ, maintain scriptural truth, and protect the principles of the Reformation! ‘*Risum teneatis?*’ We advise a stanch defender of this dismal Erastianism no longer to use the Apostle’s creed, but to *improve* it into a higher degree of what is called the ‘Sanctity of Private Judgment;’ and then instead of saying ‘I believe in the HOLY CATHOLIC CHURCH,’ the lion-hearted defender of absolute individuality may nobly exclaim, ‘I believe in a HOLY CATHOLIC’—MYSELF!

“This is not the place, or time, to investigate the manifold sources whence this repulsive dread, or proud dislike, to realize the Church of Christ as an OBJECTIVE REALITY, and POSITIVE ORGANIZATION endowed by Christ,—proceeds. Among them, probably are the tendencies of the Age to excessive individuality; the love of self-government, and self-legislation, which is inherent in an unrenewed nature; a lawless doctrine concerning the just limits of private judgment; a recoil to the opposite extreme, occasioned by Romanistic exaggerations on the part of unsound Churchmen; and last, not least, the functional pride and dogmatic fierceness, wherewith ecclesiastical principles are sometimes propounded. But, there is a more prevailing and immediate reason for this hatred to episcopal authority and Church principles, which ought here to be stated; and that is, the popular habit of confounding the ministerial offices of the Church as they are revealed in their power, perfection, and purity, by God in Scripture,—with the official embodiments of the same, as they are personified in the imperfect agencies of fallible and erring men. Thus it is that, when speaking of THE CHURCH, we are immediately assailed with what some Bishop has

enunciated in his charge, an *Archdeacon* propounded in his address, a *Priest* stated in his pamphlet, or a *Deacon* preached in his sermon. But surely, the Church Catholic, in her own IDEA, THEORY, and CONSTITUTION, as the Body of Christ,—is not to be confounded with any particular Bishop, Archdeacon, Priest, or Deacon. Would that some of our erring brethren might learn to study, with a reverential mind and prayerful heart, the essential attributes of the Church Catholic, not as she is bodied forth in the imperfections of human development, but as she is unveiled to us in that scriptural archetype,—which is itself an outward copy in language of the DIVINE IDEA which inhabited the mind of God from everlasting! Were men, whose boast it is that the Bible is their rule of faith, to allow that same inspired Volume to be their *rule of Churchmanship* also,—what a deal of mischief, schism, and controversy would the Church visible be spared!" — *Montgomery's Scottish Church and the English Schismatics*, 3rd edition, pp. 28—30.

To our own thinking it is a great advantage,—one of those happy results which the wisdom and goodness of God knows how to bring forth often from the most untoward causes,—especially at the present time of ecclesiastical confusion and base Erastianism, that the same communion which exhibits itself in the character of an establishment in the southern portion of the island, should exist in the northern part of it in total separation from the State, in all the simplicity of an Apostolic institution. Those among English Churchmen,—they are, we fear, a very large number,—who lose the successor of the Apostles in the Peer of Parliament and the diocesan governor of a State establishment, have the opportunity in Scotland of seeing what the Episcopate is in itself, as an Order of the Church, independently of all the adventitious circumstances by which connexion with the State has surrounded it. And those whose impatience under the often distressing effects of that connexion inclines them for a separation between Church and State, may, from the history and the actual position of the Episcopal Church in Scotland, learn to appreciate the more extensive operation, and the ultimately larger influence which the Church in our own country derives from her position as an establishment,—to discover in the practical working of a non-established Episcopal Church inconveniencies and difficulties fully as great as those which we have occasion to deplore in our own establishment,—and, consequently, may be led to view with thankfulness the many blessings which, in spite of recent interruptions of our peace, and encroachments on our rights, we still enjoy, and to turn them zealously to account, in the firm conviction that a diligent and conscientious use made of existing institutions is infinitely more useful in the long run than the ever hazardous experiment of novelty and change.

ART. III.—1. *The Voluntary System, as applied to Education.*
Crosby Hall Lectures on Education.

2. *Speeches of Geo. Alex. Hamilton, Esq., and Joseph Napier, Esq., in the late Debate upon Education in Ireland.* Published in a Pamphlet by the National Club. 1848.

FEW characters in fabulous history have met with more frequent reprobation than the "Fox who had lost his Tail;" his cunning wish to have all his companions in the same predicament with himself, and the strong arguments which he adduced to show the inconvenience of the natural appendage, have marked him out among succeeding generations as an example to those who, feeling their own want of success, are anxious to involve others in a similar misfortune. The fox, however, appears to us to have been an amiable character compared with some of the voluntaries of the present day. He lost his tail by accident; they refuse Government aid on principle; and then, not satisfied with their own deliberate choice, they wish to insist that all others should forego the advantage which a certain definite income will always afford to every institution. If the fox had at first voluntarily mutilated his person and then founded an Anti-caudine Society, into which all orthodox foxes should compel their acquaintance by a like amputation, we should find a parallel for some of our friends at Crosby Hall. This may seem to treat a serious subject too lightly, but, as conscience is now the great plea which our friends put forward, let them, while they exercise their own judgment and decline to receive a grant from Government in any form, allow those whose conscience is not so sensitive to use a similar discretion, and receive what at first sight has always appeared a most important advantage.

In adverting to the subject of a Government grant for the purposes of education, we would lay down as our first proposition that there is nothing contrary to religion or Scripture in accepting money from any quarter for a good purpose; if there were, all religious societies and all charitable institutions must come to a close. Suppose a father unable to give his son as good an education as he could desire, there is nothing *wrong* in receiving assistance from his neighbour. If there were (and the voluntary system would go to this in the end), no man could allow a child to learn a lesson in a school where the master was allowed a free

house or an acre of land. It would certainly be better in the abstract that every man were rich enough, learned enough, and pious enough to teach his own child all that he requires to know, but unhappily this is not the case. A rich man of independent feeling will often naturally decline to take advantage of a public foundation, not because he objects to it on principle, but because he thinks it right to leave it for those who require it more. So also in every parish the minister, like the father, is supposed to desire the education of his congregation. If he can educate them himself, or by local means, so much the better ; but if he cannot do so conveniently, we do not see any thing *wrong* in his looking for assistance either from his friends in the next parish, if they can supply his deficiency, or from the King, who is the great father and pastor of his people. A minister may not, however, be capable of educating his congregation, a father may not be desirous of rendering his son a worthy member of society ; here then there is room for the State to interfere. One great objection to the voluntary system is, that it pre-supposes a state of perfection which does not exist, that all fathers desire the best interests of their children, that all ministers are equally influential, and all congregations equally liberal. The fact that a large portion of the grant is badly expended, does not militate against our making a proper use of another part, though the lectures lay great stress upon this. A quaker who objects to war may receive a salary from the Crown as a civil engineer, without compromising his principles ; and a servant may conscientiously receive his wages, even though he knows that his master is a drunkard or a gambler. If he is called upon to assist in the sin it then becomes his duty as a Christian to resign his place.

The objection then to a Government grant is not one of principle, as laid down at Crosby Hall, but one in matters of detail ; and here there may be weighty objections, and the question must arise, what are the conditions upon which the grant is made ? If we must exclude truth, or teach error, or consent to those who do so, Government aid becomes an evil, and cannot be too strongly repudiated. The body of men who can conduct their schools upon their own resources (like a rich man who can afford to educate his son) may, therefore, fairly decline the proffered grant for the present, and on this principle some of our religious societies have acted ; but it is rather because Government may propose unlawful conditions to them that it has been done, and that while a strict independence can be maintained it is more convenient to uphold it.

We cannot, however, deny that in some cases assistance from Government is absolutely necessary ; in other words, that without it education will fall to the ground, or, from its imperfections, will

be as bad or worse than none. This arises from two facts which seem to be overlooked at Crosby Hall, namely, the poverty and the carelessness of mankind.

It was the old complaint, as long ago as the days of ¹ Juvenal, that while great men built fine houses and drove noble teams of horses, "nothing cost the father so little as his son." That while he expected the schoolmaster to mould the character of his pupil like softened wax, he either endeavoured to cheat him altogether, or gave him the fee of a victorious prizefighter. We fear the habits of mankind are little altered in this respect; the voluntary system cuts down the teacher to the lowest shilling, and, like the poor poet, he is drawn away from nobler pursuits by his anxiety as to the price of his blanket. One of the lecturers gives us the following dialogue from a report presented to the American Government.

"A. calls on one of the trustees. 'Well, neighbour A,' says the trustee, 'we have hired a man to keep our school this winter.' 'Oh! how much do you give him a month?' 'Twelve dollars.' (A girl in the factories can earn thirteen, and the amount is about 30*l.* a year.) 'You must be a bright one to pay a man such high wages these hard times to keep our school. I've just hired a man to work for me this winter at chopping, threshing, and drawing logs, and he's a real smart fellow too. He can thresh ten or twelve bushels of wheat in a day, and clean it up in the evening; and he'll chop his four cords of wood day by day, and not wink at it; and I think it's a pity if we can't employ a man to sit around the stove all day, and have thirty or forty to wait on him, as cheap as I can hire one to do the work I have for a man to do; and I think it's a chance if he has much of a school.' 'I know,' says the trustee, 'it is too much; but no one else came along, so we thought we had better hire him.' 'Did'nt you try to beat him down any?' 'I should think we did. We worked him from noon till nine o'clock at night, and got him down four dollars. He asked sixteen dollars at first.' 'You should have beat him down four dollars more, and that would be more than a teacher ought to have.'"—*New York Report, 1843, quoted lectures, p. 106.*

We believe this to convey much more truth than some of the lectures which endeavour to throw as much discredit as possible upon the returns made to Parliament. They tell us that, particularly in Wales, the commissioners made their inquiries from Churchmen not from Dissenters: for our part, we have always considered the blue books as the most authentic modern history, and their testimony the best which can be procured; and certainly, if any weight is to be given them, they clearly prove that the

¹ Sat. vii. 150, &c.

lower classes of England are either unable or unwilling to educate themselves, and that, therefore, the State, as the great guardian of all the subjects of the Crown, has a duty to perform in supplying the want. We had intended to have entered more largely into these details and to have quoted some of the evidence on this subject, but we shall content ourselves with referring generally to the statements annually laid before Parliament, and we fear that many thousands may still be found in the position of the² Wolverhampton boy who, in answer to some simple questions from the commissioner, pathetically declared "that he was no judge of nothin' !"

Our own experience corroborates this idea. We have visited some hedge schools both in England and Ireland ; in one case, in Shropshire, we were well acquainted with a parish school supposed to be one of the best in the neighbourhood ; the master considered himself a man of learning, and, as far as a power of repeating half the Bible went, he certainly was so. He had no family except a sister, who was occasionally insane and who received parish relief. There was an endowment of 3*l.* a year and subscriptions to about the same amount ; there were from twenty to thirty children in regular attendance, yet the poor schoolmaster was often in absolute want. Like Dominie Sampson, he did not manage his own affairs well. Though the children were supposed to pay 10*s.* a year each, yet the payment was seldom sought for and never enforced. The master had been induced to stand godfather to some ; these, of course, he educated free : he had received obligations from the parents of others ; and as to those that were poor, he thought it a pity that their poverty should be aggravated by ignorance of reading. One of his pupils, about seven years of age, once said to a farmer, "Grandfather, I should like to bring more dinner with me to school, for I saw our master eating his dinner yesterday, and he had but little bread and no bacon." We believe the poor man used often to smoke to escape from hunger. Of course in England this state of things could not last ; John Bull cannot bear to think that his worst enemy should be hungry, and an arrangement was made by which a neighbouring farmer's wife promised to find the Dominie with a hot dinner every day. As far as the pupils were concerned the schoolmaster could not live.

Within the last few years we visited an Irish hedge school about fifty miles from Dublin. It was entirely on the voluntary principle. The remains of the cabin stood on the skirts of a bog in a populous district ; the door was about midway between the

² Second Report of Commissioners on Employment of Children, p. 170.

two gables, which were about twenty feet asunder; and the part on our right hand as we entered was unoccupied. There was a good reason for this, as nearly half the thatch at that end was off, and the sky was visible through the broken roof. About ten or twelve feet square, therefore, constituted the available part of the building. In the middle of this space was a large fire of turf and bog-wood, (each pupil brings a turf every day,) we have sometimes seen such a fire at the front of a forge for heating the iron rim of a wheel. All four sides of the fire, including the space under the chimney, were occupied by the benches; these were long pieces of bog oak supported on stones, and there were three rows of them on each side, occupied by about sixty children, who were crowded together as closely as they could sit. As the fire was in the middle of the floor and the chimney in the gable, the smoke could not ascend in the regular way; some went out through the chimney with a sort of a slanting puff, and the rest, after wandering through the thatch, the rafters, and the eyes of the pupils, escaped through the door, the window, or the broken roof, as occasion should best serve. At one corner in the inner room, with his feet almost in the fire, sat the master, Mr. Patrick Smith; he had his hat on and a pen in his hand. The smoke had given him a peculiar method of keeping his eyes half shut, so he looked as if he would have winked at his visitors had it not been beneath his official dignity. Among other questions we asked how he managed to teach writing, as there was no appearance of a table. He said his pupils took the slates on their knees and then wrote their copies on them. This we found to be a common practice. As the whole district was Roman Catholic, and we feared Mr. Smith might differ from us on a creed of divinity, we thought it better to confine our questions to the multiplication table. Here some could answer tolerably well. Every pupil learned his own book, and there was no attempt at classification. In looking through the smoke we saw at the far corner a young woman, about eighteen years of age; all the rest appeared to be boys. "Pray, Mr. Smith, have you any girls at your school." At once, from the middle row on our left, about ten heads were pushed up between two rows of boys, all laughing and looking like a set of young thrushes expecting their mother, and peeping out of a nest in answer to the whistle of a visitor. There were several primers, &c., of various sizes and ages, but the only book which seemed to be in general use was the "Varsal;" this is a technical contraction for "the Universal Spelling Book." We saw that a new edition had been published which, in addition to the old stories of "Tommy and Harry" and "the Town in Danger of a Siege," contains an authentic life of Daniel O'Connell, Esq., M.P. On our next visit to the country

we found that poor Pat Smith's seminary had been broken up. The famine had been too strong for the voluntary system, his chance of payment was destroyed, and his wife came to us to beg. We are happy to find, however, that a scriptural school has been established in the immediate neighbourhood, with a master and mistress and about seventy pupils. It was not considered advisable to connect the school with any society, as the name of Church education might frighten Roman Catholics, and as the patrons, with the tacit consent of the parents, have arranged that the Scriptures are read every day in school hours. The Irish National Board could not be applied to. We mention these cases as specimens of numbers of schools within the kingdom; and when we consider that millions must depend for education on such schools or worse, we may fairly argue that there are multitudes of cases which the voluntary system can never reach, and that where it is attempted the poor teacher will frequently be the victim.

Let us now consider the voluntary system under its most favourable circumstances, where the teacher is not dependent on the school for his support, and where he only gives a portion of his time for the instruction of his poorer neighbours—we mean the institution of Sunday Schools. To these the lectures refer with the greatest complacency as the triumph of the voluntary principle; but we really do not see how it bears upon the point at issue between us. We never objected to any man, or any number of men, carrying out their benevolent intentions in any way in their power, by devoting either time to teaching or money to support the teachers. In our opinion they are quite right to do so; and where they are unwilling to encumber themselves with rules, we see no harm in their declining the help of the State. All we contend for is, that those who can carry on their work independently, should not object to the assistance which is given to those who cannot. The Sunday Schools in this kingdom, including all classes of Protestants, from the highest Churchman to the most liberal Dissenter, give scriptural instruction to about two millions of children in England, and about two hundred and twenty thousand in Ireland. Many years ago a Government grant was offered to the Irish Sunday School Society, and refused. We are not, therefore, to suppose that either all the Committee or all the twenty thousand gratuitous teachers are advocates for an exclusive system of voluntary education; we merely see that as their expenses are small, and their efforts confined to the one day in seven appropriated to rest and the service of God, it was found more convenient to circulate the Scriptures independent of any prescribed rule, and as the Society was flourishing without help it was consi-

dered inexpedient to alter its constitution. There are, however, two sufficient answers to the argument which the Crosby Hall lecturers derive from Sunday Schools in support of their favourite theory; the first is, that, strictly speaking, very few Sunday Schools are actually voluntary institutions, even though the teachers are all gratuitous. If an inquiry were made as to which of our Sunday Schools are the most efficient, the answer would be at once, those which are superintended by the parish minister or taught by the members of his family. Now, though the minister (be he Churchman or Dissenter), does not receive so much a week for catechising his class or guiding the other teachers, yet he is plainly the paid agent of the Church; he receives his tithes or his salary not merely for living in a certain house, or conducting certain religious services, but for the spiritual oversight of the parish or congregation. If, then, there be no Sunday School, he soon finds that he wants a most efficient instrument for the performance of his work; and if there be one, from his professional knowledge, he is readily received by the teachers as their most proper guide and most competent adviser. The same argument will apply to the parish clerk, the schoolmaster, and the several members of the clergyman's family; they are partakers of certain benefits from the Church, and naturally feel themselves identified with the interests of religion and the welfare of the children.

The second answer to the argument of the lectures derived from the success of Sunday Schools, is this, that though most useful as a means of religious instruction, they are quite inadequate to the purposes of national education. A few rare instances, certainly, have been placed on record, of persons who had no other means of learning to read, attaining to great scriptural knowledge, and looking back to the Sunday School as the means under God by which they had learned the saving knowledge of Divine truth—still, however, these are the exceptions: where there are other opportunities of learning to read, Sunday School teachers generally endeavour to make their teaching a means of imparting religious knowledge, rather than the mere mechanical power of putting syllables together; and even supposing that numbers could be taught to read the Bible through the Sunday Schools, we can hardly suppose that the lecturers consider this as complete education, or that they propose to teach writing and other profane subjects on the Sabbath-day. Some years ago this was a common practice among some Dissenters, but we have not heard of it lately. For these reasons we cannot admit the truth of the deduction which is made from the success of Sunday School teaching in favour of the voluntary system; because Sunday Schools are not purely voluntary, and because national education must embrace a much wider

range than the limits of an hour or two on the Sabbath-day can possibly comprehend.

We cannot close this article without adverting to a most important attempt now made to carry on national education on the voluntary system, and on scriptural principles; we mean the Church Education Society for Ireland. Like ourselves, the Irish clergy have no objection to a grant from Government; on the contrary, they have been seeking it for years; but they have refused the grant which has been offered them through the National Board, on account of the conditions with which it is accompanied. The fundamental rule of the Irish National Board is, that though in the first instance a patron may introduce whatever books he pleases, yet if the parent or guardian object to any book, the child shall not be allowed to read it, or to be present when it is read. At first this may seem to be only due respect to parental authority, and if it were a question as between Churchmen and Dissenters, it might not be so objectionable; but it is really a recognition of the authority of the priest to exclude the Bible from the Roman Catholic children. Thousands of Roman Catholics are at this moment most anxious for the Scriptures, but here the spiritual power interferes: they believe that every man is bound to obey his spiritual superior in all spiritual matters at the peril of his salvation, and they feel that even if they were inclined to disobey, public opinion would be against them, and persecution would arise which they are naturally afraid to meet. The Protestant patron, therefore, may introduce the Bible into his school; but he does so under a promise that the moment an objection arises, the Roman Catholic children must cease to read it. He thus becomes a party to an unlawful compact, and gives up his Roman Catholic pupils to the tyranny of the priest. We do not see how any man who holds the great principle that the Bible is a great means of converting sinners, can consent to the Romish authority, and allow it to deny the free use of the Scriptures to any man, woman, or child upon earth. It is a melancholy consideration to look back a few years, and to see how the English nation has been gradually departing from the principles of scriptural education. Till the year 1831, the Government grant for Ireland was given to the Kildare-Place Society; under it the Scriptures were read and all Catechisms excluded. This is very much the principle of the British and Foreign School Society of England, adopting, as a rule, that the Word of God shall be honoured; but that, as disputes may arise about human compositions, they would not insist upon the use of them. As, however, the priests were not satisfied (though the people were), Lord Stanley proposed the present

national system, which, with slight modifications, has continued ever since to exclude the Roman Catholic population from the use of the Bible. If we recollect aright, this system was hailed by the Dissenters of England as the triumph of liberal principles; they were not aware, however, of the extent of their own act; or how grievously they were injuring the cause of civil and religious liberty. For instance, let us suppose a possible case: a Dissenter, acquainted only with England, becomes unexpectedly possessed of property in Ireland; he goes to his new estate full of ideas of what we may call the romance of Popery, hoping that the faults of the Irish merely arise from misgovernment, that by a little management all may be put right; and fully convinced that as the priests have essentially served the liberal interest in England, by returning radical members, they are themselves patterns of the most exquisite liberality. With these ideas, he opens a school under the National Board, hoping, as seems probable at first sight, that he can manage it on the principle of the British and Foreign Schools. The children all read the Bible for the first week; but at the end of that time he receives a protest from the parents (got up, of course, by the priest), saying, that they consider the Scriptures too difficult for their children. He must, then, either withdraw from the National Board (and, if he has received money for building, he cannot do this), or he must order all the Roman Catholic children to retire, whenever the Scriptures are read. If he attempts to reason with the priest, he will see how little the Pope can tolerate Dissenters; he will be told that the Catholics of Ireland are committed to the care of their spiritual guides, and "that the religion of St. Patrick must be preserved intact³;" and he will soon find that by joining the Board, he has given up his only chance of bringing the Scriptures to bear upon his Roman Catholic dependants. It has been said, that Ireland is the battle-field of the English Church; and it is certain, that the defeat of scriptural principles in Ireland has been followed by large concessions to the anti-scriptural party in England. Before the year 1839, the National School Society and the British and Foreign School Societies, alone received assistance; by a minute of the Committee of Privy Council, December 3, 1839, aid is granted to schools not in connexion with the above societies; but provision is made that instruction in the Scriptures form a part of the system; a preference is to be given to schools where religious instruction is of the same character with the above societies, and there is to be no compulsion as to attendance on public worship, or learning any cate-

³ A fact.

chism. Again, liberality goes a little further; by the minutes of the 28th of June and 10th of July, 1847, it is arranged, that where the managers of schools object on religious grounds, to make a report concerning the religious state of such schools, no certificate of religious knowledge of pupil teachers, or monitors, be required from the managers of such schools.

Lastly, by the minutes of December 18, 1847, all necessity for religious instruction is taken away.

"1st. Resolved, that the Roman Catholic Poor-School Committee be the ordinary channel of such general inquiries as may be desirable as to any school applying for aid as a Roman Catholic school.

"2nd. That Roman Catholic schools receiving aid from the parliamentary grant be open to inspection, but that the inspectors shall report respecting the secular instruction only.

"3rd. That the inspectors of such schools be not appointed without the previous concurrence of the Roman Catholic Poor-School Committee."

By the present constitution of our Government grants, Roman Catholics and Socinians have full power of teaching religion according to their consciences, in other words, of excluding the Bible. Indeed we see nothing to prevent Socialists or Communists setting up the plea of conscience (if they pretend to have one), and establishing seminaries according to their own principles, and assuming as their motto the doctrine of M. Prudhon: "That Christianity and property have had their day, but that the nineteenth century has made too much progress for the recognition of either." But while all this respect is allowed to conscience, there is one class of men who are not supposed to be entitled to liberty of conscience at all; we mean the clergy of the Church of Ireland. They only ask to be placed on a level with the Dissenters and Roman Catholics of England, that they should receive aid without being required to subscribe to unlawful conditions, and that they should be allowed to teach the Scriptures to all who chose to attend the school. The representatives of the University of Dublin have put this point forward in the late debate, showing that the maintenance of the unscriptural system is the first object with the Irish Government. Mr. Thacker, a well-known clergyman, is called upon by acclamation to fill an important station in the Church where a rectory and vicarage have usually been held together, and the emolument of either is so small that he cannot afford to hold the one without the other. He receives the vicarage as a matter of course from the patron, but is refused the rectory by the Lord Lieutenant, solely because his views are in opposition to the Government on the Education

Question. The Government admit the necessity of secular education, they admit that the Irish clergy are the most competent body in the kingdom to superintend it, but at the same time they adopt an inferior machinery, because they will not allow the same liberty to a National Church, which they concede to the avowed opponents of English connexion.

We have thus entered more largely into the Irish Education Question than we had at first intended, because we wish to lay before our readers what is the real state of the case, that the voluntary system is not sufficient for the wants of a whole population, and that the Church of Ireland with great zeal for scriptural education is unable to contend with the difficulties with which it is surrounded. We desire also to warn those who pride themselves on their liberality and value the Bible, that by concessions to a popular outcry they may really give up the religious privileges of a nation, and that while they seem to protect liberty of conscience, they are really enslaving their fellow-subjects under a fearful spiritual bondage,—that ignorance and irreligion are such frightful evils, and have increased with the growth of population to so great an extent, that every means we can use, and every help we can obtain, is only too little to counteract the dangers with which the country is threatened—that, as Mr. Hamilton told the House of Commons, having tried every other experiment with Ireland, it is at least fair to ask for a trial of the effect of God's Word, or rather that the Government should not, by supporting an adverse system, give their sanction to the party who object to the Bible, and so throw the weight of the Crown and a hundred thousand a year into the hostile scale—that when a nation once concedes a principle, and so passes over a barrier of right, we know not how far the wanderer may stray, or what chastisements he may require before he will retrace his steps—that the condemnation pronounced by God against a pious but weak man was, “thou honourest thy sons above me,”—for “they made themselves vile and he restrained them not”—that the same principle holds good regarding nations as well as individuals, and that the same God who pronounces a blessing upon the patriarch for teaching his children to keep the way of the Lord, has also said, “them that honour me I will honour, and they that despise me shall be lightly esteemed.”

ART. IV—*The Discipline of Life ; a Novel. In 3 Vols. Colburn.*

WE do not often attempt to divert our readers' attention from those more important subjects with which it is our province to deal, by descanting on a novel of the day ; but the "discipline of life" is, or ought to be, so deeply interwoven with all our daily and hourly meditations, that we are unwilling to lose an opportunity of profiting ourselves by such lessons, or of pointing them out to others.

The reign of "religious novels" is happily past ; we say happily, because we do not believe that maudlin piety babbled over bread and butter, or school-girl discussions about new curates and the conversion of the Jews, has done much to improve the women of England. Far be it from us to make a "Church and State" separation of religion and daily conversation, even among school-girls ; but in this sort of religious sentimentality the continual contrast is made too glaring and too coarse to afford such a teaching as would impress the heart. The happy combination of daily actions, founded on and guided by holy principle, we have had the good fortune of finding in some few works of imagination of the present day ; and grateful may we feel to Lady Emily Ponsonby for having taken upon herself the responsibility of a teacher, through a medium which is more calculated to impress the million than homilies or sermons, however invaluable in their own way.

To an Englishwoman, Home is her World ; and the small, daily, unobserved changes therein are to her of greater import than the struggles of nations. To overthrow the dynasty of passion—to vanquish the tyranny of an evil habit—to determine on an unswerving system of self-government—these are her victories and her triumphs : and the unveiling to the eyes of others these combats and the process of this discipline, will furnish more valuable lessons to those for whom it is intended, than the finest description of an eventful campaign, or the most elaborate reasonings of philosophy. It must be confessed that, in our daily course, one of the principal agents is love ; and that this love may not be centred on Self, nor be let loose to run away with its owner, is the aim and end of religion ; for as our holy religion is founded and nourished on heavenly love, so earthly love is also its most beautiful and legitimate offspring. In a home where love abounds,

the lightest tint of beauty in each human mind becomes perceptible; and to observe that delicate hue—and to hear that song which is ever singing to the chastened mind if we would but listen to it—can be acquired only by self-discipline, and retained only by a deep, unvarying principle of devotion.

In the book before us we do not find love made the “whole existence” of life, but only the thread which combines and influences every domestic action, while the duty of controlling it is not merely brought home to us, but the “way and means thereto” is explained; not in the startling characters of a *Jane Eyre*, or the tangled mysteries of an *Ellen Middleton*, but in the simple “trials and temptations of common life—such life as all may know; with just so much of romance as, at some time or other, tinges the life of almost all men¹.” Much of sorrow, much of suffering, indeed, is painted therein; but such is life; and to the heart of the true Christian, suffering is welcome; it is his privilege, the proof of his glorious destination, the fiery chariot which bears him to Heaven, to gain that peace, that rest, the foretaste of which on earth pours itself out in songs of calm and grateful thanksgiving. “Zum höchsten Daseyn immer fort zu streben;” and so it is, for in the moment of hardest struggle, there comes to us a hope, a help, and a strength which exalt us above ourselves, filling our hearts with a deep, calm, heavenly love; “—quand l’âme est dans le ciel, le corps ne sent pas ses chaînes; elle emporte avec soi tout l’homme.” But we must hasten on to the book itself, proving our words by a few extracts.

It comprises three stories; the first is the history of Isabel Denison, a deserted child, who, after being educated in a quiet country village, is suddenly claimed by her father and plunged into the vortex of a gay London life. She leaves her early home, however, engaged in heart, apparently, to the curate, Herbert Grey. He honourably frees her from any positive engagement, but they part with mutual assurances of love and fidelity. Isabel, however, soon becomes bewildered in the new scenes opened to her, and unintentionally forgets Mr. Grey, while she falls in love with a handsome young officer, Lord Clarence Brooke. His affection at last reminding her of her first attachment, she refuses him and returns to her native village, while her lover sails for India. But Isabel discovers that she has never really loved Mr. Grey, and cannot marry him; he unselfishly excuses and forgives her, and goes on his own lonely way, while she returns to her father, to spend three years in just self-reproaches, until Lord Clarence’s return from India, when both are united under Herbert Grey’s fervent blessing.

¹ Preface, p. iii.

The *moral* of the story is, of course, that the three years of sorrow entitled Isabel to subsequent happiness ; but in such cases it may always be questionable how far the sorrow arises from the disappointment of one's happiness, or repentance for one's sin—and repentance should at least be so very earnest and decided after the thoughtless blindness with which Isabel allowed herself to be tempted to such inconstancy—that we think the amount of her happiness afterwards considerably more than she deserved. The insidious degrees by which she had been day by day enthralled, and the guilty facility with which she had suffered her conscience to be lulled, are so well drawn by our authoress, as to offer to both sexes and to all classes a striking and admirable lesson.

Her three stories are all of a melancholy cast ; but in the second, "A Country Neighbourhood," there is more humour and lightness. A bright, merry-hearted girl attracts a grave and rather elderly bachelor, whose love-making is abruptly concluded by the illness of his sister, which calls him to Italy ; in the moment of parting, however, he places a ring on Evelyn's finger, begging her to wear it, adding he had "no time for words of love." She thereby considers herself engaged, and cherishes all the love she can find in her heart for Col. Maxwell, who, in the mean time, becomes desperately in love at Rome with Clarice Melville, a creature far

"too bright and good,
For human nature's daily food."

Driven on by his uncontrolled passion and the evidence of affection in Clarice, his marriage with her takes place in a few weeks. His punishment soon follows in her discovery of his former baseness to Evelyn, and in the consequent decline of her esteem for him ; her early death completes his misery : while Evelyn learns that the truest happiness consists in promoting the happiness of others, which she proves by marrying the friend and teacher of her childhood, Mr. Harcourt, who has always steadily loved her, and is now alone in the world since the death of his daughter. The character of this little Juliet affords the authoress an opportunity of painting in vivid colours that intense thoughtfulness which almost invariably wears out the frame before it arrives at maturity.

We now come to "The Moat," the third story, and, we confess, our favourite. It contains, we think, a more generally useful moral, and is written with greater variety of matter and manner. Claude Hastings, after breaking the heart of his widowed mother, by casting to the winds the pious lessons she had so diligently impressed on him, is recalled to his senses by her death ; in earnest repentance he sells his hereditary home to

pay his debts, devotes himself steadily to the law, and refuses the temptation of a church living as being too great an indulgence. A rich old maiden aunt, once attached to his father, feeling herself dying, sends for him and her other nephew, Henry Bruce, to be reconciled to them both, and choose one for her heir. Claude, suspecting her motive, at first refuses to go to her, but at last complies; and then devotes himself to soothing the few remaining weeks of her life, and leading her mind to better things. He induces her, though with much difficulty, to leave her property to his cousin, Henry Bruce, instead of to himself, to whom, in all the austerity of true penitence and self-discipline, he had determined that "riches must be forbidden." In the neighbourhood they become acquainted with two sisters, types of many another couple in this fretful world. Equally handsome in features, they are as unlike as possible in character: Margaret, bright, merry, and sweet-tempered, is always loving and beloved by all around her—Sara, with perhaps more depth of mind, yet had given way to a peevish jealousy of her sister, until her whole being is embittered by the constant, gloomy despair of her miserable loneliness. Claude Hastings' kind words of sympathy and reproof, however, awaken better thoughts in her heart:—

"Sara walked by Claude Hastings' side, and, for the first time, they were alone. It was a time for which she had hoped—for which she had longed—but now it was come; and she walked in silence. She had felt that she could tell him all her trials—she had felt that he could teach her how to overcome them; but now that the opportunity was come, although her mind was full, she seemed to have no power to speak.

"Claude spoke to her once or twice, mere casual remarks; but, her heart full of other thoughts, the answers she returned were so short and drait, that many would have given up in anger all attempts at conversation; but Claude pitied her—he read something of her trials on her brow—he felt for her (although he could scarcely wonder at it), in the undisguised preference shown to Margaret both by her father and Mr. Wilmott; and, from the very kindness of his nature, he longed to speak to her, or rather to lead her to speak of those hidden troubles which so obviously shed a gloom over her life.

"Many remarks, many attempts, had failed; it was at last a common speech which seemed to touch her more nearly.

"'What a beautiful evening,' said Claude, looking round; then, in a smiling tone, continued: 'Do you feel as I do, Miss Woodville—better? by which I mean more virtuous, on a day like this—not, I am afraid, a very exalted kind of virtue.'

"Sara was silent; words and feelings were struggling for utterance in her heart, which had never spoken from her childhood. In the half-

glance which he had of her face, Claude remarked the emotion that was painted upon it, and, anxious to overcome her reserve, he spoke again, and spoke of himself.

" 'I am sometimes ashamed,' he continued in the same tone, 'to find, in spite of all my philosophy, how much I depend upon the weather. Sunshine is one of the things which I fancy to be almost necessary to my existence.'

" 'I feel differently,' said Sara, in a low voice. 'A bright day only makes me more wretched; when every thing looks gay, I feel the contrast of my own heart, and'. . . in a trembling and expressive voice . . . 'and am miserable!'

" 'Miserable!' said Claude, surprised at the force of her expression.

" 'Yes—unutterably miserable!'

" 'And why is it so?' he asked, kindly. 'Have you not many blessings?—your father, your sister, your own youth, and health, and talents, your beautiful home, and a great power of doing good to others? Surely, you should not be so very miserable.'

" 'You said the other day,' she continued, trying to speak steadily, 'that outward circumstances could not give happiness. I felt you were right; it was my own case. I ought to be happy—I have all to make me so—but I am wretched.'

" 'I remember, I did say so; and yet, Miss Woodville, the way you speak sounds strangely to me. I know that the trials of the mind are many. I know that in a calm, prosperous life, all are not satisfied; the mind may be restless, and require more; but unutterably miserable! it is such a word. To me, it seems,' and he spoke with a sigh, 'that none but those who have in their memory a store of painful, remorseful thoughts, should use language like this.'

" 'And have I not remorseful thoughts?' she said eagerly. 'Have I not every day to regret as it passes? My father, do I make him happy? Margaret, if she was not what she is, should I not make her miserable? Do not I shed a cloud, a gloom, over all who approach me?'

" Claude was silent; he could not contradict what she said.

" She went on more vehemently: 'You cannot know, you cannot conceive, half my misery! My heart is cold, my temper is harsh, I am full of envy, and hatred, and suspicion—all—everybody seems to me to be false—their smooth words irritate me—I love none, and none love me. Like a freezing winter's day, I chill all who approach me, and I am cold and miserable myself.' It was the long pent-up agony of years that was bursting from her lips; reserve, distrust, all was forgotten; she felt as if she was pouring out her griefs into the ears of an angel.

" Claude looked at her with his kindest, gentlest expression, but he answered her very gravely. 'I cannot deny that some part of what you say is true. I have myself observed it; but will you let me ask you, *must* it be so? . . . Is there no remedy?'

" 'None!' she said, despairingly. 'The more I have tried to subdue

my temper outwardly, the colder and harsher it has become within. It is as if an evil spirit possessed me !' she continued, excitedly ; ' and I feel that I must be its own, for I have tried to free myself, and in vain.'

" ' You must not say that,' said Claude, very gently ; ' none try in vain.' he hesitated, and then continued : ' Will you forgive me, Miss Woodville, if I speak to you very seriously. I would remind you of some words which seem to contradict what you say of your own powerlessness ;' in a low voice, he repeated : ' There hath no temptation taken you but such as is common to man ; but God is faithful, who will not suffer you to be tempted above that ye are able.'

" Sara blushed and was silent ; the words did not seem to meet her case.

" ' Have you ever tried,' he began again, with increasing kindness, as he saw the depths of her unhappiness, ' to resist the temptation of your temper with such a thought as this : that it is sent for your trial, in order that you may overcome it.'

" She shook her head despairingly—had she not tried to overcome it, and in vain ?

" ' You must think of it in this light, or you will never free yourself. Think of it as a trial sent to you, and then. . . . Do you remember the old verse ; I dare say Mr. Wilmott quotes it'—and he looked in her face with his sweet smile—' Who gives the burthen gives the strength to bear. Your own efforts only will not be enough.'

" Still she spoke not : but her eyes asked for more ; she hung on the music of his voice,—with a strange calmness his words sunk into the depths of her soul.

" ' Why do you not love more, Miss Woodville ?' he asked, after a short silence ; ' you say you love *none*.'

" ' I cannot,' she replied ; ' it is not that I do not love at all, I believe I do ; but it is a cold dry feeling, which has not, which cannot have any answer from others.'

" ' You are wrong ; your sister loves you ; you must see that her whole thought is for you ; but it is not so much the love of others that you want, it is love in your own heart—it is to forget yourself ; it is to live in and for some happiness—some life beside your own.'

" He paused, and she walked breathless, agitated, her heart beating, by his side ; she felt that it was come—self was departing ; she was beginning to live in another only ; but he spoke again, and his next words, more gravely spoken, calmed, almost chilled, the feelings that was bursting within her.

" ' Above all, you should try more to love God ; other love may give you peace for a time, but that only peace for ever.'

" Sara dared not speak, dared not own that his words awed, but did not touch her.

" They walked on in silence ; and when at length she spoke, the current of her thoughts had passed from herself to him.

" ' How strangely you speak !' she said, looking up in his face. ' I never heard, I never knew, that a young man could speak as you do.'

“ ‘ Perhaps,’ he said, with a deep sigh ; ‘ few know so well as I do, what the power of temptation is.’ ”

“ ‘ And how it may be overcome?’ asked Sara ; and a bright inquiring smile, as bright as Margaret’s, flitted over her lips.

“ Claude turned away his face, and was silent.

“ With a thoughtfulness that was uncommon to her—for her eyes, usually bent upon herself, had no time to observe the feelings of others—she saw her question had been a painful one, and hastened to speak again ; but their conversation was now interrupted, for they were approaching the house of Oakley, and the rest of the party were waiting for them.”—Vol. iii. pp. 194—202.

From that day a change comes over her ; but, naturally, as the demon of jealousy was cast out the spirit of love entered in, and, of course, in the shape of a passionate affection for Claude. However, after a struggle—a discipline of some months, she completes the victory over herself ;—for on finding that Claude and Margaret had become unconsciously attached to each other, she nobly determines to sacrifice her own feelings to theirs.

We refrain from forestalling the pleasure of our readers by quoting any more passages—but we venture to assure them that many will be found in these volumes of great power and pathos—such as Claude’s humble acceptance of forgiveness at his mother’s grave—and the perfecting of Sara’s self-sacrifice, in allowing Margaret to read her heart, in the midst of her own happiness—and in proving to her that she herself had found a higher happiness, in the peace of that “ deeper, stronger, purer love,” which had risen above all earthly passions.

We trust our authoress will never be induced to lay aside that unambitious mode of expression, which sinks her pictures to the heart so much more readily than the refinement of a more artificial or conventional *style*—the lady-like simplicity of these stories will always find most credit with the lady readers, for whose use they were chiefly intended.

ART. V.—1. *Addresses of the National Club, 1848.*

2. *Traité des Superstitions selon l'Ecriture Sainte, les Décrets des Conciles, et les Sentimens des Saints Pères, et des Théologiens. Par M. JEAN BAPTISTE THIERS, Docteur en Théologie, et Curé de Vibraie. 4 tomes. Troisième Edition. A Paris, chez Antoine Dezallier.*

AT this remarkable epoch, when Romanism throughout the world has assumed an entirely novel position, aiming to head the vast democratic movement against lawful authority; when its "Holy Father," though driven from his Papal see by the excesses of a mob which he himself has taught to crave equality, and very likely never to regain possession of his temporal dominion, still aims, as the representative of St. Peter, to exercise despotic spiritual sway over the republic of Europe "in posse;" when almost every section of the Romish Church has manifested an ardent sympathy with that rule of the ignorant and the physically-powerful, which, as they conceive, will be more likely to fall under the domination of Jesuitism than either absolute or constitutional sovereignties; when, above all, the Romish communities both of England and Ireland manifest, the one through its accredited organs, "The Dublin Review," and "The Tablet," the other through its archbishops, the strongest predisposition to advance the interests of democracy within the British realm; at this period, then, we are called upon to commit the monstrous mistake which has been attended with such fatal results in other countries, the announcement of national indifferentism, by the direct endowment of opposite creeds, of "soi disant" Churches, both claiming to be *the* Church of the land; and this too in favour of the very Romanism which is now the open enemy of monarchy and aristocracy throughout the world, and avows its intention to rule henceforth by "the People;" by which it implies, exclusively, "the Plebs." That we would deprive the working-classes of all political influence, no man acquainted with our principles can believe; but we do hold, that for *their own* sakes, that influence should *not* be *direct*; not by household or universal suffrage, which would vest all power in them alone, to their own certain ruin. "The Tablet," however, the Romish organ, has other views: it is, for centralizing all power in the one majority, which it devoutly trusts will be quietly

handed over, in course of time, to the Romish Church ! And now, are we blind enough to imagine that the nature of men and of Churches will be changed ; that the nineteenth century will be transmuted into the eighteenth ; that Rome will become loyal, because we illegally pay a certain yearly sum to the so-called seculars of the Romish clergy in Ireland, whom we will not denominate, but who profess themselves to be, the parish priests ? That infidels in their blindness should conceive this probable, we wonder not ; they are totally incompetent to form any reasonable opinion on the subject. But it does appear strange, that “ the Quarterly Review,” which we would so willingly regard as our friend and ally, and which does sympathize with us on so many important subjects, should be forward in recommending this most impolitic measure, which could answer no other purpose than to endanger the State-existence of the Established Church both in England and Ireland, and double the number of Romish schismatic clergy in the sister-isle, within the next twelve months.

Some very valuable addresses have appeared on this theme from the indefatigable National Club. Without pledging ourselves to the exact propriety of every step or argument which this association may have made its own, we cannot but recognize this fact, that there is real danger, political, moral, social, religious, of the active aggressions of Romanism within the British Empire, within these British Isles. They, then, who unmask the designs of the enemy, and sound the tocsin of alarm, deserve our warm praise, our thankful acknowledgment of their services. The “ addresses ” which we have seen of late, especially on this subject of Romish Endowment, are characterized by moderation and sense, and cannot fail in making a lasting impression on those who happen to meet with them. And this one argument, insisted on by us above, and in itself decisive of the case, is by them advanced with much clearness and happy sobriety of exposition, but also with startling effect. The funds now accruing to the so-called priests, would, in case of a State-endowment being supplied to these, be made over to the monks and friars, that innumerable army of Romish skirmishers, who are ever the most audacious champions of fraud and superstition, and, like the plague of locusts, carry devastation with them. We say this with the full knowledge of the fact, that monkish communities have effected benefits of many kinds in the middle ages, and that even now they sometimes give an apparent impetus to agriculture, and bring tracks of desert land into cultivation ; but their moral effect on the population surrounding them is invariably pernicious : they teach them not to depend on themselves ; they support them, more

or less, in idleness ; they *unman* them, in one word ; and this, next to unchristianizing, is the direst evil that can accrue to any Christian people.

That "the Quarterly" should avow such singular ignorance of facts, as is implied in the supposition, that national endowments were taken away from the Romish Church at the Reformation, and handed over to the Reformed, is indeed surprising. National ignorance on this score appears to be so dense, that nothing can enlighten it. Men may learn to-day, for the ten-thousandth time, that the Churches of England and Ireland were, before and after the Reformation, substantially one and the same ; that they, at first, only rejected the supremacy of the Pope, and then gradually other Romish novelties ; that they preserved, throughout, their ancient hierarchy, and did not cease to be *themselves*, unless direct communion with Rome is of the absolute essence of a Church, and the Eastern Churches also have ceased *to be* ; that they were in fine not endowed, but confirmed, or as we usually say, *established* in the possession of their own. Men may learn all this once more, and, not being able to reply, and being perhaps convinced for the moment by the aid of Pinnock's Catechisms or some other Primer, may go away for the time being content to use correct language ! But only mark the sequel : by to-morrow they will have forgotten all again, and date the Established Church from the Reformation, and go through the whole series of ludicrous mistakes ; insisting upon it, that in some recondite way, which they cannot very well explain themselves, the Romish schismatic community, whether of Ireland or England, was robbed at the Reformation ; though, unhappily for the correctness of this obstinate conviction, neither of these bodies had a recognized existence at the period alluded to !

And, now, once for all we repeat, (is it utterly impossible, my Lord Palmerston, and you, his colleagues, to convey to you an accurate perception of this simple fact ?), the English and Irish Churches reformed themselves, with the assistance of the State, and remained after, as before the Reformation, in at least *partial* possession of their own ! They were, no doubt, robbed of much. Is this too difficult to comprehend ? We resume. Our tone has waxed gradually to one of scorn ; but there is something in this obstinate ignorance, which cannot but excite our indignation. We shall not at present say more on the topic of "Romish Endowment." We believe not that a Whig, or *even* "Conservative" ministry would dare to pillage the Irish Church for the carrying out of this pet scheme of infidelity. We are tolerably sure, that the English people will never submit to an

additional tax of several hundred thousands a year for any such purpose. We do not therefore feel any deep alarm on this subject; but, in dealing with Romish superstitions, we thought it needful to take some notice of the plan for yielding national assent and approbation to them, and for promoting idolatry and pious, or rather impious, fraud, out of the pockets of the nation!

When particular instances of a conclusive character are adduced for the purpose of bringing home to the Roman Church the charge of encouraging idolatry and superstition, the reply usually made is, that the actions or language alleged in proof have been merely those of individuals, and that the Church of Rome is not responsible for them. If these practices are alleged to be general, the answer is still, that they are not enjoined by the Church, and that she therefore cannot be blamed for them. In fine, the existence or the prevalence of superstition and idolatry in the communion of the Roman Church, is very generally denied by its members. The imputation of such evils is regarded as a malicious and wicked slander; and the absolute purity of the Roman Catholic worship—its freedom from all idolatrous admixtures—nay, the impossibility of the existence of idolatry or of a false worship in that communion is confidently denied. Now it is evident from all this, that Romanism is, at least, very anxious to relieve itself from such imputations. The violent indignation which is expressed at any allusion to them, is a proof that they are very keenly felt, and that superstition or idolatry—the breach of the first or second commandments—is in reality admitted to be a very formidable crime. That it is so, is indeed clear: and if therefore any body of professing Christians could be proved to inculcate what is directly idolatrous, or superstitious in the highest sense, they could not be regarded as deserving of the name of Christians.

Those who have witnessed the actual working of Romanism in countries where it is unchecked by any rival system, such as Spain and Italy, have been very generally impressed with the superstitious and even idolatrous complexion of the Romish system. But the impressions of private individuals afford no positive proof to others; and the statements of travellers, even when made public, do not possess the weight, or, in all cases, the freedom from all party feeling as *against* Romanism, which would render them to Romanists, or to persons inclined to favour the Romish system, unexceptionable witnesses. It is therefore not very easy to obtain such evidence of the prevalence of superstition and idolatry in the Church of Rome as cannot be objected to by its adherents. The fact is notorious, but it is not so easy to

demonstrate it; and therefore it is a matter of no ordinary importance when we are able to refer, in proof, to the writings of a learned Roman Catholic divine—a man of unexceptionable credit in his own communion—a man who held ecclesiastical benefices, and who was never condemned or excommunicated by the Roman see—in fine, a man whose writings are to this day quoted by Romanists themselves without any hesitation as those of an approved writer.

Such was M. JEAN BAPTISTE THIERS, a Romish ecclesiastic who lived at the beginning of last century, and who combined with the quality of Doctor of the Sorbonne the office of curé or incumbent of Vibraie in France. Thiers was a writer of extreme diligence, and possessed by an unusual love of truth, and though enmeshed by the sophistries of the system in which he had been educated—though a genuine “papist” in every sense of the term—he exhibited a sincere zeal in detecting and exposing the impostures of which he became aware, which earned from him a very small measure of gratitude from those of the “faithful,” whose delusions he fearlessly exposed. Thiers was not a Jansenist; but yet this inconvenient habit of prying into history, and of criticizing practices, caused him to live and die curé of Vibraie.

The *Traité des Superstitions* is one of the most elaborate and valuable works of this author, and it is replete with matter bearing on the subject which we have proposed to ourselves—the Superstitions of the Church of Rome. We have deemed it so far worthy of our readers’ notice, that we have selected and translated some of the principal passages bearing on this subject, omitting occasionally, for the sake of brevity, sentences which have no material connexion with the matter, or making a selection amongst the multitude of proofs and instances adduced; but in no case, that we are aware of, adding anything to the original text.

We commence with the following extract from the preface of this work:—

“It is surprising that since superstitions were ‘destroyed by the very deep humility of Jesus Christ, by the preaching of the Apostles, and by the faith of the martyrs who died for the truth, and who live with the truth,’ as St. Augustine declares, they should be so universally spread abroad in the Christian world, as we see them at present. Forbidden as they are by Scripture, Councils, Popes, Fathers, and Divines, they have, notwithstanding, their followers and supporters in all parts. They obtain access to the great; they are common amongst the middle classes; they are in fashion amongst the common people; every kingdom, province, diocese, town, and parish, has its own superstitions. One person practises them without reflection; another is guilty, who does

not believe that he is so. Malice, ignorance, simplicity, vanity, often passion, indiscreet zeal, false piety, interest, have frequently caused superstitions to enter even into the most holy practices of the Church, sometimes in one way, sometimes in another; because, according to the same St. Augustine, there is more than one way of worshipping devils—*Non uno modo sacrificatur transgressoribus Angelis*; and, frequently (which cannot be said without pain), they are either permitted, or authorized, or observed by persons of high character—by the clergy, who ought with all their power to have prevented them from taking root in the Church, in which the Enemy sows them during the night, as tares amidst the good corn.

“Thus the power of the Cross is destroyed, the adorable mystery of our salvation is trodden under foot, the solemn promises made at baptism are violated, the most sacred things are profaned, the purest sources of religion are poisoned, true piety is changed, and God is forsaken in order to have recourse to the devil.

“The more attentively I consider these disorders, which *so evidently afflict the Church*, the more I see that they are the effects of a want of faith in the greater number of Christians; of the little feeling they have concerning their eternal salvation, or the greatness, power, and truth of God; of the small knowledge they have of his law; the imperfect instruction they receive on the subject of *superstitions*, which is one of the most important in Christian morals. The pastors scarcely ever speak of them; and frequently what they *do* say of them, is so dry, so weak, or so vague and general, that the people, far from being convinced, are neither touched nor instructed.

“And yet pastors have a great interest in reproof and reforming the people from superstitions, in showing them their deception and falsehood, and in making them understand how injurious they are to the Divine Majesty, and prejudicial to their salvation; for if they do not perform this duty, they render themselves (in the opinion of Dionysius the Carthusian) partakers of their crimes, and are responsible for it before God. *Pertinet ad Pastores*, he says, *ut laicos de superstitionibus corripiant, corrigant, et informant, ne subditorum excessus redundet in eos*.

“But since all pastors have not always the knowledge and the assistance necessary to perform this essential duty of their office, I have believed that I should be rendering them a service, if I were to place before the public what I have collected from Holy Scripture, and from tradition, on the subject of superstitions. This is what I am doing in this Treatise.

“I have stated the superstitions at full length, when I thought it would have no bad effects, and that it was in some degree necessary to omit nothing, in order that they might be understood. But I have often concealed under asterisks and an &c., certain words, because I feared to teach what was wrong, in opposing it. Yet this precaution has not prevented me from being accused of having made more persons

superstitious, than those whom I have converted and reformed. I might defend myself against this unjust accusation by the example of the modern casuists, who, in explaining the sixth commandment, and that which concerns the duties of married persons, have gone into the detail of a number of singular cases, calculated to pollute the imagination, corrupt the heart, and excite the flesh against the spirit, supposing that they were obliged to mention them in express terms, in order to cause hatred for impurity. But God preserve me from availing myself of an example which I cannot approve of, being strongly persuaded that these divines have not had sufficient care for good morals, and Christian decency, in treating on such a delicate subject."

These latter observations apply most forcibly to all Romish Treatises on Moral Theology which we have seen, especially to that of Alphonso de Liguori.

We shall now proceed with our extracts from this very important work, arranged under different heads.

"THE NATURE OF SUPERSTITION.—The Church holds nothing more dear and precious than *the Faith*. It is this Divine virtue which is the foundation of the whole Christian edifice. It is this which illuminates our spirits with heavenly light, and gives us the knowledge of God and of ourselves, in which consists our salvation and our perfection. Hence the Apostle Paul recommends expressly to Timothy, and in his person to all the Church, to preserve the deposit of the Catholic faith entrusted to him : *Depositum custodi*.

"As it is certain that heresy violates the integrity of this deposit, and schism breaks its unity, it is beyond doubt that superstition destroys its verity, by the false maxims and evil practices which it spreads abroad in the world.

"God, who is a 'jealous God,' in the language of Scripture, and who cannot endure that we should give his glory to others, does not desire that we should serve or adore Him according to our fancy, but *in the way in which He Himself desires to be served and adored*. Religion directs our conduct in this matter ; and in teaching us to render to God what is due to Him, forbids us to render to creatures the worship which is only due to Him, and causes us to give it to Him in a manner worthy of Him. Superstition, on the contrary, renders to creatures the honour which is only due to the Creator, or, if it be offered to the Creator, it is not offered in a right way. For this reason Lactantius has well observed, that religion relates to true worship, and superstition to false worship : *Religio veri cultus est ; superstitio falsi*.

"A person is really superstitious, when he does not give to God that which is his own ; when he gives to a creature more than ought to be given ; when something different from what God demands is given to Him, and in a different way from what He demands ; when supreme worship is offered to any besides God.

“It is, hence, clear, that all superstitious practices ARE FORBIDDEN BY THE FIRST COMMANDMENT OF THE LAW, by which God commands us to have no strange gods before Him, and not to render to others the honour which is due to Him.”—i. 1—5.

We here entreat the reader to bear this important principle in mind, that superstition is a transgression of the First Commandment. It is admitted to be so by all Romish theologians.

“SUPERSTITIONS IN REGARD TO MIRACLES.—If it is superstitious to render Divine worship where it is not due, or in a wrong manner, it is certain that the *unlawful* or *pernicious* worship of the true God, that outward worship which is opposed to the truth of the Church’s faith, is superstitious, and that it cannot be rendered without mortal sin, according to the doctrine of Cardinal Cajetan, Cardinal Tolet, and many other divines. The *unlawful* or *pernicious* worship of the true God, is that which expresses something that is false, in whatever manner it does so. *Si per cultum exteriorem*, says St. Thomas, *aliquid falsum significetur, erit cultus perniciosus*.

“1. The guilt of this sin is incurred when *false miracles* are invented or proposed, in order to be believed and spread abroad. So that we cannot exempt from blame, amongst persons who are enlightened and truly pious, the authors of the *Aurea Legenda* and the *Speculum Exemplorum*, if we have any regard to what has been said of these two works by Melchior Cano, who assisted at the Council of Trent, and was afterwards Bishop of the Canaries; that is to say, that we find more frequently monstrous miracles than true ones in the *Speculum Exemplorum*, and that the *Aurea Legenda* was written by a man who had a mouth of iron, a heart of lead, and a mind without discretion or prudence.”

What are we to say to such pretended miracles as Mr. Faber has been bringing before the Roman Catholic world in his late series of the *Lives of the Saints*? Even Romanists have been so far scandalized by these monstrous fabrications, that the further publication of his work has been prevented. Here is a manifest case of superstition.

“2. There is no less superstition in pretending *false revelations* than *false miracles*. This leads the same Cano to say, that those persons do a great injury to the Church of Jesus Christ who imagine that they cannot publish the good actions of the Saints without mixing up with them false revelations and false miracles, in which the impudence of these men has not even spared the Holy Virgin nor our Lord. This abuse has arrived at such a pitch, that certain persons, in order to afford more publicity and colour to their peculiar opinions, and sometimes even to their passions and interests, have had no difficulty in putting forward revelations *directly opposed* to those which were alleged to support the

contrary. This gives to irreligious persons an opportunity of scoffing, and to good people a cause of sorrow.

“3. It is also a superstition to put forward counterfeit relics for true ones, because this is to cause a religious and holy worship to be paid to objects which do not deserve it. Gregory of Jesus mentions a hermit named *Didier*, whom Raguemodus, Bishop of Paris, caused to be imprisoned, because he carried in a bag the roots of various herbs, the teeth of moles, the bones of mice, the claws and grease of a bear, which he wished to pass off as the relics of St. Vincent and St. Felix!

“The monk Glaber, who lived about A.D. 1040, mentions a certain impostor in his time, who, by giving the names of prophets, martyrs, and confessors to bones which he found in the graves, imposed shamefully on the piety of the people, and made them fall into superstition, while he pocketed their money. There are certain impostors who show to old women a stone, which is called in Latin *Amiantus*, and who frequently sell it at a high price to them, as a piece of the wood of the true Cross of our Lord Jesus Christ; which they believe the more readily because this stone does not burn in the fire, and it has lines interlacing each other like wood.”

The following remarks will be peculiarly instructive to those persons who connect the idea of monasticism in all cases with that of sanctity.

“All the precautions of councils and bishops cannot prevent there being even now *monks*, and monks who are wealthy and possessed of property too, who carry on a scandalous traffic in uncertain, pretended, or absolutely false relics.

“The monks of S. G. D. P. bind a ‘girdle of St. Margaret’ on pregnant women, of which they could not tell the history without exposing themselves to the ridicule of the learned world. Yet they assure these women that they will be happily delivered by the miraculous virtue of this girdle. And in this assurance the women offer oblations and presents to their chapel of St. Margaret, and cause gospels and masses to be said, the payment for which goes to the profit of the monastery, which is one of the most wealthy in the kingdom.

“The monks of V., under the plausible pretence of a popular tradition, imagine that they have in their church one of the *tears* that the Son of God shed at the death of Lazarus; and they have so well convinced the neighbouring people of it, that in the unhappy times in which we live, this fabulous relic brings them an income of 4000 livres, by gospels, masses, novenas, presents, oblations, and other suffrages. In order to justify it, they have printed a book, entitled, ‘*A true History of the Holy Tear which our Saviour wept over Lazarus, how and by whom it was brought to the Monastery of V., together with many beautiful and remarkable Miracles which have happened in 630 years, during which it has been miraculously preserved in this holy place. Vendome. With approbation of Superiors.*’

What is said in this book is founded on facts so uncertain, apocryphal, and false, that it is enough to state them in order to see their vanity and delusion. The first is, 'that this tear is one of those that our Lord shed on the death of Lazarus. 2. That an angel caught it, put it in a little vessel, which he shut up in a larger one, where it remains to the present day, and gave it to Magdalen. 3. That Magdalen brought it to France when she came there with Lazarus,' &c.

"The Religious of the Abbey of St. Peter, of S——, of the order of ——, diocese of A., also boast of having a similar *tear* of our Lord, which they expose to be adored publicly. And, to prove the truth of it, they have printed an 'Instruction for Pilgrims of the Holy Tear of our Lord Jesus Christ, adored in the church of St. Peter of S——.' But all they say to justify their 'tear' is not less suspicious and fabulous than the pretended 'true history' of the 'tear' of V. Calvin testifies that there is a 'tear' of the Son of God at Thiers, in Auvergne; one at St. Maximin, which fell from the eyes of the Divine Saviour as He washed the feet of the Apostles; and one at St. Peter, at Orleans."—i. pp. 100—112.

There are a multitude of observances in the Church of Rome, of which we have no notion, until we come to a work like this, which lets us into the actual working of the system. Take the following as an example:—

"ON CARRYING RELICS, &c.—As for Relics, the author of the *Summa Angelica* holds that we ought not to carry them hung round the neck. St. Thomas maintains, on the contrary, that it is not unlawful to carry them, and his opinion has been followed by almost all divines. Still it would be superstitious to be unwilling to carry relics only in a reliquary of a particular material and shape, or to have so much confidence in them as to believe that *they alone can obtain pardon of our sins, and the grace of perseverance to the end*, without the trouble of doing good works or changing our life."—p. 314.

"As to 'gospels,' it seems that the fathers of the Church do not approve of their being carried round the neck in order to cure illness. St. Chrysostom says of it—"Some persons carry a part of the Gospel in writing about their necks. But is not the Gospel read every day in the Church, that every one may hear it? If then he to whom the Gospel is read daily does not profit by it, how could he be profited and cured by it when he carries it round his neck? What does the virtue of the Gospel consist in? Is it in the mere shapes of the letters, or the meaning and sense they contain? If it consists merely in the figures of the letters, it is well to put it round your neck; but if it consists in understanding the meaning which it contains, it is much better to put it in your heart, and it will do you more good than hanging it round your neck."—p. 315.

"There are also some persons who imagine, that if we carry a *rosary*, or *chaplet*, or a *scapulary*, or a *girdle of St. Augustine*, a *girdle*

of *St. Monica*, a cord of *St. Francis*, a girdle of *St. Francis de Paul*, or some other sign or instrument of piety, *we shall never be condemned*, we shall assuredly receive the Sacraments of the Church at the moment of death, and shall have a true penitence, though we have neglected it during the whole course of our lives, and have renounced true piety, relying upon these signs and outward instruments. This fancy is, on the contrary, altogether superstitious in the opinion of Father Alexander, a learned divine of the order of *St. Dominic* (p. 317). He proves this doctrine by the testimony of the Provincial Council of Cambray in 1565, which says, that it is necessary to teach the people that those persons fall into vanity and abominable superstition, who promise infallibly, that we shall not die without penitence, and without the Sacraments, if we honour such or such a saint, who assure us that we shall certainly succeed in all we attempt, and flatter themselves with such promises as these.

"It is easy now to judge that the *cross* or *medal*, called *St. Benedict's*, has all the appearance of a superstitious preservative. The Benedictines of Germany discovered it first. The Benedictines of France have celebrated it after them, and have published the marvels of it in a little book, which says, that having been blessed by the monks of the order, they have produced wonderful effects (principally against charms and incantations), in regard to those who have used them, either by wearing them round the neck, or putting them in water which the bewitched animals had been just drinking."—p. 348.

The passages quoted above may remind us of the same kind of superstitions which are condemned in the Book of Homilies. The following is very curious:—

"SUPERSTITIONS ABOUT ANIMALS.—Some one, perhaps, would imagine that there was some astronomical figure, or some extraordinary and unknown character in the cells of the Carthusian monks, because it is commonly said, that no *bugs* can be found in them, although they may be found in the apartments of their servants! But Father James de Breul, monk of *St. Germain des Prez*, assures us that this happens by an especial privilege which God has granted to the monks of that order. 'God,' he says, 'has chosen that they should not be afflicted and disturbed by those odoriferous little animals called bugs, and has exempted all their cells from them, from which they could with difficulty have been otherwise preserved, because they lie down in their clothes, use no linen, seldom change their clothes, and have their cells made of wood.' Cardan says, that this arises from the Carthusians eating no meat. But Scaliger treats this as fabulous: 'If the Carthusians have no bugs in their cells, it is not because there are talismans there, for it would require a prodigious quantity of them for all the cells; nor is it because God has preserved them from them by especial privilege; for *where is this privilege?* Nor is it because they abstain from meat, for there are other monks who do not eat meat except in case of indisposition, and who nevertheless have bugs in their cells: but it is because they keep their cells very clean and neat.'"—p. 364.

We have already quoted some curious remarks on St. Margaret, who appears to be a very important saint. There are, however, some rather perplexing difficulties in the question, "Who is St. Margaret?" We quote the passage.

"ON SUPERSTITIONS REGARDING THE SACRAMENTS.—The heretics of the last century believed that it was superstitious for Christian women to call upon St. Margaret in their pregnancy, in order to have a safe delivery. But they would not think so if they were persuaded of the truth of what the Council of Trent teaches us of the Invocation of Saints. This worship is good in itself, it is lawful, it is not superstitious. But women ought to be on their guard that it is not accompanied by any faulty or wrong circumstance.

"There are *many* St. Margarets whom they may invoke: there is St. Margaret the Virgin, who is the same as St. Marina, and who suffered martyrdom at Antioch; St. Margaret, Virgin of Parthenopolis, surnamed *Contracta*; St. Margaret, Queen of Scotland; the blessed Margaret of St. Dominic of the third order of St. Francis; the blessed Margaret of Lorraine, wife of René, Duke of Alençon. As the Church has not yet pronounced on the beatification of the two last-named Margarets, it is not sufficient to authorize such a public worship as pregnant women pay to St. Margaret. The difficulty then is to know *which* of the three first it is whom they implore to help them. It *might* very well be St. Margaret, Queen of Scotland, because she was married and had children, and every morning gave breakfast to nine orphans in her palace, which shows the care, charity, and tenderness of heart which she had for children. Yet since it is on the 20th of July that pregnant women go to pay their devotions in the churches and chapels of St. Margaret, it seems to be St. Margaret of Antioch, because it is on that day that the Latin Church celebrates the feast of this saint.

"However this may be, there are women in various places who believe that their prayers to St. Margaret would not have the effect they expect, if they did not have the pretended *girdle* of St. Margaret put on them. It is generally put on them by priests and monks. This does not very well suit persons of their character and profession; and it would be far more proper for women to put it on themselves."—ii. p. 292.

It would seem that there are some singular heresies lurking here and there in the Romish communion.

"The *Maronites* have another error and superstition on the subject of the holy Chrism (of Confirmation); for they believe that *the person of the Holy Ghost* is in it, in the same manner as the person of Jesus Christ is in the Eucharist. This is one of the propositions which Father Thomas de Jesus has drawn from some of their books and traditions."—ii. p. 185.

The following instances of ancient superstitions regarding the Eucharist are deserving of notice:

"St. Augustine relates a singular circumstance concerning a person named Acacius, who was born blind, and whom his mother, who was a woman of virtue and piety, cured by means of a poultice which she made of the *holy Eucharist*, and which she applied to his eyes! If the faith of this good woman excused her before God for having employed the Sacrament of the body and blood of Christ for such a purpose, such extraordinary conduct ought not to be considered as establishing a rule, or to be acted on; and those who would do so would not be free from superstition, since, in the opinion of Cardinal de Cusa, it is a superstition to employ holy things to different uses from those for which they were intended; and the Eucharist was not intended to be made into poultices for the eyes of the blind.

"We read in the life of St. Basil, that this great Archbishop of Cæsarea, after having celebrated the holy mysteries for the first time, divided the bread of the Eucharist into three parts, one of which he reserved to be interred with him after his death. Pope St. Gregory tells us, that St. Benedict having heard that the earth had twice thrown up the body of a young novice who had been put in the grave, gave with his own hands the host to the parents of the deceased, desiring them to put it with great respect on his stomach, and to bury it in that state; and that after they had done what the saint desired, the earth retained the body of the novice, and did not throw it out as before. Amalarius, deacon of Metz, produces a passage from the Venerable Bede which shows clearly that at the burial of St. Cuthbert, Bishop of Lindisfarne, they put the Sacrament on his stomach, and buried him with that precious deposit. After which, he adds, that 'such was the custom of the Roman Church.'

"But this custom has disappeared for a long time, and I believe there would be superstition in reviving it at present. And it is, doubtless, for this reason that Don Angelo du Noier, Abbot of Monte Cassino, declares that it was wisely abolished by the Fathers who followed St. Benedict; and that any one who should establish it at present, would pass for a bad Catholic before the Inquisition. To me it appears to have come from the Pagan custom of putting a piece of money in the mouth to pay the passage to Charon, who otherwise would not have ferried the dead over Cocytus."—pp. 244—246.

"Pope St. Theodore I., having learnt that Pyrrhus, one of the chiefs of the Monothelites, had fallen again into his errors after having abjured them, held a council at Rome in which he deposed him. And to render this deposal more remarkable, he signed it with a pen full of ink, in which he had put some drops of *the blood of Jesus Christ!* Baronius avows, that he does not know of any example to authorize such singular conduct; yet there are two, one in the Eighth General Council of Constantinople against Photius, and the other in Aribert, who says that the false treaty of peace concluded between Charles the Bald and Bernard, Count of Toulouse, in 854, was drawn up and signed with the blood of the Eucharist. The character, dignity, and holiness of Pope Theodore I., the authority of the Eighth General Council of Constantinople, the dignity and rank of Charles the Bald

and Bernard, Count of Toulouse, are of great weight in justifying a signature of so much importance. Yet, as it has not been made the rule in the course of time, I should think that it could not be renewed at present without incurring the suspicion of false worship. We may here apply the maxim of St. Augustine, 'that it is certain that we ought not generally to imitate in our conduct *every thing which we read of as being done by just and holy men.*'

"According to this maxim, the Church would not approve of this practice being literally followed at present; in the example of St. Gorgonia, who having dragged herself to the holy altar, and having leant her head upon it with pious impudence (as St. Gregory Nazianzen says), mixed her tears with the body and blood of Christ which she had reserved according to the ancient custom of the Church, and having afterwards *rubbed over her body with this mixture*, she was cured in a moment of an extraordinary disease!

"Nor again, the example of St. Satyrus, who, according to his brother, St. Ambrose, tied up the Divine Eucharist in a handkerchief, put it round his neck, and afterwards threw himself into the sea, in order to escape from shipwreck.

"Nor the example of St. Bernard, who left the altar, and taking the host in the paten, went to meet William, Duke of Aquitaine, at the gate of the church, and said to him, 'We have made our supplications to you, but you have disregarded them. But here is the Son of the Virgin. Will you despise Him also? Will you be so bold as to disregard the Master as you have done his servants?'

"Nor the example of St. Dominic, who, in order to convince the heretics of the truth he maintained, put the Eucharist *into a burning furnace*, where it remained three days unconsumed, if we are to believe Pilbert de Themeswar.

"Nor again, the example of St. Antony of Padua, who, to convince a heretic of the truth of the body and blood of Jesus Christ in the Eucharist, presented this terrible mystery to a *mule*, which they had made to fast for three days, and obliged him to go on his knees, lower his head, and perform adoration; as it is related in the life of this saint."—p. 262.

It seems from the following, that the Eucharist is sometimes received hypocritically in the Church of Rome, just as it is elsewhere.

"The Communion is not always received with the right ends and pure intentions which the Church requires. How many Pharisaical communions may be seen; that is to say, how many Christians communicate only through hypocrisy, and to appear righteous in the eyes of men! These communions are not only sacrilegious, but they are superstitious, in the opinion of Lactantius, who remarks that religion concerns true worship and true piety, and superstition regards false worship and false piety. They are so also in the opinion of St. Thomas and

other divines, who describe superstition as a vice opposed to religion in the way of *excess*."

The doctrine of the Immaculate Conception naturally leads to further developments. One of them is thus stated.

"In 1677, Father Imperialis, superior of the Jesuits at Naples, made the discovery of a new phenomenon in the heaven of devotion. He obtained a brief from the pope for the erection of a new confraternity in honour of St. Anne, and he printed it under this fine title, '*Blessed Anna, Virgin, and Mother of the Mother of God*,' pretending that St. Anne was a virgin, because the Mother of God, her daughter, being conceived without original sin, her mother must have conceived her miraculously. Another Jesuit of Naples printed a little book to justify this pretended virginity of St. Anne; and another, who was prefect of the congregation of Naples, exhorted, in a sermon, the faithful to communicate on the day of the feast of St. Anne, because, he said, 'we receive in the Eucharist the actual flesh of this saint.' But, unfortunately for these three Jesuits, the report of their new wonder so much alarmed the Inquisition of Naples, that it caused its speedy disappearance by censuring the opinion of Father Imperialis, the book, and the sermon. This little history only relates to my subject on account of the preacher exhorting the faithful to communicate on the feast of St. Anne, because we receive in the Eucharist the 'actual flesh of this saint,' which could not be done without supposing that on that day we should have that intention in communicating. But this intention was evidently superstitious, having only for its object a fantastic devotion, a false worship, a superfluous worship, and a vain observance."—p. 303.

A common practice in the Church of Rome is thus censured as superstitious.

"*Communion for the dead*, that is, that which is received with the view of relieving the souls in purgatory, has become frequent in these latter times amongst Christians who are not altogether well instructed in our mysteries. They persuade themselves that the souls in purgatory may be relieved, and even entirely delivered from their pains, by the force and virtue of the Sacrament of the Eucharist which they themselves receive. But if this opinion be not a delusion, it seems to be not far from it. It is not authorized by Scripture, councils, or tradition. It has no foundation in antiquity. The ancient fathers and masters of the spiritual life knew nothing of it. The Sacraments are the remedies of our sins and miseries, as the fathers and divines often call them, and consequently they can only help those who receive them, as remedies only can do good to those who take them. The Sacraments are instituted by God to give us sanctifying grace which excludes sin, and to help us to obtain from God the help of actual grace. The dead being unable to receive sanctifying grace, or to be helped to obtain from God the aid of actual grace, because life only puts us in this state, all

the communions of the living, whatever intention they may have to relieve their pains, do not help them. St. Thomas declares that if one or more of the faithful receive the body of Jesus Christ, they do not receive any advantage or relief for those who do not receive it. He says decidedly that it is an error for the laity to receive for those who are in purgatory."—p. 310.

"There are in St. Gertrude, in Blossius, in the Life of St. Jane of the Cross, in the Life of Father Balthazar Alvarez, Jesuit, and perhaps in other books of the same kind, examples and revelations which are in favour of communion for the dead. But nothing certain can be concluded from these kinds of revelations, which have not been approved by the Church, and on which, as Cardinal Cajetan says, the doctrine of the Church does not depend; such are those which relate to *purgatory*, which are perhaps merely dreams, or trances, or delirium, or deceptions of the devil for the establishment of some new doctrine. It needs much light, discernment, and prudence, to distinguish true revelations from false; and we ought not to give blind credence to all those which are put forth, no matter where they come from, without previous examination. For this reason the Apostle St. John gives us this wise counsel: 'My well-beloved, believe not every spirit, but try if the spirits are of God.' It is not easy to make this trial. 'For how is it to be done?' says St. Augustine. 'It would have been desired that St. John who has told us not to believe every spirit, but to try if the spirits are of God, had told us how we must try the spirits which are of God.'

"In fact, there are occasionally revelations which are contradictory to each other; and this adds to the difficulty of trying and acknowledging those which are of God, and those which are not so. For instance, on the subject of the conception of the Holy Virgin, there is one revelation of St. Bridget, which says, that it had been revealed to her that the mother of God was conceived without original sin, and another of St. Catherine of Sienna, who says that the contrary was revealed to her."—p. 315.

The mass of superstitions in the Church of Rome in reference to the Sacrament of the Eucharist is enormous. The following are specimens of the results and tendencies of the doctrines of Romanism on this subject.

"It was formerly customary in certain places to carry the Holy Sacrament to the sick, that they might adore it, or merely to show it to them, when they could not receive it through illness. But this custom has been expressly condemned by the Roman Ritual of Paul V. The same has been forbidden by some provincial and diocesan synods. It is well to remark the words of the Roman ritual and the others; that this might not be done '*under pretence of devotion*, or for any other cause,' showing that it is not a true devotion to act thus, but an abuse—a false piety—a superstition—an undue worship and observance of sacred things (p. 349). The same must be said if, instead of showing the Eucharist to the sick and causing it to be adored by them, they

were made to kiss it. The congregation of cardinals has forbidden this.

“In some provinces the judges occasionally require an *oath in presence of the Sacrament*, from persons who plead before them. The custom appears to me superstitious, for two reasons. One is, because, as Gerson teaches, it is superstitious to ascribe a supernatural virtue to things which are not authorized either by the Holy Scripture or Divine revelation to produce it. But it cannot be proved either by Holy Scripture, or Divine revelation, that the Holy Sacrament was instituted, to enable oaths to be taken on it. Besides, it is a presumptuous superstition to wish to do that which the holy fathers have not done, according to the expression of the canon *Consuluisti*.—p. 350.

“The same reasons which cause me to believe that there is superstition in causing persons to take oaths on the Eucharist, persuade me that there is not less superstition in employing this venerable Sacrament to appease winds, storms, hail, thunder, lightning, and all kind of tempests, by carrying the ciborium to the door of the church, and making signs of the cross with it, in the direction of the tempests. Yet this practice was formerly common in certain churches of France and Germany.

“I have examined at length, in the ‘Treatise on the Exposition of the Holy Sacrament at the Altar,’ whether the Eucharist ought to be carried to places on fire; and have shown by many reasons that it ought not to be done. Because it would be employing this adorable mystery as a remedy for all evils, according to popular caprice, and making, in some sort, God to do whatever we wished of Him; and because frequently the Holy Sacrament has been carried to fires, without the fire in any degree relaxing in its heat and activity, which has exposed the most terrible and august of mysteries to the contempt and ridicule of impious and depraved persons, and of heretics.”—p. 358.

We now come to a very important branch of the subject. The doctrine of the *Mass*, as expounded by Romanists, is one of the chief sources of their superstitions. Take the following instances.

“ON SUPERSTITIONS IN MASSES.—In the ancient missals, numbers of votive masses and others are found, which, either not having been approved, or being forbidden, have not been inserted in the new missals; and if we inquire the reason of this omission, we shall see that it has been done because these masses contained superstitious prayers, or that they had not truth for their object and foundation; or because they were too numerous; or because they were of modern invention; or because they were accompanied by ceremonies and circumstances contrary to true piety. I place in this class the masses of St. Amator and St. Vincent; that of the Twelve Helpers; that of the Eternal Father; the Trentain of St. Gregory for the living and dead; those of Grace and the Five Wounds of our Saviour; of his passion; of the passion of his image; of his nails; of St. Veronica and St. Suaire; and num-

bers of others ; which seem to have some kind of superstition for these general reasons. 1. Because, not being found in the ancient sacramentaries, they ought to be regarded as contrary to the ancient practice of the Church, and consequently as novel ; and novelty in matter of piety and rites is called by St. Bernard, 'the mother of temerity, the sister of superstition, the daughter of levity.' So that we may say, with the same St. Bernard, to the authors of these masses, that they are not more learned or devout than our fathers, and that it is a dangerous presumption to introduce into the Church things of which they had never thought, and which certainly would not have escaped them, if they had believed it desirable to establish them.

"2. The multiplication of masses supposes the multiplication of festivals. But there are already too many festivals in the Church ; and we have shown in our Treatise on the 'Diminishing of Feasts' that it has long been a subject of complaint.

"3. Because the great number of masses gives occasion to multiply them to infinity."—p. 395.

"St. Vincent Ferrier says, that the masses of St. Amator, though good in themselves, are injured by its being thought that the souls of those for whom they are said, depart from purgatory after they have been said, which does not always happen (p. 396). I have not remarked that the mass of the 'Five Wounds' is approved any where. But if it be permitted to make and say a mass on the 'Five' principal 'Wounds' of Jesus Christ, why should it not be permitted to compose and say masses on all the other hurts that He received ?

"The mass of 'the passion of the image of our Lord' is found in the Roman missal, printed at Venice, in 1513. At Berytus, in Syria, the Jews crucified an *image* of Christ, from which so prodigious a quantity of blood flowed, that the Churches of the East and West had abundance of it. Since there has been a Feast in commemoration of this in the Latin as well as in the Greek Church, a mass may well be made on it also. That which is in the Roman missal of Venice in 1513, besides having no approbation, tends to establish a superfluous worship ; for if a mass be made on this image, masses may also be made on all the miraculous images of which similar stories are told.

"The mass of the 'nails' and 'spear' of our Lord is in some missals, but without approbation. We might make similar masses on the 'scourge,' the 'cords,' the 'sponge,' and every thing that served as an instrument of the passion of the Son of God. But it is easy to see that this would be going too far. Besides these relics are so uncertain, and have so little authenticity, that most of the churches which boast of possessing them, have them not ; and thus masses of the nails and spear are said, which have not truth for their object.

"I say the same of masses of the 'tooth,' and some other relics of our Lord's body. The mass of the 'tooth' of our Lord concerns a false worship ; for our Lord rose from the dead with all his teeth, and did not leave any on earth, having never lost any. This has been proved by Venerable Guibert."—p. 414,

"Although our Lord was only circumcised once, and consequently but one *prepuce* was cut off, it is said that there are *four*,—one at St. John Lateran, another at Charoux, the third at Antwerp, the fourth at Coulombs. I inquire now, *which* of these four does the mass of the prepuce, which is spoken of, refer to? The mass of 'the robe without seam' of our Lord, appears somewhat more authorized than the preceding, for the Gospel testifies that our Lord *had* a robe without seam, But it may be asked, whether it has come down to us, and where it now is? Calvin believes that it is at Treves; and Boverus testifies that Felix, Archbishop of Treves, discovered it there. The authors who have made a catalogue of the relics at St. John Lateran, place there a tunic of our Lord. Calvin says there is one at St. Salvador, in Spain. The Benedictines of Argenteuil believe that *they* alone possess this tunic.

"The mass of the 'holy *Suaire*,' or winding sheet, has a true and lawful foundation; for it is certain that the dead body of our Lord was wound up in a linen cloth, and his head was covered with a separate towel. But it is uncertain whether this mass relates to the cloth with which the *body* of our Lord, or his *head*, was covered; as it speaks of the clothes of our Lord in general, it appears that it relates indifferently to both.

"St. Matthew, St. Mark, and St. Luke speak of one linen cloth; but St. John testifies that there were several. If there were several, it is easy to understand that there may be one at Turin, and another at Bezançon; but if there was only one, it cannot be at Turin and Bezançon, unless it were divided in two pieces. In fact it is not merely the head-cloth of the Son of God which is worshipped at Turin and Bezançon, but that which covered all his body; and I should rather believe that his head-cloth was that which is called the *Veronica*, than that there was a woman, who, seeing our Lord wet with blood and sweat carrying his cross from Jerusalem to Calvary, presented Him a handkerchief, with which He wiped his face, and on which He impressed its image. For the Gospel of St. John speaks of the former cloth, but says nothing of the latter, of which, nevertheless, we have been told so many extraordinary and inconsistent things (p. 435), as we shall now see in examining the 'mass of St. Veronica.'

"I find, then, in the Missal of the Order of Mercy, a mass of 'the holy suaire,' in which I see nothing superstitious, except the preface, which is this:—'The mass of the holy linen cloth of our Lord Jesus Christ. He who frequently says it, shall never be blind.' For is it not a ridiculous superstition to say, that those who shall frequently say this mass, shall never be deprived of sight, shall never be blind? In order to say it frequently, one must see clearly, and not be blind, unless it be said by heart, as a blind priest, perhaps, might do. I should be glad to know from the author of this fine preface, how he has learnt that those who shall often say the mass of the 'Saint Suaire' shall enjoy this rare and remarkable privilege? In what place of Holy Scripture is it recorded? What is the tradition? Where are the Councils and Fathers who have made mention of it?

"I am persuaded that one cannot believe this without falling into the superstition of vain observance, which is the same into which persons fall who imagine that when one sees the image or statue of St. Christopher, on any particular day, one is joyous and full of laughter during the following night; one cannot die a bad death that day, and one is certain to be well, and not to be exposed to any danger (p. 436).

"The 'mass of St. Veronica' appears to me wholly apocryphal and superstitious, if it supposes that there was a saint called Veronica at the time of the death of Jesus Christ, for there is no proof that there ever was such a person; and the ancient martyrologies make no mention of her. It has only been since the middle of the *fifteenth* century that it has been imagined that there was a woman of this name at Jerusalem, who presented a handkerchief to our Lord before his passion, and on which our Lord, in wiping his divine face, impressed its image. Baronius, and many other modern writers say, on the authority of Methodius, reported by Marianus Scotus, that this woman was named Berenice, or Veronica. St. Antonius says she was an intimate friend of the Virgin. Philip of Bergamo states that she was a disciple of Jesus Christ; that Tiberius made her come to Rome. A *Life* of St. Veronica was published at Paris, in 1685, in which are collected most of the things which the moderns have invented about this pretended saint. In most of the churches where St. Veronica is honoured, her feast or memory is celebrated on Shrove-Tuesday, (on account of the masques which are customary on that day,) with a view to turn worldly people from the excesses and follies of the Carnival, by representing to them the image of their Saviour tinged in the adorable blood which He shed for their salvation. And in fine, because painters, sculptors, and carvers, usually represent this image as being held by a woman, it has been imagined that this woman was named Veronica.

"It is thus that popular errors and superstitious devotions establish and multiply themselves in the Church, contrary to the spirit, the intentions, even of the rules of the Church—through the want of zeal and light amongst pastors, who are represented to us in the Gospel as that father of a family who slept while his enemy sows the tares among the good wheat which he had sown in his field.

"The 'mass of St. Veronica,' then, is not the mass of a holy woman called Veronica, but of an image of our Lord impressed on a sheet, and to which they gave this name by syncope and by transposition of *vera iconica* or *vera icona*. For the authors of the lower Latinity used *iconica* or *icona* for image or resemblance, as Vossius remarks.

"It is evident that the name of Veronica means this image. Pierre de Mailli, who lived in the time of Pope Alexander III., and Romanus, Canon of St. Peter, more than five hundred years since, declare that the *suaire* with which Jesus Christ wiped His face was called *Veronica*. Peter the deacon, who died in the middle of the twelfth century, Augustine, Bishop of Piento, in the time of Paul III., declare that the *Veronica* is the *image of our Lord*. Matthew of Westminster, speaking of Innocent III., says that this pope made a solemn procession at Rome, 'in which the image of our Lord's face, which was

called the *Veronica*, was carried with much reverence. Pope Nicholas IV., in a bull dated 1290, speaks of the representation of Christ's face, which the faithful commonly call the *Veronica*. Thus all the masses in which the *Veronica* is considered as a holy *person*, and invoked as such, relate to false worship; and under this view should be considered the 'mass of St. Veronica' in the Ambrosian Missal, wherein are prayers in which the *prayers* of 'St. Veronica' are sought; and also the Missal of the Church of Jaen in Spain, the Missal of Chartres, and all the other missals in which the mass of St. Veronica is found with these or similar prayers."

Those who have seen the relics at Cologne will feel interested in the following discussion on the history of St. Ursula.

"The history of St. Ursula and the eleven thousand virgins is so full of contradictions, and of events which appear so far removed, not only from truth, but even from probability, that it is hard to say what ought to be believed regarding it. Baronius admits candidly that the genuine acts of these saints being lost, every one has written about them as he pleased, to the great prejudice of truth. Sigebert makes St. Ursula, the daughter of Nothus, prince of Great Britain; the author of the acts of these saints calls him Deonotus, king of Cornwall; Peter de Natalibus says she was the daughter of Manus, king of Scotland; Geoffry says she was promised in marriage to Cemanus, a prince of Great Britain; Pierre de Natalibus says it was Ethereus, son of the king of England. Baronius makes much more of Geoffry of Monmouth than of the other writers; yet as he agrees that he has inserted in his history a quantity of fables, we cannot much depend on what is there read of St. Ursula and the eleven thousand virgins. For it is hard enough to believe that eleven thousand virgins went from London to Cologne, from Cologne to Rome, from Rome to Basle *in ships*; from thence to Rome again, from Rome to Cologne. Some learned persons have believed that it was necessary to reduce the eleven thousand to *eleven* virgins. Father Sirmond (of the Society of Jesus) had another notion on the eleven thousand virgins: he reduced them into *one* virgin, called Undecimilla! There being, therefore, nothing certain or decided on the number of the companions of St. Ursula, and the history of this saint and her companions being also crammed with tales invented at pleasure, if a mass referring to St. Ursula and her companions *indefinitely* did not constitute a false worship, I can readily believe that a mass of St. Ursula and 'the eleven thousand virgins' does so."—pp. 437—447.

The repetition of a particular mass is by some held to ensure salvation.

"The mass of the 'Name of Jesus' is in *many* Missals, printed subsequently to A.D. 1500. Those who cause it to be said for thirty Fridays 'will not die without contrition, without confession, without a worthy satisfaction, without a holy communion.' Here is Paradise to be obtained at an easy rate! To go thither there is no need of penances,

mortifications, alms, good works. It is only to hire a priest to say the mass 'of the Name of Jesus' for thirty Fridays, without even being obliged to be present; and we are *certain to die in the grace of God, in final perseverance!* Whether this doctrine is Catholic, I leave it to the divines to decide."—p. 466.

Superstitions are very frequently attributable to the monks. Here is an instance, in which serious errors have been introduced.

"There is a mass which is entitled, in almost all the Missals where it occurs, the mass of 'the *most sacred* rosary,' and the rosary is called 'most sacred' in the first collect of the mass. We may, perhaps, very well speak of the body and blood of Jesus Christ, and the Word of God as 'most sacred.' The Church, Councils, and Fathers speak of them so; but it is an inordinate piety which speaks thus of the 'rosary,' which is infinitely less valuable than the body and blood of Jesus Christ or the Word of God. In some Missals, indeed, it only bears the title of the 'most holy' rosary. But the title of 'most holy' is not now given except to the Holy Sacrament and the pope. But the greater part of the monks have been in the habit of carrying matters to excess, especially when they relate to the saints, the festivals, and confraternities of their orders, and the relics, devotions, and indulgences which they have in their churches; and they will never correct these excesses while they are interested in them.

"The following words of the first collect would, in my opinion, amply deserve to be revised. *Præsta, quæsumus, ut amborum* (Christi et Mariæ) *meritis per sacra ter quina* (quindecim) *mysteria sacratissimi Rosarii completis*, &c. 'Grant, we beseech thee, that the merits of both (Jesus and Mary) being accomplished by the holy fifteen mysteries of the most sacred rosary,' &c. This parallel of the merits of the Son of God with those of the Holy Virgin, *amborum meritis*, does not appear correct. There is too much disproportion between them; the former are infinite, the other finite; the one procures for us grace and glory, independently of any other, and by themselves; the others do not; and there is reason to apprehend that the Holy Virgin is offended at this equality which is placed between her merits and those of her Son. Moreover, I do not know in what sense the merits of the Son of God and those of his holy mother are 'accomplished' by the 'fifteen mysteries of the most sacred rosary.' Can the rosary put the finishing hand and give perfection to the merits of the Son of God, and to those of the Holy Virgin? Were the merits of the Son and those of the mother imperfect, and were they defective in something before the invention and establishment of the rosary? This difficulty would well reward the trouble of being cleared up."—p. 474.

On the *causes* of the enormous number of masses that are said in the Church of Rome we have the following pungent remarks.

"ON SUPERFLUITY OF MASSES.—Peter, Chanter of the Church of Paris, produces positive reasons to prove that it is sufficient for priests to say one mass every day, and that they ought not to say more (p. 84).

Many of these reasons are opposed to the great number of masses which are said in the church at present. For myself, I am contented to say, that it seems as if it would be more conducive to veneration for the august sacrifice of the altar if it were more seldom celebrated, and if fewer masses were said than has been the case for some centuries (p. 89). St. Odo, second Abbot of Cluny, testifies, in his Conferences, that at the beginning of the Church the mass was not said so frequently as at present, but that it was said with as much more devotion as it was more rarely said. Formerly but few masses were said in the monasteries, and they were scarcely said except on Sundays and feast-days. St. Francis d'Assise desired and exhorted the priests of his order to say only one mass in the day in their convents; and in case there were many priests in the same convent, to content themselves with assisting at the mass of one of their brethren."—iii. 94.

"Why then are there so many masses now in religious communities? It is impossible to love the Church with a sincere and disinterested affection, and not to groan before God at the sight of the abuses which are produced by the great number of masses which are now said in ecclesiastical and regular communities, in parishes, and elsewhere. Alvarus Pelagius speaks of these abuses in these terms :—'there are so many masses said at present for money, by custom and habit, by complaisance, to conceal crimes, and to appear righteous before men, that the sacred body of Jesus Christ is becoming contemptible to the people and the clergy.'

"We are convinced of the truth of what is said by this bishop, who was so learned and so zealous for the good discipline of the Church. For how many priests are there who, notwithstanding their practice of criminal habits, do not omit to say the mass frequently, and every day, in mere hypocrisy, 'in order to conceal their crimes, and to appear righteous before men?' How many there are who would frequently *not* say it, because they are not sufficiently disposed, if it were not to gratify their friends, their superiors, or the great? How many are there who look on the priesthood as a trade, who go to the altar as artizans to their work, without regard to the Divine Host which they are to immolate? Is not *money* the principal end which an infinite number of others propose to themselves in saying mass? How very small is the number of those who say it from a principle of devotion! How few are there who would say it if they did not hope for some payment from it! The payment helps to support them, to pay their pensions in their communities. Whether they are fit to say mass or not, they do not much trouble themselves. They *must* say it in order to pay the expense of their communities, or of their sacristies. If they do not say it, they have neither money, bread, nor portion. It is only through interest that they say it. They have no other God in saying it but the god of money, to use the language of Bourdoise, in speaking of clergy who did not assist at the Divine offices, except when there was something to gain.

"Again, is there not a shameful *trade* in masses in many ways? There are priests who undertake a greater number than they can say,

and who either do not say them at all, or else get them said by other priests, to whom they give less than they have received to say them. There are other priests who receive many payments for one mass (which occurs frequently in large towns); who say two masses a day in two different churches, in order to have two payments; others who take more for one mass than the custom of the place allows; others who say masses by anticipation, when no one has yet asked for them, for the first who shall ask of them. In certain churches they take at least ten sous for the payment for each mass, in others they take at least fifteen; yet in the former they give only eight to the priests who say it, in the latter they give ten, eleven, twelve, or thirteen. I know many wealthy churches where this is done under pretence of providing the ministers with bread, wine, lights, and ornaments to say mass."—iii. 99.

"If this shameful commerce in masses were well weighed, and the evil motives which lead to so many being said at present in our churches, I have no doubt that much false, undue, and pernicious worship would be perceived in it. God preserve me from believing that the multitude of masses is superstitious in itself. It is not difficult to perceive in what occasions it is susceptible of superstition, and in what occasions it is extreme. We should not perhaps be much mistaken in suspecting, not to say in accusing of it, those persons who consider it a merit to hear the mass on all work days, and even to hear several, while they omit the indispensable duties of their state and profession. This ill-regulated devotion is properly a superfluous worship."

One of the most common observances in the Church of Rome, the Novenas, is thus proved to be superstitious.

"ON NOVENAS.—If there be no superstition in saying masses for the dead on the ninth day, it is a superstitious and a pagan practice, according to St. Augustine, to say a *novena* of masses, or nine masses successively for them, on the nine first days after their decease; and the priests ought to be prevented from saying them, and the laity from causing them to be said. St. Augustine, Alcuin, Amalarius, Durandus, say that there is paganism and superstition in this custom. The pagans deplored their dead for nine days, and on the ninth day collected their ashes and committed them to the tomb.

"Nevertheless, for nine days there are certain prayers, oblations, austerities, pilgrimages, and almsgiving, and novenas of masses are said for the living, and sometimes even for the dead. The Church well knows all these practices, and tolerates them, and appears not to perceive them, if she does not approve them. It seems that Gerson does not condemn them in some parts of his works (p. 114). But, if his meaning be understood, it will not be found that he is in favour of novenas. In his treatise 'Of the Direction of the Heart,' he only excuses them, because those who practise them may think and hope that in practising them with the piety of the Christian faith and religion, they will not be displeasing to God or the saints. But there are few who thus think and hope. They practise novenas in the belief that if they failed in them for a single

day, or prolonged them for one day, they would be without benefit. Whatever good intention they have to please God in making *novenas* in honour of the 'nine orders of angels,' they always, or almost always, mix with them some vain observance, imagining that if they had failed in the least circumstances prescribed to them, their oblations, austerities, prayers, masses would be of no use to them.

"The most equitable judgment which can be passed on *novenas*, in the opinion of this pious chancellor, is, not to condemn them always as impious, and not to believe that they are always mortal sins. According to him, a well-regulated faith does not practise *novenas*, and it regards them as one of those things which it is more advantageous not to do than to do, and that the Church only tolerates them through necessity, because they cannot entirely be rooted out, and because the faith of simple persons is often ill-regulated."—p. 119.

The following passage discloses the great practical evils which not unfrequently result from the practice of confession to unmarried priests.

"ON CONFESSION.—Confessions may be bad and superstitious, when they are made in order to enjoy the pleasure of conversing more at ease, and for a longer time, with the confessor. For how many girls and women are there, amongst others, who consider it a merit, and perhaps even a pleasure, to speak to their confessor, in order to tell him what is passing in the world, in the families which he does and does not know? How many are there who have no greater joy than when they can give him marks of their esteem, consideration, respect, confidence in his conduct, and attachment for his person? It is chiefly in the tribunal of penance that this is practised with so much more liberty and security, as the place does not appear suspicious, or dangerous; while charity, and, if I dare to say it, chastity, experience sad shipwrecks there. There are some, says Gerson, who only go to confession through curiosity, and to employ themselves in useless and profane matters. And would to God that what they seem to have begun in the spirit, they did not finish in the flesh! There is danger on both sides; and therefore enlightened and spiritual persons have always believed that female penitents should not have any familiarity with their confessors, nor speak to them of any thing but what concerns their confessions. 'Familiar conversations,' says D'Avila (p. 352), 'of men with women, though at first they seem edifying, are the temptations of the devil, to cause them to fall into sin. This obliges me, O Virgin of Jesus Christ, to encourage you in this laudable practice which you have, of keeping apart from all kinds of men, and of not being even with your confessor, except for the time which is requisite to make your confession to him in a few words. If you meet a man who assures your conscience before God, obey this guide with a sincere affection, and a respectful submission. Take good care, however, lest this love become an excess, and a vicious passion. If you do not regulate the first movements of your affection, it will become so strong, that you will find yourself at

length as inseparably attached to your confessor, as a wife is to her husband, or a mother to her children' (p. 354). The rules of the Jesuits are very remarkable on this subject. They expressly forbid them to undertake the charge either of nuns, or of other women, whoever they may be, as their ordinary confessors, or to be their directors. The examples produced by numbers of ecclesiastical writers prove, that the familiarities which exist between spiritual persons, even monks and nuns, are extremely dangerous. They may derive benefit from that which St. Francis so well said to his friars, who were too much attached to the nuns of St. Clare,—‘I fear, my brethren, lest God should have taken from us wives, but the devil should have given us sisters.’—p. 358.

We now come to perhaps the most fruitful branches of superstition and idolatry in the Church of Rome.

“ON INDULGENCES, AND WORSHIP OF THE VIRGIN AND SAINTS. —All Indulgences which are not conformable to the regulations of the Fourth Council of Lateran, far from being good and lawful, are to be extremely suspected of superstition. Indulgences are *indiscreet*, according to the Canonists, when they are false or pretended, or given without just cause. They are *superfluous*, when they are too frequent and in too great number.

“False, or pretended Indulgences are superstitious, because they concern false worship. Yet how many Indulgences there are of this kind! Gavantus mentions seven sorts which were condemned by a decree of the Roman Inquisition, in 1635. In the pontificate of Gregory IX., there were wicked persons in the province of Lyons, who, under pretence of raising funds for a church, forged bulls of the popes, by which they pretended to have the power of giving Indulgences (iv. 9). In the time of Stephen Poncher, Archbishop of Sens, 1519, the people of Paris made pilgrimages to St. Denis to gain Indulgences, which, being approved neither by him nor by the Holy See, were either false or pretended. This prelate forbad these pilgrimages.

“Not long since some regulars of the diocese of Reims published false Indulgences of privileged altars, as M. le Tellier, Archbishop of Reims, declares in his charge, 1694. We may consider as false, all Indulgences which have been granted on facts and statements which are false (iv. 14). What then can be thought of the many Indulgences which are said to have been given on ‘the Vision of Simon Stock,’ and on the ‘Sabbatine Bull,’ which is believed to be false and pretended? What is to be said of the Indulgence of the *Portiuncula*, if the vision attributed to St. Francis is not conformable to the truth? But there is nothing which proves better that there are abundance of false and pretended Indulgences (and which consequently are superstitious), than the celebrated decree of the Congregation of Indulgences and Relics, made at Rome, 1678, and approved by the holy Father, Pope Innocent XI., suppressing false or revoked Indulgences, such as those granted to ‘the Prayer of the Charity of our Lord;’ to those that visit the church

of Campagnola ; to the Revelation made to St. Bernard ; to the arch-confraternity and Order of the Redeemer ; to kissing the measure of the Virgin's foot ; to the image of the Virgin called *Laghetti* ; to the use of the cord of St. Francis ; to those who say the Ave Maria at the striking of the clock ; to the image of the Immaculate Conception of the Virgin ; to those who say the prayer, *O magnum mysterium, &c.* ; to those who sing the hymn, *Te Matrem Dei laudamus, Te Mariam Virginem confitemur, &c.* ; to crowns, rosaries, images, and medals, blessed at the request of Cardinal Frederick Borromeo ; to those who say, 'Praised be the holy sacrament,' in honour of the sacrament granted at the request of Cardinal Magalotti ; to priests who say after mass, *Ave Filia Dei Patris, &c.* ; to those who recite the *Angelus* morning, noon, and evening ; to *coronas* of the mysteries of the passion of our Lord ; to the confraternity of St. Nicholas, by means of which it was pretended that a soul might be delivered from purgatory every day ; to those who wear the cord of St. Francis of Paul ; to those who say the masses of St. Augustine ; to those who recite the office of St. Francisca of Rome ; or the anthem, *O passio magna* ; or the rosary of St. Anne ; or the office of the immaculate conception of the Virgin ; or the prayer, *Deus qui nobis in sancta sindone* ; or to those who testify, by some external sign, their veneration for the most holy Eucharist ; the Indulgences of 80,000 years for those who say the prayer, *Deus qui pro redemptione mundi* ; those which were printed at Pavia, 1670, with the title of 'Summary of Indulgences to the Image of the Conception of the glorious Virgin Mary ;' those of the crown or stellary of the Immaculate Conception ; to the beads, crosses, and crowns of St. Aloysia ; to the measure of our Saviour's height ; to the image or measure of the wound in his side ; to the prayer found in his sepulchre ; to the revelations of St. Bridget, Mechtildis, Elizabeth, or Johanna of the Cross ; to all crowns, rosaries, beads, crosses, and images existing previous to 1597 ; to all religious orders before 1606 ; to all societies, confraternities, orders, &c., before the time of Clement VIII. and Paul V. All summaries of Indulgences for the congregations of the Christian doctrine, the confraternity of the Trinity, and for the redemption of captives, of the man of God, of the rosary, of our Lady of Mercy, of our Lady of Mount Carmel, of the girdle of St. Augustine and St. Monica, are not permitted without being revised and approved even by the congregation."—iv. 17, &c.

The following passages furnish some new matter to the history of Mariolatry.

"Since the occasion so naturally presents itself, it may be well, in order to disabuse the simple of the vain confidence which they often put in certain prayers, to examine some of those which are found in most of the 'Hours,' or Books of Prayers, which are accompanied by prefaces promising great Indulgences, or singular graces, and which are in these places not free from superstition. The 'prayer of the Passion of our Lord' is referred by Salicet to St. Ambrose, and he says it was

confirmed by Anastasius I., who granted 500 days of indulgence to saying it. But it was not written by St. Ambrose; and how can it be known that Anastasius granted Indulgences to those who say it? The prayer to all the members of the Virgin, *O dulcissima Regina Mundi, Dei genetrix Virgo Maria, dignare me, &c.*, though in a metaphorical style, may be tolerated; but the *title* promises that whoever says it devoutly, shall obtain 'special grace' from the Virgin. Nevertheless, it is God alone who gives grace and glory; and every good gift and every perfect gift, says St. James, comes down from the Father of lights. It was assuredly on the plan of this prayer that a Capuchin published, in 1668, 'A Devout Salutation of the Sacred Members of the Virgin's Body.' We select some specimens:—'To HER HAIRS. I salute you, charming hairs of Mary! rays of the mystic sun, lines of the centre and circumference of all created perfection, golden veins of the mine of love, &c. To HER EARS.—I salute you, intelligent ears of Mary, universities of Divine wisdom, generous receivers of clients, &c. To HER WOMB.—I salute you, miraculous womb of Mary, depository of the prodigies of God, arch of his alliance with man, sphere which carries the sun, aurora which has produced the day,' &c. The other salutations are not less impertinent."—p. 67.

"The 'fifteen prayers of St. Bridget, on the passion of our Lord,' according to various books of prayers, are said to confer the following prerogatives, 'If a man has been thirty years in mortal sin, and devoutly says these prayers, God will pardon all his sins, defend him from temptations, deliver his soul from eternal punishments, he shall obtain all he asks of God and the Virgin Mary, he will be assured of being joined to the sovereign choir of the angels,' &c. If all this be true, what need have we for Confirmation, the Eucharist, Penitence, Order, and Extreme Unction? Can theologians, and good men, who understand a little of their religion; can all those who love the honour of God's house, read without horror the impieties and blasphemies of these Prefaces? And yet they are printed continually in the Hours, and Books of Prayers: the ignorant are allowed to feed on the mortal poison contained in them, without any pains being taken to remove these execrable superstitions; and by these means sinners are retained in a vain confidence in their salvation, and in impenitence."—p. 74.

"The prayer of the thirty days—'Holy Mary, perpetual Virgin of Virgins, Mother of Mercy, Mother of Grace,' &c., is in great fashion amongst the people, and amongst devotees. It is their favourite prayer. In this more than any other they place their confidence, because they are led to hope, that in saying it for thirty days, they will obtain from the mercy of God every lawful request made of Him. Whence is this assurance derived? Where has God revealed it? It will be seen that assurances of this kind are deceptive and superstitious. Why fix on the number 'thirty' rather than any other? It is imagined that this number is absolutely necessary to the validity of this prayer. Nevertheless it is a vain, useless, and superstitious condition, because the effect which is proposed cannot be reasonably expected. If a practice,

says St. Thomas, is made use of which visibly has no natural power to produce the effects expected, it is superstitious and unlawful.

“St. Francis de Sales, M. d’Alex, Bishops of Geneva, held the same opinions; and also Cardinal le Camus, Bishop of Grenoble.”—p. 82.

“The prayer to the Virgin: ‘O most gracious Lady, and sweet Virgin, Holy Mary, Mother of God, most full of all mercy,’ &c., was composed, according to its title, by Pope Innocent, and whoever says it daily will be assisted by the holy Virgin in the last three days of his life; and she will announce to him the hour of his death, and will signify to him that he is amongst the number of the predestinated. These are very remarkable privileges. If they were true, there would be more advantage in saying this prayer than in receiving the Sacraments; for the Sacraments do not promise final perseverance to us.

“There are many extravagant expressions in this prayer, and much is attributed to the holy Virgin which is, properly, only applicable to God; as when it is said that she is ‘the way of wanderers,’ ‘the salvation and hope of those that trust in her,’ ‘the fountain of life and pardon,’ ‘the fountain of salvation and grace,’ and when eternal glory is asked from her—‘grant me eternal glory.’ But this is common enough with indiscreet worshippers of the holy Virgin. They have much trouble in explaining the hyperbolical language which they employ in their discourses and their books; and when they come to explain them, they are obliged to speak and write like others who speak and write with moderation, and without excess. It is well to carry the praise of the Virgin above all creatures; but she ought never to be compared with God, who is her Creator and her Redeemer. These sorts of comparisons cannot edify. For if they are explained, their weakness and defects are evident; and if they are not explained, false ideas are left in the mind of the hearers or readers.

“‘For this reason,’ says the very learned Father Petavius, of the Society of Jesus, ‘I shall make no difficulty to recommend the worshippers and panegyrists of the holy Virgin, not to let their veneration and piety for her go too far; and to content themselves with the true and solid praises they may give her, without inventing false and pretended ones, which are not established on the testimony of any respectable author.’ For this kind of secret and hidden *idolatry* in the human heart, as St. Augustine says, cannot be reconciled with the reserve of theology (p. 87), that is with the principles of Divine wisdom which cannot advance any thing that is not conformable to the certain and exact rules of truth.

“On these principles I wish with all my heart that the Cistercian monks had been more reserved than they appear to be in the worship they pay to the Virgin, who is the special patroness of their order, and under whose invocation all the churches of their order are consecrated to God. When they speak of God in their church offices, they do not kneel; but they kneel at the words, ‘Mother of God, intercede for us,’ which are at the end of the verse *Post partum*, &c.; also when they say ‘Mother of God’ in the mass, &c. The Carthusians kneel also and

uncover their heads when they recite the office of the Virgin, when they say, 'Hail, Mary,' with the hours, and 'Salve, Regina;' they kneel again when they say at the mass of the Virgin these words, '*Salve, Sancta Parens,*' &c. &c. This devotion was pleasing to some prior of the Carthusians, and some abbot of the Cisterrians, and was introduced gradually in their two orders, but it is not ancient.

"Formerly there was no kneeling in the greater part of the Churches of the west at the anthems of the Virgin, which are said at the end of the office, *Salve, Regina, Ave Regina Cœlorum, Alma Redemptoris Mater*; but now we kneel at them, and the rubrics of the Roman Breviary of Pius V., and those since printed, say, in express terms, that they ought always to be knelt at, except at Easter. Nevertheless, some Catholics think that, in this respect, the worship of the holy Virgin has been carried too far, with respect to that which is due to God, and which is infinitely above that which is due to the holy Virgin.

"However this be, one of the writers of our day who has gone the furthest in this matter, is the Father Paul de Bari, Jesuit, in the book entitled, '*Paradise opened to Philagia by a hundred devotions to the Mother of God,*' in which he has endeavoured to establish practices of piety towards this holy creature, which do not accord well with that wise moderation which a real theologian ought to preserve in his views. Here are some of the practices which will easily enable a judgment to be formed of all those which are scattered through the book:—'To prefer hell, if the Virgin were not the Mother of God; to ask the blessing of the Virgin, morning and evening, at one of her churches; to give the profits of play to the poor, for the love of the Virgin; to glorify the Virgin for every instance of success; to engrave and form in the heart the name of Mary; to love Jesus Christ ardently, *for the love and in consideration of his holy Mother*; to leave one's place in Paradise, if necessary, in order to give it up to the Virgin; to do her honour by not pronouncing the name of Mary in reading, but to substitute another first; to attempt nothing but under the guidance and favour of the Virgin; to carry her rosary or chaplet when asleep at night; to present and offer to her that which is most dear, constituting her our heiress, and wishing to be entirely her's; to present to the Virgin the heart of her son Jesus; to give alms for the love of the Virgin; to give looks full of love at the images of the glorious Virgin when passing and meeting them; to offer the good works of a month to our Lady to dispose of them,' &c.

"This good Father imagines that all these devotions are so many keys of Paradise; but I much fear that these keys are rusty, for I know, from Scripture and tradition, that something else is necessary in order to attain eternal glory."—pp. 84—90.

"The prayer that is said to have been given to St. Bernard by an angel, 'Hail, Mary, handmaiden of the Holy Trinity,' &c., is also extravagant in some places, and amongst others where the holy Virgin is called the 'Teacher and Mistress of the Evangelists and Apostles,' 'the salvation and consolation of the living and dead.' For the Evan-

gelists and Apostles had no other teachers; and no other masters but Jesus Christ and the Holy Ghost; and it is the Son of God only who is the salvation and consolation of the living and the dead.

"But the title is as extravagant as the prayer in the 'Hours of our Lady according to the use of Paris,' for it declares that whoever shall say it devoutly every day, shall not die without penitence, or without partaking of the holy Eucharist. Would not the belief in this encourage sinners to give themselves up to the most evil passions, in the false hope that by saying this prayer they will not die without the Sacraments, and they will not be condemned?"—p. 90.

"The 'three Hail Marys' in the same Hours are extravagant. The first says, 'I beseech thee most humbly, that thou wilt protect me this day and defend me from sin and wickedness.' This only belongs to God to do by his grace. The second says, 'I beseech and request that at the hour of death thou wilt enlighten my soul with true faith.' Yet, true faith is a gift of God, and not of the holy Virgin, who, consequently, cannot enlighten us with it. The third says, 'I pray thee, that at the hour of death, thou wilt pour in, and fill my soul with Divine love.' But Divine love comes only from God, and it is for this reason that the Church so frequently asks it of Him for us in the prayers she addresses to Him."—p. 101.

"In the seven prayers called the 'Seven Joys' of the holy Virgin, the second of those which she now enjoys in heaven, is 'that as the sun here below enlightens all the world, so likewise the Virgin adorns and enlightens with her brightness the whole of Paradise;' which is only suitable to God, from whom the holy Virgin derives all her splendour and all her glory. In another it is said, that 'all the choirs of angels and archangels, &c., honour and reverence the holy Virgin, and are obedient to the least sign she makes them;' which cannot be said except of God, whose ministers are the angels. In another it is said, that 'all those who praise the holy Virgin shall be rewarded by the Holy Father with his grace in this world, and his glory in the next;' as if it were enough to be devoted to the Virgin, in order to obtain grace and glory, without any need of keeping the law of God besides.

"In the prayer to the holy Virgin, commonly called the *Obsecro*, she is called the 'salvation of those who hope in her, the fountain of mercy, of grace, of pity, of gladness, of consolation, and of pardon;' which properly only belongs to Jesus Christ."

The following criticism on the *Stabat Mater* is very just.

"The *Stabat Mater dolorosa*, being in rhyme, causes pleasure to good persons to hear it sung. But persons of real piety and enlightenment find more of rhyme than of sense and unction in it. Father Crasset, of the Society of Jesus, says, that 'it resembles the style and devotion of St. Bonaventure. Yet, St. Antoninus, and some authors, attribute it to Gregory the Great.' But there is no proof that it was by St. Bonaventure or St. Gregory the Great. It is not found amongst

the works of St. Bonaventure, nor those of St. Gregory the Great; and the citations from St. Antoninus and Philip of Bergamo, which Father Crasset has marked in the margin, to prove that it was by this pope, are false, as I have myself ascertained.

"But whatever Father Crasset may say of it, the *Stabat* is to be blamed, because it appears injurious to the holy Virgin. For it represents her in the extremest grief, overwhelmed with sadness, broken-hearted, trembling with horror, and bathed in tears. Nevertheless, the holy Virgin, though she was deeply afflicted in the depth of her heart, though she was a martyr in her soul, as St. Bernard says, did not permit any weakness to appear at the death of the Son of God. She was *standing* near the Cross of Christ (as the Gospel says). We do not read that she wept, says St. Ambrose. It is with much reason that Maldonatus affirms, that those who say that the Virgin fell fainting near the Cross do not deserve any credit; and that it is certain, on the contrary, from the Gospel, that this holy creature was present at the death of her Son with as much tranquillity of spirit, and with senses as settled, as when He spoke to her from the Cross."—p. 105.

"The *Languentibus in purgatorio*, a piece in rhyme like the *Stabat*, says that the holy Virgin is 'a fountain opened which washes away sins, and that she saves all the world without exception.' This 'fountain opened' is either Baptism, in which all sins are remitted, as the Fathers and interpreters of Holy Scripture explain the words of Jeremiah; or the death of Jesus Christ, by which our sins are pardoned. But it is too much to say that the holy Virgin has as much power as Baptism or the death of Jesus Christ. Another verse says that the holy Virgin is 'the true salvation of those that trust in her;' which is a quality peculiar to the Son of God.

"I well know that a good meaning might be given to most of these expressions; but why not give it at once? why envelope it in words which present a bad meaning?"—p. 114.

The fearfully common practice in Romish Books of Devotion, of placing the Virgin and other saints as objects of worship along with the Creator and Saviour, is thus commented on.

"In the prayer *Sacrosanctæ et individue Trinitati*, which has been said for some years in certain churches at the end of the canonical hours, all creatures are invited to render the same praise, honour, power, and glory to the humanity of Jesus Christ, to the holy Virgin, and to all the saints, as to the holy and indivisible Trinity: *Sacrosanctæ et individue Trinitati, Crucifixi Domini nostri Jesu Christi humanitati: beatissimæ et gloriosissimæ semperque Virgini Mariæ fecundæ integritati, et omnium sanctorum universitati, sit sempiterna laus, honor, virtus, et gloria, ab omni creatura* (p. 118). Yet, there is a remarkable difference between the worship which is due to God, and that which is due to the humanity of Jesus Christ, to the holy Virgin, and to the saints. To God the worship of *Latria* is due, and this worship ought only to be recorded to Him. If the humanity of Jesus

Christ be considered as united hypostatically to the Word, the same worship is due to it, not absolutely and on its own account, but on account of its relation to the Word. If it is considered solely in itself, and as separated from the Word, the worship of *dulia* or *hyperdulia* is due to it. The worship of *hyperdulia* is due to the holy Virgin, and the worship of *dulia* to the saints. St. Epiphanius distinguishes very well these two last kinds of worship from that which is due to God—'Let Mary be honoured, (he says,) but let the Father, Son, and Holy Ghost be adored. Let no one adore Mary.'

"In this prayer the Trinity is put in parallel with the humanity of Jesus Christ, the Virgin, and all the saints; that is to say, the Creator with the creature, the Infinite with the finite, the Sovereign with his subjects, the Master with his servants. Is this parallel just? Is it pleasing to the Church? She does not wish even that the saints should be compared with one another. There is folly in these kinds of comparisons, says St. Jerome.

"In the Litany of the Virgin, by St. Bonaventure, the following articles might well have been omitted—'Holy Mary, who enlightenest all the world, illuminator of hearts, true salvation, spare us, Lady. That it may please thee to give eternal rest to all the faithful dead, we beseech thee to hear us. Mother most dear, and our Lady, have mercy on us, and grant us perpetual peace. Amen.' For here is attributed to the Virgin what belongs properly to God, which cannot be done without placing the Virgin in parallel with God, and without being obliged to employ explanations, which come at last to saying no more than those who speak naturally and without extravagance."—p. 130.

Such is a brief selection from the numerous instances of popular superstitions with which Thiers has made us acquainted. Unhappily, the example set by this learned and pious writer has not been followed by others, so that superstition flourishes as rankly as ever in the Church of Rome. It is this system which the Politicians of the day are anxious to endow!

- ART. VI.—1. *Gervinus's History of Literature; Philosophy of Hegel.* Leipsic.
 2. *Works of Lessing.* Hamburg.
 3. *Works of Goethe.* Cotta, Stuttgart.
 4. *Political and Moral Tales, Essays and Dramas.* By Gutzkow. Hamburg.
 5. *Strauss's "Leben Jesu," and "Humanitarianism."*

IN the middle ages, Germany was regarded as the heart of Europe; and even now, it remains so important in social and political bearings to its neighbour states, as to justify a more than ordinary attention on our part to its prospects and its policy. Our immediate design is not to treat of the external developments of German states, and their historic fortunes; but rather to define and examine that national faith, or absence of faith, that character, literary moral and social, which we may denominate the German mind, and to which the existing state of disorder amongst our Teutonic neighbours must surely be attributed.

Though France may appear the loudest and most audacious advocate of Democracy, we are much mistaken if the democratic spirit do not finally prove to have established itself more firmly within the limits of the ancient German empire, and be not too likely there to maintain a broader and a more enduring sway. Willingly would we persuade ourselves to the contrary, but the conviction is strengthened within us from day to day, that the present state of anarchy may too possibly terminate in the consolidation, either of one democratic republic, or of a number of federal states, each possessing a republican organization of its own, and subject to a national congress; and if this end be once attained in Germany, we do not think it will soon yield to the erection of a military despotism; which is obviously prepared for "la belle France."

And indeed, though France regards itself, and is by many people considered, the great agent of the Movement which is going on around us, from authority to equality, from reverence to licence, we cannot close our eyes to the fact, that the influence of the German mind in literature, philosophy, and religion has more real weight, and is far more calculated to promote the advance of democratic principles, at least among ourselves. Voltaire, no doubt, was the first to ridicule Christianity, with seeming success and wondrous audacity; but how much more

injury to the faith of superior minds has been wrought by the quiet sneers of Goethe! French philosophy was a pert child that endeavoured with a pin to overthrow the Christian Cross; German philosophy may be compared to a hacker and hewer, who seeks, though with a blunted edge, to lay the axe to the root of the tree. Paris shouts, and yells, and hoots, and proclaims its own omniscience daily, and brings forth some new "Eureka," with every gust of popular fancy: but Germany has been long advancing, more slowly but more surely, towards a democratic goal, and seems moved, as by one consent, to hail the final dawn of the era of equality.

It is not to be questioned that an aristocratic and orthodox party still maintains itself in the north of Germany, more especially in Pomerania and Mecklenburg, as also partially in East-Prussia, Brunswick, Hanover, and even Brandenburg; nor can we deny that many individuals, more or less conservative in their views and tendencies, may still be found in various quarters of the Teutonic empire, as we may yet denominate those states in which the Teutonic mind, in some sense or other, rules supreme. Nevertheless, an apparent ascendancy has been acquired by the friends of democratic and pantheistic or infidel innovation in all the great cities of Germany (Hamburg perhaps excepted), whilst it must be admitted to reign in almost undisputed majesty over the existing literature of that country. There is this great difference betwixt France and Germany: in the former, Paris alone (if even Paris), is decidedly democratic in its views and tendencies; other cities, and the provinces generally, being favourable to the re-establishment of conservative order and a monarchical form of government, whilst even Paris is respectful to religion: in Germany, on the other hand, Vienna, Berlin, Francfort, Dresden, Leipsic, Prague, Munich, &c. are all more or less rife for democratic revolutions, and the mind of the country as a whole is directly hostile to the cause of Christianity. These are melancholy facts: but our present purpose is not so much to mourn over, as to recognize and explain, them. No doubt, if the example of foreign lands could ever induce this favoured realm to barter her liberty for licence, and her religion for rationalism, Germany would be far more likely to incite us to such a course of emulation than France. The literature of the latter has never carried very serious weight with us, and it has lost ground of late in popular, at least national, estimation. German literature, on the contrary, has for some time exercised, and may be destined to exercise, an increasing influence over our own. Some of our most admired essayists and public writers are esteemed for their reflection of its worst peculiarities: many of

our deepest thinkers have more or less strongly acknowledged its intellectual power: not only our philosophers, but our very theologians, tend to yield more and more attention to its claims, and become imperceptibly imbued with its spirit. It is a remarkable fact, that several of those, who have of late seceded from our National Church in search of an external infallibility, were first led to feel dissatisfaction with the ordinary evidences of faith, from their study of German thinkers, and philosophers, "so called." The German nation, whatever cause may be assigned for the fact, possesses not a single standard writer, with the exceptions of Frederick von Schlegel and Klopstock, who can be regarded as orthodox in religious views and bearings; and the vast majority of its writers of prose or poetry, within the last thirty years, are more or less openly democratic also. That democracy and infidelity should go hand in hand can appear strange to none: both are equally inimical to that principle of reverence for order and degree, on which the scheme of the visible universe may be said to be founded. No doubt, democrats may here and there be found, who are staunch and orthodox Christians: and again, infidels, such as Hobbes or Goethe, may be essentially monarchical in their political views, and even favourable to despotism: nevertheless the general rule is such as antecedent judgment and consideration would lead us to expect.

Such, then, is the existing aspect of the German mind. Christianity is regarded as effete as a Divine Revelation, devoid of value save such as may yet attach itself to its moral code; equality, or the absolute right to govern of the one direct majority, unhampered by any distinction of ranks or division of authority, is too generally acknowledged as the existing rule of things. Some of our readers may incline to imagine that this statement is exaggerated: we do not speak, however, without mature consideration, or without such acquaintance with the subject as may be supposed involved in a residence of many years, and a careful study of the Teutonic mind in its past and present developments: nay, we believe that the broad facts which now lie patent to the world will suffice to vindicate the truth of our assertions. For democracy, even now when we write, may be regarded as partially triumphant throughout Germany, despite the nominal authority of sovereigns who act as vicegerents to the Francfort congress. In Prussia as in Austria, in the minor German states as well, one democratic chamber exists, each and all of these subject to the central assembly, yet each in itself absolute, elected without any regard to rank or property by the one majority of the entire population. There are no chambers of peers, no second chambers of any order, left in existence, save in

one or two nominal instances: there is no virtual check to the supremacy of the democratic will.—An apparent re-action may manifest itself at this moment,—nay, does so, both at Vienna and Berlin. All honour to Frederick William! We forgot, for a moment, the innumerable difficulties of his position, and half-condemned the monarch, whom our hearts have long loved, and with whom our sympathies must aye abide. His Quixotic rashness, in dismissing his defenders after some hours of civil conflict, and throwing himself on the mercy of his foes, we are still unable to approve: but we confess that the error was one of greatness. His haste “to bid for imperial sway” we still regard as unbecoming; and, most of all, are we constrained to blame, his fanning of the popular flame against the rights of his Danish brother. But the vigour and resolution, displayed by him at the late crisis, have partially redeemed him in our estimation, and have again commended him to the prayers of all good men. Austria, too, has awakened from her trance. Democracy has been checked, *seemingly* crushed, by the valour of a Windischgrätz and a Jellalich. Yet, we regret to add, our convictions are still substantially the same. The destiny of both countries would still appear Republican! The system of one chamber elected by universal suffrage remains intact, and seems likely to do so; and we need not add that *this* is utterly inconsistent with any just balance of power, or the possession of rational freedom.

And, for the national infidelity of Germany, we see not how it can be questioned: here and there, no doubt, orthodox Christians may yet be found, in Brandenburg and Westphalia, and elsewhere: but speaking broadly, the mind of the country is hostile to revealed religion; far more decidedly so than that of France. A popular confirmation of this hostility may be found in the rationalistic tone of the press of Germany, the “Augsburg Gazette” included. Whilst in England, no man, whatever be his personal opinions, dares treat Christianity with disrespect, or avow openly his disbelief of it, in any of our great public organs, the very contrary holds good in Germany, where vast moral courage would be requisite to embolden a writer to profess orthodox views in religion in any of the more widely-circulated journals of the country. In France infidelity might be supposed sufficiently rampant, yet an enormous contrast will be discovered betwixt the tone of De Lamartine, Thiers, Victor Hugo, Alexandre Dumas, Eugene Sue, and even George Sand,—and that of the great lights of modern Germany, Gutzkow, Heine, Sallet, or even the moderate Gervinus.

Let it be the purpose of this essay, then, to inquire, how that existing spirit of irreverence originated and developed itself, which

now exercises such potent sway over our German brethren; let us trace the causes of this aversion to all constituted authority, of this licence in politics and rationalism in religion: let us endeavour to pierce to the heart of the seeming mystery, and ascertain, how a nation naturally gifted with lofty devotional instincts and a deep-rooted reverence for lawful authority, has degenerated to this democratic level, and assumed so menacing an aspect to the future welfare of humanity.

Our inquiry is obviously twofold, theological and political; but the two questions are so intimately interwoven that we cannot pursue them separately. We must retrograde some way to obtain a firm footing for our researches.—The aspect of Germany in the middle ages, though it has of course much in common with that of France and England, bears yet a special character of its own, being marked by the absence of that spirit of chivalry, which seems to have mainly attached itself to the Norman banner. German knights were, for the more part, rude and uncouth; honest, but savage, brave, yet devoid of gallantry, in the “trouvère” sense of the term. Despite the close connexion which subsisted for so long a time between Germany and Italy, the Teutonic and Ausonian elements never in any degree assimilated. German art, even, was harsh and stiff, and the ideal was little valued by the sturdy Saxon. Nevertheless, the mediæval development of Christianity, which held sway in Germany as in the rest of Europe, whatever might be its corruptions, was not deficient in romantic beauty, and lent some grace by its influence to the sports and customs of those ages. Germany had, too, a middle-age poetry of its own: its “*Nibelungen Lied*” with the whole cyclüs appertaining to it, dates from the tenth century or thereabouts, and is replete with savage grandeur despite the clumsy homeliness which it occasionally exhibits. Two or three centuries later, in the ages more directly preceding the Reformation, Wolfram von Eschenbach and Walther von der Vogelweide, with Gottfried von Strasburg and other knightly minstrels, arose, and founded a more polished school, which owed no little to the influence of the “*Provençal Trouvères*,” and with much of Chaucer’s freshness, combined perhaps more dignity of purpose and breadth of design. Still, the German race, as a whole, despite elfs and witches and hobgoblins, was not at that period poetical. Hans Sachs and his followers, with their dull formality and low humour, are perhaps the most characteristic embodiments of the main bearings of Teutonic mind, within the fifteenth and sixteenth centuries.

The effect of the Reformation on its first development could scarcely be esteemed progressive. Whilst in England it heralded

the dawn of a mighty national literature, the Elizabethan, it operated in a negative direction amongst our German neighbours. Few authors of any celebrity arose, and intestine brawls and civil wars ensuing, plunged the nation into a state of apparently hopeless darkness. Thus Germany may be reasonably declared to have been centuries behind the other civilized countries of Europe in developing to a state of self-consciousness, in exhibiting external manifestations of the mind of her people. In the middle of the last century, when Frederic of Prussia came to the throne, whilst Italy, Spain, England, and France, in the order thus enumerated, had long accumulated stores of mental and literary trophies, Germany was the Bœotia of Europe, possessing indeed its universities and its learned professors, who sent forth ponderous controversial folios from time to time to its Leipsic book and treatise-market, yet wholly deficient in the original creations of mind, and destined, according to the then current faith even of its own greatest men, to endure the curse of perpetual sterility. To what should we attribute this state of things? Partly, perhaps, to "a tardiness of nature;" partly, no doubt, to the civil conflicts already alluded to, but, in a great degree also, as we believe, to the direct workings of the German Reformation. This is not an ecclesiastical article, and we are therefore only enabled to indicate the bearings of our argument; but setting all preconceived notions aside, derived from our natural admiration of episcopacy and our own Church institutions, so much may surely be admitted by all reasonable men: religion, however spiritual, should have a corresponding expression in the external world, or it cannot long maintain itself. Now Presbyterianism, as finally adopted by Luther and his followers, is cold and harsh in its forms, hostile to the developments of imagination and fancy, critical, and more or less mechanical. It encourages rather a constant cleaving to the first principles of the faith, than an attempt to carry those principles into action. It is anti-poetical, and consequently sterile. Yet a literary manifestation could only be expected from the Protestant States of Germany. The Roman Catholic, taking refuge in blind obedience to an external infallibility, practically anathematized the intellect as "the accursed thing;" as some of our living teachers would bid us do, "since the intellectual power is so liable to abuse." Neither Austria, nor Bavaria, nor the other States of Roman Catholic Germany, exhibited any symptoms of mental life. What movement there was, was confined to Protestantism: and this, after a period of strict Bible orthodoxy, first warm and real, but even then ungracious,—then cold, but still correct,—finally tended to a moderate rationalism at the beginning of the eighteenth century.

There was nothing to check this downward course; no prescriptive reverence for church, or creed, or authority. The poetry of life seemed gradually departing, and a dull indifferentism was substituted in its place. Meanwhile, the monarchs and rulers of Germany, having subdued the manly aristocracy of former ages, and converted them from a horde of steel-clad warriors to a vast body of obsequious courtiers, reigned with more and more absolute supremacy over all their subjects. The so-called bureaucratic system, of privy-councillors and paid officials innumerable, came first to its perfection in this period. This bureaucratic class stood betwixt the people and the throne, possessed of almost absolute power over the former, but with little power or *will* to oppose the most monstrous caprices of their lords. Truly, this was a Bœotian age. All the worst corruptions of French manners and English infidel-philosophy, without any of their attendant graces, were visible in Germany at this period: a multitude of small despotic courts, all boasting the immorality, without the refinements of that of "le Grand Monarque," with mistresses, court-marshals, chamberlains, and pages; but neither poets, nor artists, nor statesmen: and, on the other hand, universities, possessing a hoard of useless learning turned to no account; cold, sterile, lifeless, and impregnated more or less with the materialism and rationalism of the then fashionable English philosophy; which, fortunately for us,—thanks to the influence of our Church,—could never penetrate beneath the surface of our national mind. At the same time, the Lutheran Church itself, practically the creation of the universities, was in no sense striving to retrieve lost ground, to war against the evil tendencies of the age; whilst, as has been suggested, dull and servile, yet despotic bureaucracy reigned paramount over the German people. Can we wonder that a literature which finally developed itself under such circumstances, should be hostile as a whole to Christianity? should have even brought about that state of confusion and general faithlessness, which we now behold in our 'Teutonic brethren?

For the German mind could not sleep for ever. The influence of spirit on spirit is incontestable. With the advance of civilization, and consequently of art and poetry, in the rest of Europe, Germany could not but strive in some sense to keep pace. Though Frederic persisted in disregarding and despising all the efforts of his countrymen to found a literature of their own, some individual minds did arise, which were fired by a spirit of emulation to the effort of creation. Their first essays were naturally most imperfect. For a long time the awkward Alexandrine was the favourite measure of German rhymers, from their desire to imitate French models. The first individuality after Luther

(a mighty mind, but one confined in its sphere of operation), which exercised a potent literary influence, was perhaps that of Lessing, who formed his intellect principally on Shakspeare and the master-pieces of British literature; and after furnishing his countrymen with a series of essays, which went far to correct their bad taste and lead them from the pursuit of the artificial to truth and nature, concluded by laying before them several original works, of more or less merit, but all deserving the appellation of "classical," for their combination of acute sense with truthfulness, and the spirit of genuine life. It would be difficult to overestimate the literary importance of such a drama as "*Emilia Galotti*," of such a comedy as "*Minna von Barnhelm*," or of such a dramatic poem as "*Nathan the Wise*." These works might be said to teach the German nation, for the first time, that they too had a genius and a national intellect of their own; and might claim their place among their European competitors for the prize of mental greatness. But, as might be expected from the antecedents already noticed by us, the tendencies of Lessing were still rather critical than creative, rather rationalistic than in any sense dogmatic. Nay, he even went so far as to make a direct assault on the very foundations of Christianity: and thus infidelity became, as it were, a mark of literary aspiration, the external evidence of the elevation of mind above the common standard. No doubt, some Christian bards did arise in the train of this literary development, and managed for some time to maintain a respectable position. Of these the greatest was, undoubtedly, Klopstock, who exercised a wide influence for good, despite the occasional Arian bearings of his "*Messiad*," and his mistaken daring in inventing, though with a Christian motive, the history of wonders beyond the ken of mortal. For this tended, in its success, to give a fictitious colouring or effect to the whole scriptural narrative, with which the poem was so closely connected. Milton has comparatively invented little, and that little is far more generally and vaguely expressed, independent of its being for the more part consistent with what Scripture has revealed to us, and a mere instalment of the almost inevitable efforts of the imagination to supply the links wanting in Holy Writ. But the actions, thoughts, and triumphs of our Risen Lord, as depicted by Klopstock, are further removed from the ken of human gaze, and the whole narrative of his death and passion is so sublime and unutterably solemn, that we shrink from the audacious attempt to blend a mortal's fancies with the revelations of the Eternal Spirit, as from an appalling act of sacrilege. Nevertheless, Klopstock, after his fashion, strove to promote the cause of orthodoxy; and in this he was partially

assisted by Gleim, and the author of "The Death of Abel." Kleist, the German poet of the Seasons, and Tiedge followed in the train of these; and though always warring on the defensive and the retreat, for some time they presented a half-front to the enemy.

In the meanwhile, Kant had firmly established his philosophy in the hearts and minds of the *teachers* of Germany; and intellectual *power* resided almost exclusively in the possession of opponents to orthodox Christianity. After Lessing and Klopstock, Wieland was the third great name in German literature, mainly known to us by his "Oberon," but one of the most prolific writers of all ages, and unfortunately a coryphæus of infidelity. In his youth, this author, naturally gifted with a poetic imagination, had shrunk from the cold rationalism of Lessing and Lessing's school of thought: he had even striven to take refuge in ardent Calvinism at Geneva; but this system did not suffice to satisfy the demands either of his reason or his fancy. Romanism of course appeared to him, as it did to almost all the German literary men of that day, a silly and barbarous superstition, not worthy of a moment's consideration: and so, finally, he threw himself back upon classical antiquity, and found a point of rest in the revival of the Epicurean philosophy, which assimilated naturally with the elements of grace and humour, derived by him, in part from nature, in part from a close study of the then modern French standards. Accordingly he was imbued with the spirit of Lucian and Anacreon, and poured forth elegant satires, poems, and tales, in every form, all reflecting the Epicurean creed, or creedlessness. He read, indeed, Shakspeare, whom he translated; but he loved Voltaire, whom he emulated, and, in many respects, surpassed. By nature he was a great poet, and, under more favourable auspices, might have achieved far higher creations. Of course, he either ignored Christianity altogether, in all his chief works, or treated it with good-humoured contempt. The spite of Voltaire was wholly foreign to his temperament. He considered amusement the study of life, and had not therefore sufficient earnestness to essay the overthrow of any system; but perhaps, on this very account, the influence for evil exercised over his country's faith by him, was greater, than if it had been direct and controversial.

Herder, who followed him, was a grave and sober thinker, who earnestly strove to better the condition of his fellow-men, but he was imbued with the Kantian teaching, and consequently prepossessed against orthodoxy. In truth, where was a young German of talent to obtain orthodox views and perceptions at this period? Religion, as presented to him by its Lutheran authori-

ties, was a cold and dry system of dogmatic teaching; regarded not in any sense as the foundation of true philosophy, but as a thing altogether apart from it. Philosophy professed in itself to solve the mysteries of being: Christianity was therefore needless for the instructed man, by the more or less explicit confession of its teachers. And here, let us remark, that whilst political freedom was in Germany utterly unknown, the most absolute theological licence had for a long time prevailed, at least in the Protestant states. The authorities forbade the appearance of any pamphlet, however slight, which trenched on the supremacy of the temporal power: but, inasmuch as the human mind cannot be fettered at all points, as some safety-valve, to use a modern simile, must be allowed for the escape of intellectual steam, the whole field of religious controversy was thrown open to the inquiring mind, and the negative and critical instincts of man were left to develop freely there. The Reformation, too, had established the principle of religious freedom within certain limits; an impulse had been given to man's natural tendency to protest and deny, and it was inevitable that that tendency should be in some sense gratified. In our own country, a re-actionary power resided in our Catholic institutions, in the Divine authority claimed by the Church by right of Apostolic succession, and the mystic and awful value attached to the Sacraments; whilst, at the same time, a due degree of political freedom offered food and occupation to the more restless order of intellects, and made men content themselves with those religious truths which they found consistent with the enjoyment of high political privileges. In Germany, on the contrary, as indeed in France, and more or less generally in continental states, those who were disposed to cavil and amend were confined to this one department, of theological research, and were of course the more likely to misuse their privileges in this. Freedom, properly understood, is the right of man; and, if deprived of it, a tendency to licence will develop itself within him. But we resume.

So far, as might have been anticipated, the awakening of the German mind had been hostile to the claims of Revelation; but one master-spirit arose, on whom a dread responsibility must ever rest; who might have saved his countrymen from the abyss of infidelity, had he turned in faith to his God, and who appears to have more than once hesitated, whether he should do so or not, in the course of his earlier career. We allude, as need scarcely be said, to Goethe! This mighty mind appears to have received a training of an orthodox though cold nature, and to have been endowed with many and warm devotional instincts. He tells us in his "Autobiography," and that, with an obvious half-regret,

which must appear strange to his rationalistic followers and admirers, that when in his fifteenth year he went to confession previous to his confirmation, according to the custom of the Lutheran Church, his whole heart was stirred within him; and he suggests in so many words, that had he then been met in a corresponding spirit by his confessor, a cold dry Lutheran, he might have become an orthodox Christian, and have thrown his whole weight into the Christian scale! It is impossible to calculate the consequences of such a decision. It may be said, and perhaps with reason, that this plea was a mere excuse made by Goethe to himself, for having adopted an Epicurean code of selfishness, and having ignored through life a religion, the truth of which he has scarcely ever *explicitly* denied. But is it not a striking fact, that this material and rationalistic thinker, whilst yet in the enjoyment of his intellect's prime, which had only been matured by the experience of some five-and-fifty years, should throw out an unmistakeable suggestion, that so little might have sufficed at one period to give another bearing to his life and literary labours, and constitute him the champion of a religion which he affected to regard as the mere fiction of humanity? Goethe takes occasion to inform us here, that Lutheranism was, in his opinion, wholly insufficient to keep alive the fire of Christianity; and he explains at great length how the Catholic system, as known to him in Romanism alone, met the various needs of the human heart, conferred Divine Grace in the Sacraments, and bestowed all life by the earthly presence of the Divine. He wishes evidently to convey his own impression, that had he been subjected to the influences of this system, he might have remained a Christian.

We will not pause to inquire in how far the superstitions and the pious, or rather impious, frauds of Rome, together with its system of making religion exclusively dependent on its own external teaching, keeping Holy Writ and its evidences in the background, would have been likely to counterbalance in Goethe's case, or that of any other master-mind, the advantages derivable from its possession of the "means of grace:" nor need we do more than indicate that the combination of Catholic spirituality with scriptural reality and earnestness, such as may at once satisfy both *mind* and *heart*, will be discovered in the Anglican Church, according to our sincere convictions; despite our perception of her many practical deficiencies. It suffices for our present purpose to observe, that Goethe could have easily transcended the ordinary difficulties which kept his less-gifted countrymen from the just appreciation of Christianity. German so-called philosophy he never held in great estimation; without running a tilt

against the notions and prejudices of his contemporaries, he never yielded his homage to the systems of Kant or of Fichte, of Schelling or of Hegel, all of which predominated in turn during his long literary empire. He treated all with courtesy, but with a species of polite contempt, never by any accident speaking of them in that tone of involuntary respect with which he met Christianity, even when he ventured to assail it. He saw and recognized the wonderful æsthetic beauty of Revelation; of a Creed, which had reigned so long over so many hundreds of millions, and seemed destined to endure to the end of time. German systems of philosophy, despite their lofty pretensions, he knew to be the creatures of an age, hastening rapidly to decay, and accordingly bestowed very little attention on them. His views, which finally became pantheistic, assimilated with some of Hegel's; and where they did so, he did not deny their likeness, but was never anxious to claim such affinity. We repeat, then, that had his heart been rightly moved, had he been led to love his God, he would have scorned the intellectual molehills which these petty philosophers had thrown up, around the Rock of Christianity. The doctrine of Atonement, as he has told us, appeared to him consistent with the faith of all ages and the experience of mankind. The rationalistic system of explaining away the miracles, and prosaically nibbling at all the external evidences of Christianity, he always held in contempt. His mind was too clear not to perceive, that Christianity must be received or rejected, as a Divine Revelation, and a whole. If true in any sense, he saw it must be true altogether, inasmuch as it was self-consistent throughout. If God was other than the Universe, if He was beyond and above it, if, as Christians maintained, it was only a speck in his infinite glory, if He was the Creator, and capable of Will, what could appear more *probable* than the whole scheme of Revelation? Would it not naturally follow, that He should create man good and happy, yet with the possibility of fall, for the sake of freedom, which *could* not co-exist with absolute and inevitable bliss? And if man *did* fall (as fact evidenced that he *must* have fallen, if he ever *were* in possession of perfect happiness and goodness), what could be more natural, than that God should will to restore his creatures, and effect this by a Revelation, which though supported by many external evidences, should finally appeal to *faith*, and not to absolute knowledge, for the sake of *trial*? And then, the Great Mystery, the centre of the scheme, the Incarnation in some sense of the Godhead, to reconcile justice with mercy,—though this was beyond the understanding of man, the motive to it was perfectly apparent and self-consistent, and, if sufficient external evidence could be pro-

cured in support of it, human reason would have no antecedent grounds for its rejection. All this Goethe saw: nay, all this Goethe has either stated or plainly suggested: nevertheless he *willed* (he has not told us wherefore) to reject Christianity altogether. He *has* spoken, however, of the influences which surrounded him; of the many elements which combined against his natural devotion. Making all possible allowance for these, we believe that his master-spirit could have transcended them, and therefore hold him responsible, to a dread amount, for the misapplication of the talents confided to his charge.

He appears for a long time to have laid religion, as well as philosophy, altogether on one side, and to have contented himself with the use and enjoyment of this world. It need scarcely be said, that under such influences he could only ripen into a confirmed and selfish sensualist. The egotism of Goethe is, indeed, his most marked characteristic: the unreality of his best feelings meets us in every page of his Autobiography. We see him sporting with the holiest affections, regarding all things as made for his gratification only, and employing every power bestowed on him without the slightest reference to its effect on his fellow-creatures, Christianity remaining for him a thing apart. In "Werther," in "Wilhelm Meister," every where, save in a few loose epigrams, he treats it with a species of involuntary homage, though he does not subscribe to it. Meantime, he *indirectly teaches* his fellow-countrymen to regard it as something effete, if once beautiful; left behind us in the progress of humanity. He preaches (if so self-satisfied an egotist can ever be said to preach) a morality, or rather an immorality, of his own. He is too comfortable, too "*bequem*" for Christianity; too easy, too cosy, too selfish, too Goetheian. Repentance, he says, is a *bore*, and sorrow for past errors is altogether needless, because it cannot recall what has been: he neglects to observe that it may amend the heart for the future. Finally, rising above the usual rationalistic assaults on Christianity, he feels that its evidences are weighty; that it is next to impossible to account for its existence on the ground either of self-deception, or of conscious imposture in its Founder and Teachers: so, without allowing himself to enter on the inquiry at all, he bars the gate on any Revelation, by proclaiming that Personality must be a boundary, and that the Godhead therefore cannot possess personality; in other words, that It is identical with the All, or is nothing but the Divine principle of nature. This once admitted from antecedent reasoning, all historical evidence is rejected as needless, and Pantheism received as truth infallible. It is not ours here to expose the monstrosity of this system; suffice it to say, that had Goethe's

heart been in the right place, his head could not have failed to reject so poor a syllogism. It is manifestly preposterous for us to proclaim that Personality bounds, *because creature-personality does so. The Creator, who embraces all, need not the less exist, because He is self-conscious.* Divine will and purpose, in fine, are manifest on all sides, and a God who loves us is ever present with his own. Goethe, however, we repeat, might have arrested the torrent of German infidelity; and probably *he alone*. He preferred to help it on, and he and his country must both abide the consequence. His political views are well known: they were rather favourable than otherwise to Absolutism, but had little influence on his nation, which rightly attributed their existence to that egotism which sought for nothing beyond its own personal satisfaction. Goethe agreed with Wieland in regarding man as a being, whose chief purpose should be to enjoy this life; and he thought democracy with its intestine strife unfavourable to social happiness. We pass to his great rival in literary estimation, who according to the popular voice, perhaps, still bears the crown, the energetic and enthusiastic Schiller.

It is not our purpose here, as we need scarcely say, to treat of the artistic and æsthetic merits of the authors we may enumerate, save in as far as these are inseparably interwoven with our theme, the attempt to trace the various causes which have led to the triumph of Teutonic lawlessness; as we may, not too boldly, word it. Without contrasting Schiller with his greater predecessor who yet so long outlived him, we may frankly assume that he would have followed in the former's track, had the bard of Francfort enrolled himself under the banner of Christianity. Schiller's early impulses were directly devotional; and traces of this feeling will be discovered in the great disfavour with which the unbelievers and scoffers, "Franz" and "Spiegelberg" are treated in his first tragedy, "The Robbers." But Schiller, alone and unaided, was scarcely capable of bearing back the torrent of German unbelief; he became a captive to the popular Kantian philosophy of the day, and conceived it his duty to regard Christianity as a worn-out and partial expression of the truth, not worthy even of a careful examination. At an earlier period we find him proclaiming in his "Arcadia" and other poems, that this life is all, and that retribution should not be looked for beyond the grave. Later, he in some degree revolted from this stern conclusion, as his "Thekla, a Spirit voice," "The Lay of the Bell," and his more matured dramas, give us to understand; but even then, he could mourn in his "Gods of Greece" that beauty had flown from earth with paganism, and appears scarcely to have realized the mere *æsthetic* value of Christianity. No

doubt, the romantic spirit, which derived its being from Christian sources, was plainly manifested in many of his ballads, as also in "Maria Stuart" and "The Virgin of Orleans." Nevertheless, Schiller has left no such distinct tribute of homage to the genius of Christianity, as was more than once expressed by Goethe; and in his essay on the "Mission of Moses," he has indulged in an offensively rationalistic strain, which it would be impossible for a Strauss or a Bruno-Bauer to surpass, and which far transcends in evil the corresponding account in Goethe's "West-Eastern Divan" of the children of Israel's sojourn in the wilderness.

It is true, that Schiller frequently expresses an ideal of pure and lofty tenderness of soul, which is essentially Christian in its character; but, inasmuch as this is given us as a thing altogether apart from and unconnected with religion, its presence could only make his works more dangerous to his admirers. The same remark applies to Goethe, whose pathos and grace, though less prominent to the vulgar eye, are essentially deeper and higher. These two great writers, both in their best prose and poetic works, may be said to have furnished their nation with a moral Ideal, such as a Pagan writer of the fourth century might have been supposed to draw, who had become familiar with Christian virtue, and adorned his own philosophy with its semblance. A morality, however, which is not founded on revealed religion, may never be trusted to; and thus, that of both these writers will be oftentimes found defective; so presenting a painful contrast to that of our own mighty Shakspeare. Not the monstrosities of "Stella" only, the exaggerations of "Werther," the flagrant indecencies of the "Roman Elegies" and the "Venetian Epigrams," and the refined immorality of "Wilhelm Meister," are to be blamed in Goethe's works, nor need we call special attention to the yet more dangerous tampering with the social ties manifested in his "Elective Affinities;" but even his purest works, such as "Torquato Tasso," are not free from evil tendencies: *every where* we recognize the presence of a Pagan code, conveyed in those expressive words, "Whatever pleases be allowed!" Schiller is far purer, but his ideas are frequently characterized by meanness and even hardness of heart. Thus his "Fiesco," though represented, or rather meant, as a hero, acts as the vilest of scoundrels alone could do; and in his "Cabal and Love," the hero and heroine, despite their mouthing assertions of virtue, are alike impious and graceless. The moral of "The Bride of Messina," if it have any moral, is one of the most awful nature; directly arraigning, in fine, the goodness and justice of Providence: and his very last play, "Wilhelm Tell," not only studiously advocates cold-blooded assassination, but

throws a sentimental colouring over it, which is most pernicious in its effects, and tends to confuse the first principles of right and wrong. Schiller, then, followed the evil impulse which had been communicated to his country's literature, and carried on the work of ruin.

Yet, all this time, Christianity externally maintained itself: a system based on the Word of God, and dating back for nearly eighteen centuries, could not be overthrown in a day. Infidelity was still confined to the educated classes, and was not even universal among these. Literary men, however, had been gradually led to assume the fallacy of Christianity, not from any examination of its historic or moral evidence, but because it was presented to them under a cold form to which their sympathies were hostile, while they believed themselves to be already possessed of the Absolute, in the philosophy of the schools. The Humboldts, and others worthy of esteem, were all imbued with this indifferentism to vital religion, which they rather ignored than assailed, and taught their nation to ignore with them. A partial reaction manifested itself in the so-called Romantic school, which originated in the desire to re-awaken the buried memories of the middle ages. The Schlegels were the critical leaders in this movement, Tieck being its principal literary representative; he, however, was satisfied with the externals of romanticism: they pressed on for its reality, which they could only discover in Christianity; and so, Frederick von Schlegel at least, and his friend and ally, the Count of Stolberg, were driven to take refuge from rationalistic Lutheranism in the bosom of the Roman Church. But the influence of this school on the German nation was by no means considerable; the bards of Weimar, Wieland, Goethe, Schiller, and Herder, reigning in indisputable supremacy.

However, a more potent aider of the cause of Christianity was provided in the sore need and distress of the German nation under the yoke of Napoleon. In their efforts to achieve their liberties a positively religious spirit once more manifested itself, and quasi-philosophy for a time seemed cast to the winds. Inspired by the Christian, or, at least, devotional strains of Körner, and Rückert, and De la Motte-Fouqué, a pious impulse fired all hearts, and infidelity was silenced by the urgent prayers that arose on all sides from a suppliant nation. Schiller had departed: Goethe withdrew into himself ingloriously, and was for awhile forgotten. Had the German sovereigns seized the hour of victory to fulfil their promises, had they *then*, whilst all hearts were filled with gratitude to Heaven, bestowed representative constitutions on a loving and earnest people, the cause of

faith and order might in all probability have proved triumphant : *but this they did not do* ; they disappointed the hopes and expectations of their subjects, when these had been wound up to the highest pitch ; they re-enacted the laws of censorship and every other restrictive penalty, and converted the German nation into an immense body of malcontents, once more disposed to quarrel with their faith, and bearing a deep grudge to the authority which had deceived them. Thus, what might have been made an occasion of reformation and renovation, was converted into a goad and snare to the most evil tendencies, and the spirit of irreverence once more regained its sway.

There can be no doubt that the German sovereigns had great difficulties to contend with, on the termination of the European struggle in 1815, if their sincere desire was (as they asserted) to assimilate the institutions of Germany to those of our own favoured country : but these difficulties were by no means insurmountable. The great social and political evils of Germany were, the existence of a barren and almost numberless bureaucracy, and the hollow and unpopular position of the untitled aristocracy throughout the land. The first of these was easily to be remedied by the adoption of free institutions, bringing with them, as they must have done, the modified principles of self-government, and rendering the whole system of secret police, censorship, and private administration of justice, a meaningless anomaly. The needful reform of the aristocracy was not so easy to deal with : but, as the danger connected with it was even more alarming, all delay in grappling with the evil could only make things worse. It was obvious that a mere titular aristocracy, many tens of thousands in number, for the most part idle and ignorant, solely employed in the army or the bureaucracy, looking on the wealthiest and most honourable of their fellow-citizens as so much dirt, and consequently hated by all classes, could not safely be allowed to exist in the nineteenth century. The obvious remedy was to effect a reform on English principles, to found a house or rather houses of peers, of which the mediatised princes, at least 150 in number, would have formed the nucleus, to whom all the *heads* of great and wealthy houses might have been added, recruited in some special instances of merit from the plebeian ranks. The remaining nobility should have been deprived of the right to bear any further title than "*Herr von*," which like our own "*esquire*," might also have been left open to every great merchant, and even to every larger shopkeeper retiring from business. The youngest sons of peers, also, should certainly not have been permitted to "*sport*" the family title of prince and count to the last descendant of their youngest branches according to the absurd custom of the

continent, but should have been restricted without exception to the same simple note of gentle blood. Of course, each man might still have borne whatever arms pertained to him, as in this country, and *could not* be deprived of his inherent nobility. Had this reformation been effected at the period referred to, and had it gone hand in hand with the yielding of constitutional privileges, the present alarming state of anarchy might in all probability have been averted for ever; and—the nation being then favourably disposed towards the faith of its governors—teachers, and bards, would no doubt have arisen, the offspring of the age, and yet in their turn its guides, encouraging and developing all those good instincts, which the Teutonic race had displayed in the hour of trial and danger. But, as it was, the concessions made to the popular voice were few, tardy, and insufficient: representative forms were given here and there, but with little reality attached to them; liberty of the press was still denied; bureaucracy was unmodified; and, worst of all, the aristocracy was allowed to subsist in its unnatural and exclusive position, destined to keep alive the smouldering fires of discontent, which must surely break forth with awful violence at some future not over-distant day. The consequence of all this was, that the ardent and grateful loyalty, both to earthly rulers and the Heavenly Lord of all, which had been called forth, passed away, like “an exhalation of the summer morn.” Tieck, Grillparzer, Uhland, Rückert, and others, who would have been prominent in the conservative ranks, remained silent, or espoused the cause of liberalism, and thereby found themselves in inevitable and almost unconscious opposition to all the institutions of their country. No honest man ventured to profess himself a partizan or supporter of the government, whilst that government restricted the freedom of the press. Whoever wrote in defence of the existing order of things was commonly regarded as a spy or a traitor. Hence, the assassination of Kotzebue, from the sympathies with the criminal which it called forth in all quarters, might well be regarded as a national act! But the eyes of “the powers that *were*,” were still not opened: they persisted in delaying the period of political reforms, and thereby rendering the task more difficult and more dangerous from day to day, and hour to hour. As political disaffection became more general and assumed the offensive, the governments conceived themselves constrained to the adoption of more restrictive measures. The malcontents once more flung themselves with angry impetuosity on the truths of Revelation, and found a development for the spirit of irreverence in the field of theology, or rather of neology. Rationalism waxed more audacious than of yore: the very clergy professed its principles openly, in all directions, and

were suffered to do so without rebuke. Finally, a school of glaringly immoral and atheistic teaching developed itself, in the lights of "Young Germany," generally individuals of Israelitic origin, Heine, Börne, Gutzkow, and their "confères," who gave the literary tone of the day.

For the last fifteen or twenty years, the symptoms of an impending revolutionary outbreak, both democratic and antichristian, have been too glaring to be mistaken. The quiet rationalism of a Neander had given way to the audacious denials of a Strauss, a Feuerbach, and a Bruno-Bauer: Goethe and Schiller were neglected as too conservative for the rising generation, and no literature was listened to which possessed not a directly political bearing. This explains the otherwise unaccountable neglect of so great a dramatist as Grillparzer, and the immense reputation achieved by such a man as Herwegh from the publication of a few republican verses. And yet, all this while, the sovereigns of Germany, (we are sorry to confess it,) as a body, persisted in closing their eyes: Austria derided the bare idea of the slightest concession; and Prussia, too, despite many fine words and vague promises, maintained the "statu quo," and, though no doubt animated by the best intentions, made no serious effort to redress evils, which were daily assuming a more fatal aspect. It is difficult to account for this infatuation. The obnoxious censorship, which had the effect of rendering it virtually impossible for a man of talent to espouse the conservative cause, was *known* to have no real power to prevent the publication of seditious works, and was yet obstinately retained. Forbidden poems were in all cases most widely circulated; even where a veil was thrown over the author's meaning to avoid the penalties of the law, that veil was transparent, and attracted the more fixed attention of the public to the design beneath it: mystery yielded only an additional charm, which barbed the arrow of sedition. Then, too, a vain attempt was made to imprison these literary ringleaders; but, the sense of the nation being too decidedly opposed to this, they were speedily liberated, to "renew their revels." What shall we say?—"*Quos Deus vult perdere prius dementat*?"—Matters had perhaps proceeded too far in Germany, Christianity had sunk too low in popular estimation, Pantheism had obtained too firm a footing, for any permanent cure, save that of the furnace of affliction, which we now see prepared for that once mighty nation.

It is obviously too late to hope for the establishment of an aristocracy in the sense of an hereditary peerage, at least for years. Concentration of power in the one numerical majority is held to be the only road to liberty. The only practical immediate remedy is a little sound military despotism.—Nor are we

sanguine enough to believe, that any revival of orthodox Christianity can be looked for at once in the existing state of things. Rather do we expect the total separation of Church and State, both in Protestant and Roman Catholic countries, and the establishment of national heathenism, while the various Churches thus left to themselves may be expected to split into many more or less flagrantly rationalistic sects, following the example of the so-called "friends of light," Ronge and his followers, and the Neo-Catholics generally. We consider the aspect of affairs to be more directly alarming in Germany, than in any other state of Europe. France has still some Catholic instincts, some sympathies with law and order: the countries of the south, Spain and Portugal, enjoy comparative tranquillity: and Italy, though moved from one end to the other by the revolutionary mania, retains a certain external reverence for religion, and is not likely to yield this under any circumstances¹. The states of the north, Sweden, Denmark, and Norway, though not without many seeds of ill abiding in them, may be looked on as our allies in the conservation of authority and the spirit of reverence. The power of Russia, also, appears as yet unshaken. But Germany is rotten almost to the core, and cannot be saved, we fear, from the consuming fire of *civil anarchy*. For a time every man's hand must be against every man; social strife and virtual atheism must have their day. That there will be a reaction from all this, we doubt not, though we cannot presume to say in what it may consist. Despotism may erect itself on the ruins of democracy: the nations, tired of disorder and disgusted with faithlessness, may demand an Absolute Ruler, and find one of the most fearful order! On this subject we will not speak at present. Rather let us confine ourselves to the strict elucidation of our more immediate theme. Which are then the distinct causes of the downfall of German order? And further, do they exist among ourselves? and, if so, how are they to be combated?

First, then, we have seen that the causes of disorganization and decay among our German neighbours, were religious, social, and political. The dry and unsatisfactory nature of Lutheranism, the existence of an unpopular and practically useless aristocracy, combined with an oppressive and tedious bureaucratic sway, and the maintenance of an odious, yet insufficient right of censorship, together with the refusal of constitutional forms and privileges, all worked together to foment the spirit of rationalism, disaffection, and disorder, and have finally reaped an abundant harvest of

¹ The expulsion of Rome's bishop scarcely modifies our opinion. We still believe the majority of the lower classes to be sincere though superstitious Christians.

evil. Had Protestant Germany (for it is *this* which has taken the lead in the movement, and indeed endued the German national mind with its existing peculiarities), had Protestant Germany, then, been blessed with the hallowing influences of Apostolic Episcopacy, with that scheme of sacramental grace which *must* more or less fully attend its development; had some scope been afforded to poetic imaginations within the Protestant communions, imaginations liable to be deeply impressed with the awful sanctity of the Christian mysteries, but certain to be repelled and even disgusted by a bare course of dry catechetical instruction; *then*, in all probability, we should not have seen the theologians of German universities seeking for sources of excitement in rationalistic and neological controversies; we should not have found the greatest minds of Germany, such as Wieland, Lessing, Herder, and even Jean Paul and the mystic Novalis, imbued with a deep dislike and almost contempt for Christianity, as something harsh and cold, and crude, and only suited for the vulgar, and turning in search of a spiritual ideal, either to the Pagan world of old, or a species of mystic freemasonry, or a vague but transcendental philosophy; any where, in fact, but to "the fountains of living water" the visible Christian Church, which to them was only the symbol of barrenness, dulness, and weariness of spirit. Again, despite this fundamental deficiency in the religious provision made for the national wants, especially those of nobler spirits, (a deficiency which no mere worldly wisdom could have made good,) had an unpopular titular aristocracy, dependent on court favour, and wholly separated from the people, been converted into a real *peerage*, whilst its younger sons and inferior members had been practically employed and blended with the classes immediately beneath them, so as to bring about a solid union of all, and had at the same time a wise and moderate system of self-government, as understood by us, and evidenced in the cases of country magistrates and juries, taken the place by slow degrees of an overgrown and dull bureaucracy; *then*, it is possible that the late catastrophe might have been averted, and the German nation taught to value their social institutions. But though we have called these reforms social, it is obvious that they were not to be undertaken apart from the third class of changes, which we may regard as more directly *political*. Had, then, this establishment of houses of peers and partial abolition of bureaucracy gone hand in hand with the accordance of constitutional rights, as expressed by the calling together of representative chambers, together with uncontrolled freedom of the press, it should seem more than probable, that the German nation might have contented itself generally with a mixed form of government, in which monarchy, aristocracy, and democracy, would all

have preserved their due influence, so as to maintain "the balance of power;" in which the equal liberties of all classes would have been combined with just gradations of dignity, useful to all, and offensive to none; in which, finally, no element of our unrivalled British Constitution would have been wanting, save the action of a visible branch of the Church Catholic, a body gifted with apostolic authority, and, as of necessity, enrolled in behalf of the cause of order and wise conservatism.

The original plague-spot in the constitution of the German realm, at and after the Reformation, was the inefficient working of the Church of God within it. In Roman Catholic Germany the Church was directly hostile to all mental development, and conservative of unmitigated despotism: in Protestant Germany, as we have seen, it was equally powerless to guide the national mind aright. Yet, if the German sovereigns with the elements of disorder and irreverence which the great need occasioned, had ventured at an earlier period on the social and political reforms above suggested, it is *possible* that the spirit of loyalty once awakened, the *Protestant* Churches at least, might have followed the impulse which the present sovereign of Prussia would gladly have communicated to them, and have sought that apostolic ordination at the hands of our Christian bishops, which would have introduced the elements wanting to give them vitality and stability, and have completed and confirmed a Catholic reaction from the absurdities and immoralities of rationalism.

But it is vain to speak of what *might have been*. We have to deal with that which *is*. And is the existing confirmation of evil, which we deplore in Germany, to be dreaded for *ourselves*? Do any of those causes exist among us, which we have found productive of such terrible results? Is rationalism gaining ground within our Church and nation? Is our aristocracy, by its very constitution, unpopular, or likely to become so? Do we enjoy, or not enjoy such an amount of rational freedom in our present system of popular representation as is sufficient to meet the just demands of the age?

Thanks be to Providence, we can answer the first question distinctly in the negative. Rationalism, despite the efforts of an inconsiderable school and the preachments of a certain class of quasi-philosophers, the Carlyles and Emersons of the day, is on the whole becoming more and more unacceptable to the English mind; is regarded with more and more of contempt, not only by our soundest thinkers, but by the vast majority of the educated classes. Not that it can be denied that a certain class of literary men, of whom (we would not speak invidiously, but all *mealy-mouthedness* on such a subject would be worse than

treason to our sacred cause), of whom, then, such a writer as *Douglas Jerrold* may be cited as a fair sample, *do* strive to the best of their ability to unsettle the popular convictions on this score. They dare not openly assail the religion of Christ, for then they would find no readers; but professing their desire to attain an impracticable Ideal, they weigh Christianity, such as they behold it, with its own high standard of perfection, and lead men to understand that the Church which does not realize heaven on earth can be no Church at all. But, despite their efforts, they are ever and anon compelled, as against their will, to do homage to a religion which they assail in its external institutions; to acknowledge the beauty of holiness, and the excellence of prayer and praise. Rarely do we find them carping at Scripture texts or Scripture miracles. Little of the German rationalistic tone will be discovered in their lucubrations; scarcely ever do they presume, like every wretched German scribbler of the day, to treat Christianity as a thing beneath them, an effete and valueless superstition. A Carlyle, indeed, may teach that power is virtue, and call on men to worship success, under whatever form, in Moses or Mahomet, in mediæval superstition or puritan sanctimony: but his unbelief is decently veiled beneath a garniture of high-sounding devotional expressions; which to English ears may indeed appear "profane," but which to German rationalists would be simply "absurd!" An Emerson may go farther, and in a style of mystic blasphemy (the phrase is not too strong) inform us, that man is God, that Christ is only to be honoured in as far as He recognized and proclaimed this truth; that all prayer, therefore, is no better than idolatry as involving "dualism," or the belief that there is a God above man, whilst man is simply God himself:—but his warmest admirers do not dare to allude to these follies in their commendations, and call our attention simply to his recognition of the goodness residing in humanity, and the beauties of external nature. We may take occasion, here, to observe, that Emerson is the most distinct representative in the English tongue of that religion of humanitarianism, or the deification of humanity, which Professor Strauss coolly proposed in his last pamphlet to the Protestants and Roman Catholics of Germany, as a substitute for their present creeds, and the healer of all national divisions. But neither Douglas Jerrold (whom, despite his real humour and occasional kind-heartedness, we must include in this category of evil-workers), nor Carlyle, nor Emerson, nor any of their followers, are likely to effect a serious injury to our national faith, as long as that "Pillar of the truth" is maintained among us, known as

the Church Establishment, the most nobly conservative element of our polity.

The Church of England in her wise moderation, encouraging the rightful use of this world, and the development of intellectual power, has exercised the most potent and beneficial influence over the literature of our country, which as a whole is infinitely the most Christian, and consequently the most moral of modern Europe. From Spenser and Shakspeare downwards, with few exceptions, our great bards have been enrolled under the banners of Christianity. In the evil age of licence which succeeded the excesses of puritanic asceticism, even the genius of Dryden was partially led astray, plunged in the quagmire of licentiousness, and finally driven for refuge to the seeming "fair garden" of Romanism, the trees of which "drop poison from their topmost boughs;" but even *he* was a Christian, and has left his manly and vigorous "Religio Laici," and his magnificent version of "Veni Creator Spiritus," (which Goethe calls "Ein Appel aus Genie,") to bear witness to his religious sincerity. Pope, in a cold and barren age, externally a Romanist, and, therefore, not under the direct influence of the Church, was still kept within the bounds of decent reverence, and despite his lifelong halting betwixt two opinions, has hymned some Christian strains, and never insulted the Faith. At a later period, Byron and Shelley can alone be quoted amongst our greater poets as opposed to Christianity; and the former of *these*, even, denied the imputation, and expressed his trembling hope on his death-bed that he might not be cast away; whilst many of his purer strains, such as "The Prisoner of Chillon," and even "The Dream," owe their highest beauty to the indirect influence of Christian sentiment. But, on the other side, what a list of great and worthy names may be enumerated, all more or less directly imbued with the spirit of Catholic reverence and Scripture truth! Let it suffice to name Southey, Wordsworth, Coleridge, Scott, Moore even, in his later works, Crabbe, Burns, Cowper, and Milman: we only pause here, because an enumeration of this nature is needless. In a word, our poetic literature, speaking generally, not only recognizes Christianity as an undoubted objective truth, but strives even to realize it in every subjective form, and is therefore a mighty bulwark to the faith of our nation; the existence of which we are driven to attribute, mainly, to the special influences of the English Church. It has been said, and with justice, that the *songs* of a nation are the most direct criterion and guide of its popular belief: but an examination into every other branch of our national literature would conduct us to a similar result. Our greatest philosophers,

our noblest men of science, even our writers of fiction, have been for the more part direct and avowed adherents to Christianity.

We know well that there is a reverse side to this flattering picture; and that it is only by contrast with foreign delinquency that our native virtue can shine so bright: but our present concern is to ascertain and register general truths, and draw results from them; not directly to moralize on our national corruptions and short comings. We repeat, then, the Church of England has kept alive the spirit of faith within this realm, and consequently of reverence to lawful authority. But, let our statesmen look to it! In these perilous days, when the thrones of earth are shaking, when all first truths are questioned, when infidelity and democratic lawlessness seem too likely to triumph throughout the continent of Europe, it will not do for us to foster any seeds of irreverence to the Church of Christ. Above all, no attempt must be made to degrade her in the eyes of the nation to the position of a mere servile minister to the state; or she will lose all her power for political and moral good, and, becoming unpopular in herself, nay, odious, make the cause of Religion unpopular as well. This is no needless caution. Not only have churchmen to complain of perverse ministerial nominations to high offices in the Church, and the indecent attempt to deny the latter any power of protesting against a ministerial error; not only has a deaf ear been turned to all solicitations for the re-awakening of Convocation, a desideratum, however, which cannot, from the nature of things, be much longer delayed; but a tone of flippancy amounting to direct insult has been constantly adopted by the chief ministers of the Crown, in treating of the Church's dearest rights; it has been declared, for instance, that the Government would henceforth conduct the administration of continental and other foreign chaplaincies without any reference to English bishops, and a positive tendency has been displayed to treat the Church as a respectable but somewhat antiquated state functionary, which has no right to have any will of its own. If Lord Palmerston be imprudently suffered by his colleagues to carry out his rash designs, and degrade the Church in the estimation of the nation generally, he and they may be assured, that the storm will burst ere long! a storm, which will end,—contrary, perhaps, to the desires of its first originators,—in the separation of Church and State, and the consequent ruin of the realm!

It is but too evident that a Romanising, and even an orthodox, but impatient and thoughtless body, *within* the Church, desire to effect this consummation, which many of the dissenters also

ardently long for. The Church may bear much. The bishops and high dignitaries have obviously worldly interests to consult, which would naturally attach them to the State; but, *if* a certain boundary of State-despotism be overpassed, *if* it be sought to establish permanently, and *to prove*, that the Church is the mere tool and slave of the State, the whole of the clergy may be expected to rise, almost as one man, and demand *that separation*, for which their enemies have so long clamoured; and, in such an event, the bishops, though even against their wills, would be compelled to yield to the popular stream! Here, then, is one of our most pressing dangers; for of this we may be well assured, infidelity and irreverence would receive a direct and most powerful impulse from the heathenizing of the State. Christianity, being no longer received as a *certain* truth, would cease to permeate all our institutions. That sanctity which the State still derives from its alliance with the Church, and which is felt even by those dissenters and avowed infidels who least suspect its source, would wholly pass away. The crown would no longer be held by Divine right. An impulse, in fine, would be given to destructive liberalism and irreverence, which would soon prove fatal to our constitution. This is no vague warning. We cannot linger over the theme; but we once more solemnly assure the leading politicians of the day, and more especially the existing Ministry, that the State must honour and respect the Church, if it would preserve the public alliance with it, and that, without that alliance, it cannot resist the evil tendencies of the age.

But we proceed. Are we burthened with a useless and unpopular aristocracy? Far from it; the British peerage is one of the highest glories of the nation; it is founded on the first principles of nature and policy, and, as long as it is preserved in its present form, must prove one of the most effectual barriers to anarchy and disorder. It is not fenced off like various foreign nobilities, and more especially the German, from the sympathies of other classes. It is fortunately restricted in its numbers to those possessed, for the more part, of vast landed estates, or otherwise holding an important vested interest in their country's welfare. Its younger members constantly enter the ranks of the gentry, where they render themselves directly useful to their fellow-countrymen, and intermarry with members of other ranks. It is frequently recruited, through the army, the bar, or, (as in the case of Lord Ashburton,) even by high commercial greatness, from the other classes of the commonwealth. It stands between the crown and the commons, directly, indeed, representing the aristocracy, but *indirectly representing all*, as do the other branches of national legislature. The wise constitution of things

can never be too highly lauded, which renders it next to impossible to declare of any educated individual, whether he is or is not noble. Arms are in heraldry considered the unerring signet of nobility, but these appear conceded to all who occupy a certain position in society. The convenient title of "Esquire" is shared by the descendants of peers and representatives of the oldest and noblest families in Europe with merchants, and manufacturers, and even retired shopkeepers. The so-called landed gentry are of inestimable value, together with the baronetage, as supplying the needful link betwixt the peerage and the lower ranks. By the arrangement thus attained, no man's pride is wounded; the privilege of gentility is shared by all the educated; no exclusive barrier is raised betwixt the titled and the untitled; and it is, in fact, impossible to say, where titles commence, and where they end.

There are all the elements of social stability in such an order of things. At this very period, despite the triumphs of the democratic spirit elsewhere, no aversion to our peerage, *as such*, exists, in any considerable party, not even the most innovating, within this mighty empire. On this point, then, we might appear secure. But it is not so. Certain political changes, already loudly clamoured for, would, if conceded, destroy the balance of power, and thus bring about the overthrow of our undoubtedly most noble aristocracy. Up to the present period, neither branch of the legislature (neither Crown, Lords, nor Commons) directly represents the numerical majority of the nation; all have their deep-rooted sources of moral influence, which are on the whole fairly balanced; and thus a just equilibrium is maintained; not the impracticable equilibrium denounced by De Lamartine as identical with stagnation, but a changing balance, preponderating by turns in various directions, but never altogether overthrown. But were household suffrage to become the law of the land, the House of Commons would thenceforth directly represent a vast numerical majority, and, by an almost necessary consequence, power would be centralized in, and finally monopolized by, it. Thus the prevailing taste or fancy of the moment, whatever that might be, would be almost secure of triumph, and the nation would lose true liberty in the very power of carrying all its conceptions into immediate effect.

It is our business here, in this sweeping summary of our national dangers, rather to indicate great truths, than logically to work them out in all their bearings; but it appears to us abundantly evident, that the House of Lords would have little real power to oppose the *direct* manifestation of the nation's will, or rather of the will of the majority, who, though they might by

no means morally represent the true nation, would have the power of making laws that might bind that nation for ever. Universal suffrage, a far more honest and self-consistent measure than the scheme of Messrs. Cobden and Bright, would attain the same result, by vesting the real authority in one single branch of the legislature. That branch which directly and exclusively represented the popular will would soon be found to be all-powerful. Vote by ballot would, of course, be a step in the same direction. As Lord John Russell has wisely remarked, it would be impossible to establish a system of secret voting without yielding the right of suffrage to all men; for, at present, the suffrage is a high and honourable *trust*, and is only to be vindicated on its present foundation as such; it must therefore be acted up to, in the light of day, not discharged beneath the mantle of privacy, and for any possible private or dishonourable purpose. We need not urge here the more common but equally unanswerable argument against the ballot, "That it would be a direct premium on falsehood; as none but the liar and the rogue could profit by it; he, namely, who would vote one way, and affirm that he had voted the other, or who lived a life of perpetual mystification." For the present, we are mainly anxious to establish this great fact, that all who value their country's constitution, in its mingled developments of aristocracy, democracy, and royalty; who believe power when settled in one individual, or one majority, to be necessarily despotic, and consequently evil; and who are, therefore, resolved to uphold that balance of power, which a Montesquieu and a De Lolme have commended as the highest goal of political perfectibility, which the sages of all ages have desired, and which our country has now so long enjoyed; that all these true conservatives, and yet wise progressives, in as far as the social evils of our working-classes are concerned, must resolutely and strongly combine against that false liberal movement, which would tend to centralize power in one branch of the legislature, and so overthrow the equilibrium of the State. This is, perhaps, the most immediately practical danger of the day, and must therefore be recognized and guarded against as such.

The third great danger to our State and Constitution may be discovered in the wrongs and miseries of the working-classes, which can be here but briefly treated of. Our defective political economy has wrought much mischief. Unrestricted competition has been supposed to be the grand panacea for all evils. The aim of our legislature has been cheapness, at whatever cost, and not true plenty. Instead of endeavouring to increase our produce, and more especially our agricultural produce, "the sinews of the State," to a just ratio with our population, we have been

led astray by the fatal error that "population must of necessity exceed production," and that it is our main duty to retard the advance of the former. Yet we have seen in Ireland, that misery will not effect this desired result: poverty brutalizes and frees from moral influences. Imprudent early marriages are the almost universal consequence. It is obvious, without entering on the consideration of the many pressing subjects which present themselves, that statesmen, having to deal with an enormous practical evil, *the excess of population over production*, should apply themselves to increase *the latter* to the utmost possible extent; and this, *not* by striving to develop our manufacturing and artificial powers of produce, at least not primarily, *but* by promoting the cultivation of the soil to the extent, if needs be, of millions of acres, both at home and in our colonies! Capital always exists for *reproductive purposes*: and what could be so reproductive, as its outlay for the creation of *substantial national wealth*, such as might render life a blessing to the working-classes? There are, no doubt, great difficulties to the attainment of this end; but our views are not Utopian. The sources of wealth *exist*, and they may be wrought out to far more purpose than the mines of Golconda ever were. But, once more, our object here is not so much to provide a distinct remedy for existing ills, as to recognize the causes of danger, and prepare men's minds to grapple with them: and it is certain, that one of the most serious of these causes is the state of our working-classes. We speak broadly and generally, and by no means wish to imply that the English labourer is ill-fed, ill-clothed, or ill-provided for, if tested by the continental standard. The very contrary is the case. But far more may be done, than is done; and, *as it may be, must be!* The English people are disposed to loyalty. They are conscious that they are in the possession of all the blessings of political and social freedom. Any strong desire for the suffrage is confined to a certain class of political agitators. But men are generally impressed with the conviction, that it resides within the power of government, and is its consequent duty, to amend their lot. Attain this one end, and the last apparent cause of danger to our country's institutions will be forthwith swept away. And let it not be supposed that these political comments on home affairs are naturally unconnected with our immediate theme, the state of "the German mind:" this is only of immediate and practical consequence to us as bearing on our own. We wish not only to satisfy the curiosity of those who may wonder at the prevalence of infidel and democratic notions among our German brethren, though this curiosity *should be gratified*,—but to apply and utilize

our experience, by recurring to our home standard, and realizing its great excellencies and possible deficiencies.

The example of Germany, then, is mainly useful to us, as teaching us to appreciate the institutions we possess, and which that country stood in so great need of; a wisely balanced representative constitution, a popular aristocracy, and a Catholic State Church; consequently warning us, as thinkers, citizens, and statesmen, against any tampering with that constitution, any disrespect for that aristocracy, or any neglect of that Church, or attempt to underrate her just claims and treat her as a mere State-lackey. The spirit of reverence would soon fail, if her hallowing influence were withdrawn from our political institutions; royalty and aristocracy would lose much, if not all, of their beauty and value in popular estimation; and democratic changes would soon be effected in the third branch of the legislature, which would finally centralize indisputable supremacy in that body, and thus give a death-blow to freedom.

One more lesson we learn from German, as from French, "leveling of religious truth with falsehood." These countries endowed various Churches, or religious bodies, *alike or equally*:—further, Christianity was not their common statute law, not treated as the basis of all politics. Let us beware of the light of incendiarism this foreign recklessness has kindled,—or of any kindred danger! Let us not stoop to fire our torch at the same volcano, which may slumber in seeming quiet! Let us not endow *two Churches at once*; thus practically professing, that to this nation truth is truth no longer. The false steps we have made in this direction, whatever they be, let us retrace; and at whatever sacrifice. Sternly let us resist all future encroachments of this foreign faithlessness. *Never be Rome's usurping Church endowed within these Sister Isles!* And—as pregnant with danger is the other quasi-liberal measure we are urged to, in emulation of foreign wisdom; to unchristianize our legislature, our state, our nation; to proclaim that for legislative purposes we are no longer "under Christ," to admit the Jew to our Houses of Parliament. Let us not be told by faint well-wishers, they would aid us if we took firmer ground, if we could with any hope of success urge a more definite protest on our representatives. "On the faith of a Christian!" "How vague is this!" urges well-intentioned weakness. We reply, it suffices for all practical ends. We *could* not make the Church's creeds requisite for admission: could not even, perhaps, with justice, admit the Quaker and exclude the Arian. Where then should we stop? We stop within that line, which attests, that Britain receives the Christian faith as truth absolute, not problem-

matical, and which imposes silence on the secret infidel who perjure's himself for ambition's gain. More we ask not, need not: but *this is ALL*. Once again, then, solemnly we charge our readers, "Seize not with monstrous folly the very hour of foreign downfall, to emulate its *causes*." Members of the House of Commons, you, in particular, perform your duty; awake to your country's danger; and show Europe that Britain will not be dragged a helpless self-doomed victim in her wake! But *you, Peers*, if indeed the folly, or weakness, or wickedness of others constrains you to perform your duty, (which we will not believe), then flinch not, but earn, by firmness in this hour of trial, the grateful thanks of children's children! We have spoken warmly; some will think too warmly: let us return to a more sober mood, lest we be stigmatized by the common-place as dreamers. We must not lose sight of our immediate theme.

German literature, then, has of late begun to exercise no inconsiderable influence over ourselves. Let us not be dragged into the abyss after our Teutonic friends and brethren: but let us rather extend the helping hand to them, and, in Heaven's good time, assist in upraising them on a more solid foundation! The German mind is a strange mixture of strength and weakness. With little of positive wisdom, it is capable of profound thought. Its tendencies are to the mystic and ideal, but, like "Euphorion" in "Goethe's Faust," it has sought to soar so high above the practical foundations of this earth, that it has lost itself in the clouds, and finally fallen as a dead weight into the stony pit of doubt and anarchy. As yet, the nobler elements of the German intellect have been almost ever manifested in direct opposition to the Christian Revelation. But may we not trust, that sooner or later, when the bottom of the abyss has been reached, a gradual reaction must ensue? that by slow and toilsome efforts, perhaps, yet in some sort and some way, the German mind will soar from its dungeon of rationalistic darkness? Is it not to be expected, that some gifted individual may yet arise (for by individuals, under God, are nations lost and saved), who may possess the power of Goethe without his indifferentism and egotism; the zeal and earnestness of Schiller, without his infidelity; the devotional energy of the mystic Werner, without his wild rashness and inconsistency; the more tempered wisdom of a Schlegel, without those Romeward tendencies or predilections which rendered his highest efforts barren and almost mischievous; some mighty genius, in fine, who will conjure up a train of noble spirits to follow in his train, and who will teach the German nation practically, that the highest intellects may bow to the claims of Christianity, and that genius is never so worthily employed as when hymning

the praises of the Christians' God ! But whether this be so or not, let us see that *our* part be duly performed ; that *we* maintain intact our national religion and freedom, though the whole of the rest of Europe be immersed in the vortex of infidel democracy.

It may be, that the evils which we now see on the Continent may prove only "the beginning of troubles." The fiat may have gone forth, that "for a time and times and half-a-time," in the mystic language of Scripture, the powers of evil should prevail. We feel that in treating of so solemn a theme, the true philosopher and statesman will applaud us, for recalling the cheering promise : "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a banner against him." Soberly and practically we hold and affirm, that the salvation of Europe, morally speaking, the preservation of law, order, and authority throughout the world, will depend on the stand *we* are enabled to make within this British Empire. The issues of the hour are great : greater perhaps than they have been for centuries. Mere state conservatism will *not* suffice us. If we would not be vanquished, the spirit of enthusiastic zeal for right must blend with that of wisdom in our councils. Let us then develop the Church's lawful powers, increase her bishops, and reawaken, if needful, her convocation ; warring alike against the superstitions of Romanism and the threatening influences of infidelity. Let us maintain the great institutions of our country, the exclusively *Christian* character of our legislature, and, more especially, our peerage, as one of the main barriers against the ingress of democratic lawlessness. Let us endeavour by every means in our power to better the condition of the working-classes, and render them contented citizens of the state ! Finally, let us not work only for ourselves. Let us not seek to isolate our country from the rest of Europe. Let us not leave foreign states without the aid of our sympathy, our earnest counsels, and our warnings ; as though we were not well assured of the justice of our own cause, and shrunk from controversy with democratic and infidel licence. Let us tell Germany, that Britain's heart is still with her in the depth of her distress ; that we shame not to pray for her, believing the power of God to transcend all human ability ; that we regard her pseudo-philosophy and her false humanitarianism with Christian pity and regret. Far be the spirit of boasting, of confidence, and self-assertion from our hearts and lips ! What we are, we are through the grace of Heaven alone. With the favourite hero of our greatest bard, Shakspeare's "Henry the Fifth," we recognize "God's hand, not ours," in all our moral and material triumphs. Nevertheless false modesty must not stay us from reminding the fallen German race, that our national intellect *is* clearer and more practical than

theirs ; and that *that* Christianity is to us a Divine reality, which appears to them a fiction ; *that* freedom a noble and glorious possession, which they would sacrifice to democratic lawlessness ! It may be that this moral attitude of strength, this preservation of order, amidst the crumbling ruins of disorganized society, will awaken the nations, and Germany the first, (which is intellectually and morally most near akin to us, despite its present fall,) to a sense of their errors and consequent degradation. If we *must* fight the battle singly, so be it ! We are prepared, if needful, to maintain the rightful cause against the world. But the north, at least, may learn to rally round us, if we maintain our due position in the coming years ; and through our instrumentality may the final renovation be effected, which sages of all kindred and all ages have prophesied and ardently desired ; which Scripture has taught us to expect ; and which may develop the noblest powers of humanity, in true and universal freedom, under the abiding influence of Heaven.

ART. VII.—*Hints on the Art of Catechising; being a Posthumous Work by Archdeacon Bather. Edited by his Widow.* London: Rivingtons, 1848.

EVERYBODY has heard of a Charge which the late excellent Archdeacon of Salop delivered, in the year 1835, on the subject of *Catechising*. The interest by it excited, and the stimulus thereby given to the work of education, led to a determination on the Archdeacon's part, to give to the world a further development of his method, illustrated by means of specimens. This work he commenced shortly before his decease, but was unable to accomplish it. The volume before us consists of the former Charge, and of the observations which the Archdeacon had thrown together in pursuance of his plan, and which his Widow has justly deemed it right to publish, though in an "unrevised and unfinished state." Unrevised as they are, they are better written than much which comes before us, and will be found to contain hints little thought of by many of the clergy, and such as will not fail to commend themselves to all.

Perhaps we cannot do better, in order to draw attention to the book, than to copy out the table of contents. The work is divided into two parts; the second treats of "the Church Catechism," portion by portion. The first is entitled "*Hints on Catechising, with some Examples and Illustrations,*" and is thus distributed:

"SECTION I.—The first object to be aimed at by the Catechist.

SECTION II.—Division and Subdivision.

SECTION III.—Showing how to put questions to help and lead.

SECTION IV.—Showing how the Catechist may turn to account the blunders which the pupils make in their answers.

SECTION V.—On Examination by Questioning.

SECTION VI.—On Examination in the Church.

SECTION VII.—On Illustration by Fables or Anecdotes."

To some minds, possibly, there may appear but little need to say so much on such a simple subject—just as by others the whole matter may be deemed mere trifling. But we would tell such persons, that after some years of examination, we know no part of a clergyman's duty—visiting the sick, perhaps, excepted—more necessary, more beneficial, or more difficult; *a boy may preach, but it needs a man to catechise*, is a most true, but forgotten, sentence. It is a common mistake, that of imagining, that because a thing is initiatory, it is therefore unimportant; because it is

simple, it may therefore be accomplished without trouble. A truer sentiment declares, that its very simplicity is at once the cause of difficulty and the proof of skill; the very fact of its initiatory character is that which stamps it with importance. The piles and the concrete for the foundation are of even more importance, and frequently of greater difficulty, than the superstructure raised thereon. What is the education of youth, but the foundation for the studies and pursuits of after-life? Is it of slight importance, or of small difficulty? But surely this very art of Catechising is none other than the foundation of the education itself of youth; the foundation of the foundation; the preparation of minds to receive the after-layers, by which the *preacher* seeks to build up his hearers in their most holy faith. Ask any who have really thought on these matters, whether the result of much labour and thought and prayer be not oftentimes thrown away? Nay, it is notorious that such is the case: the clergy all complain of it. Which of them is there but has observed, while preaching, the wandering eye, the vacant countenance of many, well disposed in themselves to receive the word of life? Which of them is there, but—as he walked home after his day's duties, tired with his labours, mortified at their evident results—which of them but has communed with himself, “Ah, why is this? I have laboured, I have read, I have thought, I have written plainly, I have spoken forcibly; why all in vain? Has not my lot fallen upon ground more than commonly sterile?” Not so, would be our reply. It results simply from this, that “we have of late years too much neglected to *begin at the beginning*. The primitive order of *catechising* has fallen into too general disuse; and ‘sermons,’ to use with but little qualification the plain words of an old writer, ‘can never do good upon an uncatechised congregation.’ In order therefore to our efficiency as religious instructors, this very necessary and ancient practice must be revived.”

Nor let it be supposed that catechising was meant merely for the poor. We would press upon the attention of all who are in the ministry, that it is fully as needful for the rich. Expensive as is their education, primed as they are with the knowledge of other things, in that of divinity they are miserably deficient. We have often been astonished to find how completely a preacher's eloquence has been thrown away upon them; how utterly unable the bulk of even what are called “fashionable” congregations are to follow an argument, or apprehend the real drift of a sermon. It would be inexplicable, were it not for the fact that *they have never been catechised*. You are speaking in a foreign language to them, of which they understand but a few words here and there imperfectly. You are taking for granted (as in preaching you

must take for granted) an amount of preparatory knowledge—knowledge of “first principles,” such as they do not possess. You are feeding them with “strong meat,” without having prepared their stomachs by that which is easier of digestion. “Yet,” says Hooker, “with religion it fareth as with other sciences, the first delivery of the elements thereof must be framed according to the weak and slender capacity of young beginners.”

Here then is the first advantage of catechising, that we hereby teach those fundamental principles which our hearers will never have subsequent opportunity of learning, and the knowledge of which is indispensable to enable them to profit by even the plainest sermons men can preach. For there is this essential difference between preaching and catechising—that in the one you are obliged to enter into minutiae, which in the other you are equally obliged to pretermit.

And this leads us to note the second advantage of the practice we are advocating, that in catechising we can do that which by preaching we cannot do. A good sermon may be compared to an extended epigram: it has unity and it has point. It is a discourse written to set forth one particular subject of Christian imitation; this is the point aimed at, and to this the whole discourse with a oneness of purpose must tend. To introduce other subjects is to break the thread, to distract the attention. To stop to explain first principles, or to satisfy difficulties which occur by the way, were to interrupt the unity and to fritter away the force. We think it is Mr. Gresley, in his treatise on preaching, who aptly compares a sermon to Raphael's cartoon of St. Paul preaching at Athens: however various the groups, still all parts are kept in such perfect and subdued harmony, that they are but so many rays tending, with wondrous unity, to illustrate the one prominent figure of the Apostle; and look at it where you will, still you see only St. Paul preaching at Athens. But in catechising, the very reverse of this obtains. *There* it is a canon, never stay long on any one point. Explain, as much as you will. Hover from flower to flower. Rather take an opportunity of returning to some point, than run the risk of wearying by working at it too long at a time. A few judicious words at the end will, if necessary, serve to unite the whole; and for this reason, that a catechetical lecture, to be useful, must be exceedingly elementary and very short.

Another argument in proof of the advantage of the catechetical over the oratorical mode of instruction, is its power to fix the attention. You may speak to people for ever, but nothing will either compel or arrest their attention; you may quote Scripture, but they will be none the wiser there is no time, while the

preacher is going forward, for his hearers to search out the texts, perhaps there is no inclination, and remember them with once hearing they cannot. But let them know that each of them may be called on for an answer at the next moment, and it is obvious that in nine cases out of ten a sufficient stimulus will be given to fix the attention of the pupils. And once succeed in fixing their attention by such means, and you have accomplished that which is perhaps the most useful of all the results of catechising—you have compelled them *to think*. On this point Archdeacon Bather's words are admirable :

“ The sermon was blameless, but there was no constraint upon them to give their thoughts to it. But just here is the catechist's advantage ; his method forces the child to think. Some little effort and application of mind is required of him—is actually extorted from him every moment. Instead of making a speech, the instructor has put a question ; perhaps he has got no answer, or a wrong answer, but he is not beating the air, and his pains are not thrown away ; if he has but shown his pupil that something has been asked of him, to which he can render no reply, at least he has arrested his attention, and probably excited his curiosity, and convinced him moreover of his ignorance, and made him perceive just in what place and instance he needs information ; and therefore if he has not made a proselyte, he has got a hearer, and from so small a beginning, greater things are soon to follow. A few questions more lead the pupil's mind nearer and nearer to the point to which the instructor desires to bring him, till his eye actually catches it, and he sees it for himself, perceives that he has gone a step, and has ground to stand upon in reaching further ; and because he had something to do to make his advantage of his teacher's hint, and has himself delivered the result of his own reflections, he has discovered that he is capable of something, and his interest is excited and his mind gladdened, as the present gain of application and effort comes to him.”—pp. xxxii, xxxiii.

This is perfectly true. The interest which is capable of being excited in their young minds by a judicious teacher, is quite surprising to those who are used to contemplate them merely as thick-headed youngsters, fit for nothing better than bird-tending, or as noisy urchins playing at pitch-farthing in the streets. And well we know that, once manage to keep up this interest, the hardest part of the work is done—that is, for the present ; and such a familiarity with Scripture is induced, that your subsequent preaching will tell upon him with tenfold effect in after-years.

There is one argument more which we cannot refrain from hinting at in favour of the public catechising of the young, as the Church directs us all to do. There are, we apprehend, none of our clerical brethren but will readily acknowledge the difficulty which is often felt in the course of preaching, not merely as to *when*, but

as to *how* to bring forward at all certain subjects, which ministerial faithfulness tells them must not be passed over in unbroken silence, but which, nevertheless, ministerial prudence whispers must be most cautiously and lightly alluded to, lest more harm be done by touching than omitting them. The source of the difficulty is twofold. Certain grown members of your congregation (it matters not whether many or few) are living in some sin,—take, for example, dissent. They are known to be so, and they know that you are aware of it. Yet if you preach on this subject, the chances are ten to one that, to a man, they take offence. “He preached at me,” is the immediate cry; “I may be led, but I can’t be driven.” And the consequence is, they not only confirm themselves more obstinately in that particular sin, but their hearts are hardened against your preaching in general; if, indeed, they do not leave your ministry and the Church altogether. This, then, is one source of the difficulty—the *unwillingness of men to be told of their faults*. Coupled with this is their *unwillingness to have their prejudices disturbed*. Yet so utterly ignorant of first principles are the bulk of our hearers, especially on all subjects connected with Church polity, that—were they never so amenable to the correction of their faults—the preacher can scarcely hope by the plainest statements (perhaps the plainer, the more hopeless) to do more than offend their prejudices. There is no ground on which their mind can take its stand, to judge of the reasonableness and truth of what is advanced. Is it not, then, obvious that *here*—in public catechising—we have the opportunity ready made to our hands for teaching many home truths which our adult congregation would swallow in no other way? We instil them drop by drop. We teach them under the pretence of teaching others; and we teach *them* too by such infinitesimal doses of first principles—which their minds will after a while apply in spite of themselves,—that we do not risk offending their prejudices. It is a successful course of moral homœopathy. They do not perceive what you are driving at, and by and by are surprised into acquiescence.

As the Archdeacon says:

“Thus all the people of your charge will have the benefit of an easy and familiar method: you will have an opportunity you much want of instilling instruction, drop by drop, into ignorant adults as well as into ignorant children; and you will be enabled, with almost equal ease and advantage, to arrest and fix *their* attention. For next to being asked a question ourselves, nothing awakens and interests us more than hearing others questioned. There will be curiosity to catch the child’s reply. A thought can scarcely fail to cross the listener how he should reply himself, or whether he could reply. Many are glad to get infor-

mation without the risk of exposing present ignorance; and when the information is watched and waited for, it is retained. Most people take pleasure in contemplating the efforts of children; and here the auditory is composed of persons who regard the very children before them with a peculiar solicitude."—p. xl.

The following passage, selected from the body of the work, will serve to give some little illustration of what we have said above, and will, at the same time, afford an example of the admirable manner in which this accomplished catechist (now gone to reap the reward of his labours) was wont to press the juices out of the kernel which the Church Catechism placed in his hand. He is lecturing on the baptismal privileges, as set forth in the reply to the second question.

"What is the second privilege? The being made the child of God.—What have you told me Christ is to God? His Son.—In what relation, then, do those who are members of Christ stand to God? In that of children: 'For,' says the Scripture, 'ye are all children of God by faith in Christ Jesus.'—How, then, must we henceforth regard God? As a father.—And how must we behave to Him? As children.—I suppose, then, He will treat us as such. Does a loving father keep his dear child at a distance? No: he delights to have him come to him, without fear or doubting, for every thing he wants.—What does St. Paul say to the Galatians about that? 'Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.'—So you may come and pray to God in hope. What words hath your Saviour put into your mouth to encourage you to this? 'When ye pray, say, Our Father.'—What does a father mean to give his son in the end? A good inheritance.—But does he give it him immediately? No.—Why not? Because he is not fit to be trusted with it.—Then what good thing does he give him first? A good education.—And in order to that, whom does he put him under? Tutors and governors.—Has God done so by you? Yes.—Who stands in God's place over you from your birth? My parents.—And for whose sake must you obey them? God's sake.—They may commit their authority to somebody else. To whom, in fact, have they committed it? To the schoolmaster.—Then, for whose sake must you obey him? First, for my parents'; and ultimately, for God's.—Has not God established a visible society upon earth, in which He has appointed pastors and teachers, for the work of the ministry? Yes.—What do you call this society? The Church.—Then you must look up to the pastors and teachers of the Church to be trained. Now suppose you shall have been trained properly, what does St. Paul say, you will be meet, or fit for? To be partakers 'of the inheritance of the saints.'"—p. 77.

Considering the peculiar circumstances under which the work before us has been composed and published, we feel unwilling to

look otherwise than most tenderly at it. Nevertheless we feel bound to caution those who may be inclined to make use of it, not to allow the author's examples, more especially the Second Part, which relates to the Church Catechism itself, to serve for *more than examples*; not to allow any portion to supersede the efforts of their own mental powers. It was never intended by its reverend author for this; but merely as a guide, a direction at first. It is much too meagre in most points to serve as more. We may particularly instance the part relating to "the pomps and vanities of this wicked world," and the duties to God and our neighbour:—two portions on which we have heard a skilful catechist dilate with much advantage.

But in truth, we would fain warn our readers that books of any sort, however elaborate, can be no more than mere occasional helps and lights. He will never make a good catechist—nay, he will make but a sorry one, who *depends* upon a certain line of questioning which he may have prepared beforehand. To prepare oneself is indeed necessary, and with the greatest pains; and short notes, consisting of *leading* questions and Scripture references, with any particular point capable of illustration here and there, may be useful, if not quite necessary, to assist the memory of the catechist, and prevent his rambling too far from the chief matter in hand. But beyond this let him not go. He must be ready to seize on any opportunity, which a blundering or an unexpected answer will afford. He must have his wits constantly about him; he must remain cool, collected, and patient; above all, he must never lose his temper, or show that he is otherwise than interested himself in what he would beget an interest in others for. Nor, lastly, should he ever suffer himself to forget that he is not a hired master in his school, but a clergyman training his little flock in church.

Perhaps, too, we may be pardoned, if we venture to advise that the catechetical lecture in the church shall never exceed *one quarter of an hour*: experience has proved the sufficiency of these limits on several accounts. It must be an uncommonly apt class of catechumens, and an uncommonly skilful catechist, that can occupy a longer time, at once, than this to advantage. Besides, this will remove a difficulty which many clergy have stated to us, as to the carrying out the direction of the rubric. There are not a few parishes in which, either from the people having become habituated to an afternoon sermon, or from local causes it may be deemed inexpedient to abolish this; and the difficulty is, how to preach the sermon and catechise besides, for fear of wearying the minds of the auditory. Now if the catechising be made to follow the second lesson, and the sermon to succeed to the rest of the

prayers, and neither of them be allowed, as a general rule, to exceed a quarter of an hour, we apprehend that the difficulty will vanish: the time allotted to instruction—whether by *catechesis* or by *prædicatio*, will not exceed the half hour; and being broken into two portions, and diversified in its manner, will not tire either the hearers or the teacher, where a set half hour of continuous declamation infallibly would. At least, we have seen something of this sort tried with apparently good effect.

To conclude, charged with difficulty as the catechising openly in the church confessedly is in most cases, and enhanced as this may be from local causes in other cases, we would earnestly urge our brethren to think long and deeply before they determine to relinquish it. The traveller in Surrey will see many an acre of productive ground, which once was nothing but a seemingly hopeless common; so poor and so stony is the soil. And who shall sit down with folded arms, and declare that his lot has been cast in so unpromising a parish, that nothing save disappointment can result from perseverance, pains, and prayer? Archdeacon Bather's was certainly one of those spots which we are used to think not particularly favourable for great moral or intellectual results: to us then his experience may afford some encouragement. Let us hear it:—

“I was,” he writes, “inducted in 1804 to the living which I now hold. I set to my work at once, and preached as plainly and as well as I knew how, and I should be sorry to think that no good came of it. Still, however, I could not but see, that with respect to the elder part of my congregation, talk as I would, I could not talk it into them. Now and then I might say a thing would strike them, but as to the general argument of my discourse, it was all thrown away. My old lesson in catechising came into my mind [this refers to an anecdote of his school-days], and I turned myself to the younger sort. We had at that time in the parish a good many boys, from 13 to 17 years of age. They worked in the collieries on week-days, and came to church on Sundays, and they were generally very well disposed. So, ‘I will take my catechumens from these,’ I thought; but then, not one in six of them could read. I found a couple of working colliers who could read very well, and I made them my Sunday-school masters. The chief thing they had to do was this:—I appointed them a portion of Scripture, not exceeding two verses at the most, and I saw that they could read it themselves with intelligence. They then read it pause by pause to the boys, who soon learnt the words, and could repeat them with intelligence too. Then, after Divine service, I got my pupils to deliver the passage to me with one voice, and I questioned them upon it; and by this means I found that I could communicate much religious knowledge, which might be, and has been, held fast till now. Besides this, I had two little dame schools, containing sixty children each, and I

thought I would try to do something with them that might be of use to others who should hear them. I appointed a service on a week-day, and catechised the children before the congregation. It was very hard work. I could not for a long while get the children to speak audibly and distinctly, and I was obliged to answer three-quarters of the questions myself. However, you will always have a sharp lad or two among 120 children, and 'Jack' made a good hit now and then, and 'Tom' now and then, and the parents were pleased. Besides which, as the parents sat in the pews close to the aisles, where the children were placed, I could sometimes ask them a question, and often got a very pertinent answer. But then came Dr. Bell, and I got a class that could read fluently, and with correct emphasis and expression, and thenceforth I had ground to stand upon."—pp. 3, 4.

In commending, as we do most cordially, this little work to the attention of the parochial clergy in general, and with it, of course, the exercise of which it treats, we are commending undoubtedly a very difficult duty. But these are not days, we believe, in which the Clergy of the Church of England will shrink from a duty because it is difficult. We express our conviction that catechising is *the* great instrument, under God, for effecting the regeneration of our country, and saving us from the woeful effects of the infidel liberality, the false and hollow charity, which seem destined to constitute the peculiar trial of Christ's Church in this and the succeeding generation. We do not stay to inquire how often this exercise can be attended to; or how far it may be made to consist, in particular cases, with the other labours of the Clergy. But (in the words of the late Archdeacon of Salop), "to men in earnest in their calling, whose care is not to justify their own failures, but to avail themselves as they may of every facility for usefulness, to such we commend an instrument which may very well aid their purpose."

- ART. VIII.—1. *Essays and Tales.* By JOHN STERLING. *Collected and Edited, with a Memoir of his Life.* By JULIUS CHARLES HARE, M.A., Rector of Hurstmonceux. In 2 vols. London: J. W. Parker.
2. *The Mission of the Comforter, and other Sermons with Notes.* By JULIUS CHARLES HARE, M.A., Archdeacon of Lewes. London: J. W. Parker.
3. *The Life of Joseph Blanco White. Written by himself. With portions of his Correspondence.* Edited by JOHN HAMILTON THOM. In 3 vols. London: Chapman.
4. *The Constitution of the Church of the Future, &c.* By CHRISTIAN CHARLES JOSIAS BUNSEN, D.Ph., D.C.L. London: Longmans.
5. *The Life and Correspondence of Thomas Arnold, D.D., &c.* By A. P. STANLEY, M.A. In 2 vols. London: Fellowes.
6. *The Life of Jesus Christ, &c.* By AUGUSTUS NEANDER. London: Low.

THE volumes which stand first on the list of books with which we have headed these pages are not without interest, as the memorials of a cultivated intellect, though not of any very high order, and of a disposition which appears to have attracted the sympathies of a large circle of friends. But it is not in reference to the intellectual, or even the moral aspect of this work, in itself, that we pause for a while on its contents. We look at them indeed as affording distressing evidence of studies misdirected, talents misapplied, and faith subverted; but we deem them calculated to afford a not unseasonable warning against the insidious approaches of infidelity, under the guise of superior philosophical enlightenment and liberation of thought from needless restraints. Mr. Hare has so far done good service by the publication of this work, although not exactly in the way perhaps which he had in view in collecting the writings of his pupil, and giving them to the world. He is indeed so far led away by his sympathy with Sterling, as to hold him up to admiration as a bold and fearless investigator of truth, and a leader in the cause of progress. His errors are carefully extenuated, and the reader is taught to abstain from passing any condemnation on his conduct and opinions. The connexions subsisting between Mr. Hare and Mr. Sterling were very intimate. Standing in the relation

of tutor and pupil, subsequently of rector and curate, and allied by the most intimate friendship, and even by family connexion; we can of course understand, and make allowance for, much of what might otherwise have surprised us in this book. But we must refrain from following the train of observations to which we might here be led, and reserve them for a more fitting place.

Mr. Sterling, as we learn from his biography, became, at Cambridge, the associate of Mr. Trench and Mr. Maurice; with the latter of whom he became connected by marriage, and to whom he was greatly indebted for the formation of his views. He commenced life as a follower of that *negative* system in reference to religion, which distinguished the Edinburgh Reviewers thirty years ago—*i. e.*, in fact, as a sceptic. Subsequently he became, under the influence of Coleridge, Archdeacon Hare, &c., more reconciled to Christian doctrines, but he eventually reverted to the negative system, under the guidance of Carlyle and of the German writers Schleiermacher, Strauss, &c.

Mr. Hare admits that “there was *always* a broad divergence in his opinions, from those which are held by the great body of the Church, the very same divergence of which Coleridge speaks in his ‘Confessions of an Enquiring Spirit’” (p. 129). This related to the inspiration of Scripture, which Sterling denied. Whether this includes the period previous to Sterling’s ordination in 1834, we cannot positively say; but it appears from the narrative, that Archdeacon Hare had several years before urged Sterling to take holy orders, at a period when he must have been conscious that “the tendency of his early education was negative.” When a person holding Archdeacon Hare’s situation tells us that he has strongly urged a man of sceptical and unsound views to take holy orders,—a man with whose opinions he was fully acquainted—we must say that an encouragement is at once held out to any amount of indifference, however criminal, in the choice and recommendation of candidates for holy orders. What condition can be more essential to the due exercise of the Christian ministry, than a firm belief in the doctrines of Christianity? Such was not a qualification at any time possessed by Mr. Sterling.

Mr. Sterling was obliged, in consequence of the state of his health, to relinquish the active duties of his calling, in a few months after his ordination as Mr. Hare’s curate. His time was thenceforward spent in literary undertakings, chiefly in writing for periodicals; while his studies lay for the most part in *German* theology, which Mr. Hare and Mr. Maurice have recommended as calculated to improve our own, and which Mr. Hare’s curate

pursued with a zeal not inferior to that of his friends. In his latter years, he relinquished theological studies for the most part, and gave himself up to poetry and tales of fiction; but his views on religious matters were of a very decided complexion, and his anxiety for the overthrow of existing beliefs and Churches was overwhelming.

It was, doubtless, the boldness and speculativeness of his views which gathered around him the friendship of a host of congenial minds, sympathizing in the general complexion of their philosophical and theological tendencies, though separated by strongly-marked differences in points of detail. We only miss one name from the circle who ought to have held a conspicuous place there, we mean Blanco White. But the names of Hare, Bunsen, Carlyle, Coleridge, Emerson, Thirlwall, Maurice, Francis Newman, John Mill, Samuel Wilberforce, Arnold, and Trench, are familiar to all the readers of this work, as the friends and associates of Mr. Sterling,—the subjects of his warmest admiration and deepest sympathies. In the case of Mr. Trench, we are led to conclude that the development of Mr. Sterling's religious tendencies was a subject of some material difference between them. The connexion of Mr. Sterling with his friends is not uninteresting or unimportant in any point of view. His life reveals a link between writings and doctrines, which we mentally class together almost involuntarily, notwithstanding their differences in many points, but which we could hitherto only connect by their tendencies. In Sterling's life, however, these various systems are brought together as parts and offshoots of one great movement, each playing its part, and allied by secret ties of sympathy with the rest.

We proceed to extract a few interesting passages. In allusion to his residence at Cambridge, we find the following:—

“The greatest benefit, and the most lasting, derived from the years spent at college, often lies in the friendships formed there. This was eminently the case with Sterling. Of those with whom he lived familiarly, several continued *his intimate friends through life*, especially Richard Trench and Frederick Maurice, both of whom he loved and *revered* with an affection such as can only spring from a strong and deep heart. He often declared that to the latter, with whom he was afterwards connected by their marrying two sisters, *he owed more than to any other man except Coleridge*. Writing to me in 1829, while they were writing together for the *Athenæum*, he said, ‘Of what good you have found in the *Athenæum*, by far the greater part is attributable to him. When I have done any good, I have seldom been more than *a patch of sand to receive and retain the impression of his footstep*.’ And again, speaking of the Essays which open these volumes; ‘the *shades*

of the dead are mine ; but all that is in them was learnt from Coleridge or Maurice.' With the help of the latter, he gradually emancipated himself from that corrupt and cramping system of opinions in philosophy and taste, which he had brought with him to college."—Vol. i. pp. xiii. xiv.

Are we to understand that the "*negative*" views of which Mr. Hare speaks were shared by Mr. Sterling's friends ? We quote the following as deserving of remark, though not relating to that particular branch of the school to which Mr. Sterling belonged.

"In a letter in 1843, speaking of Arnold, *one of the Englishmen of our days whom he most admired*, he says, 'There is a singleness of eye in his writings, *which is as like what one conceives of the Deity*, as a star to the sun. I know not what higher praise could be given to any mortal.'—Vol. i. p. xxx.

"So again in the last years of his life, having just read the Biography of Arnold, he writes, 'I like, respect, and love the man . . . I certainly am disappointed at the narrowness of his range of thought, his entire want of imagination, of humour, of *philosophy*, and even of philosophical criticism. And yet how noble a man he was practically ! and how clear his view of the moral evils of England.'—pp. xxxi. cexii.

He afterwards asks, "Has *all our hope of a better day* disappeared with Arnold ?" Mr. Hare, in speaking of certain writings of Sterling, says—

"Perhaps the most striking and precious quality in them is the *deep sympathy with the errors and faults*, and even with the *sins* of mankind ; a sympathy which in different modes characterizes the works of his two great friends, Mr. Maurice and Mr. Carlyle."—p. xxiv.

In allusion to Dr. Thirlwall, Mr. Sterling remarks—

" 'I have read a good deal of Thirlwall's history over again, and have found even more in it than I had supposed. I can name no history in English at all comparable to it for depth and compass, unless—prepare to laugh,—Carlyle's.' Mr. Hare adds, 'This admiration for the *History of Greece*, and for its author's *other writings*, was often expressed.'—Vol. i. pp. civ. cv.

The following occurs in one of Mr. Sterling's letters.

"John Mill has now obtained the uncontrolled management of *The London Review* ; and he is very anxious to make it a large and freer kind of organ. He has written to persuade me to contribute ; but I have answered him that for several reasons I cannot do so at present,"—p. cvii.

It is a curious coincidence that at the same time Mr. Mill should have had Blanco White as a contributor to the "London Review." The latter appears to have been almost entirely accordant in sentiments with Mr. Sterling.

"During the summer of 1839, at Clifton, Sterling became acquainted with Mr. Francis Newman, the present Professor of Latin at the London University College, who soon became one of his most highly valued friends, and his esteem for whom he proved by leaving his eldest son under his guardianship."—p. cxliii.

The gentleman here referred to seceded from the Church of England many years ago, and became connected with the sect of Darbyites we believe; since which he is understood to have adopted views in religion generally in accordance with those of the Unitarians, or of the German Rationalists.

We find Mr. Sterling in the midst of all his theological speculations, continuing in habits of intimacy with all his early friends.

"Of all my own contemporary friends, I am not aware that there is one who thinks me entitled to write verses except Trench. . . . Carlyle writes to me that he likes the Hymns, which is a great deal for him to say of any verses of mine. . . . I had the other day a very beautiful and most cordially affectionate letter from him."—p. cxlvi.

Shortly after we read the following:—

"For some time he had also the pleasure of seeing Mr. John Mill, then at Falmouth, one of the friends whom for many years he had most loved, and esteemed, and admired."—p. cxlvii.

He appears to have thought that his friends were scarcely equal to the task before them.

"Pray believe that I am far from thinking it right to blaze up suddenly in the face of a nation's creed and customs. Nothing but reverence for truth should exceed our reverence for all objects of men's living faith; and I am most anxious to be preserved from a spirit of intemperate blame or of mocking levity. If I saw any hope that *Maurice, and Samuel Wilberforce, and their fellows*, could re-organize and re-animate the Church and nation, or that their own minds *could continue progressive without becoming revolutionary*, I think I could willingly wrap my head in my cloak, or lay it in the grave, without a word of protest against aught that is. But I am well assured that this cannot be."—p. cxlii.

We find allusions to other friends elsewhere.

"I have had a most cordial letter from Emerson, thanking me for my poems."—p. cxliv.

"Carlyle, I have not heard from lately, but see many proofs that he is gradually *doing his work*, and convincing men's hearts that no belief can be adopted as useful, unless embraced as true, without being far worse than useless; a brief proposition of most revolutionary import in a day like ours."—p. cxlv.

"Carlyle is the only man I know of (unless M.) under sixty, who has shown himself the possessor of transcendent genius; and in him it all serves the purpose of moral and political exhortation, like that of the old Hebrew prophets."—p. clvi.

"Francis Newman, who, alone of my friends here, has spent his life in reflection and study, is just gone; and it will be long before I find his match."—p. clix.

"I have seen very lately nothing that has much interested me, but Emerson's Essays. They are sometimes self-contradictory but they have much of depth, of comprehensiveness, and of beauty, and express what at this time many minds among us require, and yet will hardly find in English."—p. clxii.

"The loss of Arnold, whom I never saw, has grieved me as if he had been a friend much, on your account, do I rejoice to hear that Bunsen is to be at Herstmonceux Arnold I believe to have been one of the very few, perhaps the only man in England, seeing the whole evil, and prepared to make such *changes in the Church-system* as might possibly have rendered it effectual for its nominal purpose among those who most need a moral reform. Here *the real Church is Wesleyan*; but over three-fourths of England there is, I fear, none."—pp. cxvii.-ix.

Of Ventnor, he says:—

"The only serious disadvantage is the distance from Herstmonceux, and all places where I can see the face of a friend."—p. ccviii.

In his last illness, he writes, that the affection of his friends had been a real comfort.

"There was a note from Carlyle not long since, I think the noblest and tenderest thing that ever came from humane pen. Mill's letters have been almost equally remarkable, and considering the man are much more so. Newman has been all in word and deed that man could be. A letter of Emerson had more heart than one would suppose could be found in all America. Trench, in spite of much inward and outward separation, has shown himself what he always was, one whose feelings are pure as crystal, and warm as the sun. Of the Maurices and my brother I need not write."—p. ccxvi.

We have reserved for the last some further account of the connexion between Mr. Hare, the biographer, and Mr. Sterling.

It appears that their intimacy commenced at Cambridge, where Sterling became a pupil of Mr. Hare's, who writes thus on the subject.

"In the autumn of 1824, he went to Trinity College, Cambridge, where he became one of the pupils at my classical lectures Thus began an acquaintance, which subsequently ripened into *one of the most precious friendships vouchsafed to me during my life.*"—p. ix.

He is thus held up to admiration:—

"By sacrifices of these kinds he did seek Truth, with a stern self oblivion, and rejoiced in offering them up to her."—p. xxix.

"There are persons who . . . are gifted with a sort of divining rod for drawing out what was hidden in the hearts of their brethren; and of such persons I have known no finer example than Sterling. For in him, as in such persons it must ever be, the nobleness of his outward look and gesture and manner betokened that of his spirit I know many witnesses might be collected out of all classes of society, who would rejoice to declare, that to him they owed the first awaking of a higher being, that from him they learnt what they were, and what they ought to be."

In 1834, Mr. Hare met Sterling at Bonn:

"In the course of conversation, I was delighted to find that the advice which I had given him some years before, *to enter into the Christian ministry*, had taken root in his mind, and was beginning to assume a definite form. He talked of spending a year or two abroad, with the view of gaining some insight into German philosophy and theology, and said he then hoped to take orders, if he could find any one to give him a title. I strongly urged him to execute this latter resolution, adding, that if when he did so, my own curacy was vacant, I should deem it *a blessed privilege* to enlist such a man in the service of the Church."—p. xlvii.

Accordingly in due time he became curate to Mr. Hare, at Herstmonceux, where "his intercourse" with his former tutor was to the latter "an unspeakable blessing" (p. lv.), and where an intimacy was formed, which Mr. Sterling himself described as that of "brothers" (p. lvi.).

He was compelled in 1834 to resign his parochial duties.

Considering that, as the biographer admits, "the tendency of his early education had been negative, after that mode of negativeness which we may remember as characteristic of such as drew their opinions from the oracles of the Edinburgh Review thirty years ago," and that only a "temporary reconciliation" was "wrought with that which is best and soundest in the *faith and institutions* of his countrymen" (p. cxxviii.), it seems to us, we confess, deeply reprehensible to have urged Sterling to take orders "some years before" (as he himself says) "his heart and *prin-*

ciples were fixed in the line of practical Christianity" (p. xlv.); before he had seemed to himself "to enter decidedly and for the first time into possession of those blessings which are offered to all in Christ's redemption;" before, in fact, as far as we can judge, he had become a positive believer in Christianity! It seems to us, that the interests of Christian truth were wholly overlooked in such a proceeding as this.

Sterling appears to have been throughout, in habits of intimate friendship with Mr. Hare. To the instructions of his tutor, we presume, we may attribute his predilection for German theology; but the pupil ultimately followed the current of that theology into depths where Mr. Hare did not venture to follow him. He appears to have advanced further than some other of his associates and fellows, amongst whom he especially mentions Mr. Trench, as estranged by his views. Whether Mr. Sterling or Mr. Hare acted in consistency with their own principles, or whether they had either of them carried out those principles to the lengths which they may attain to in other hands, is a question on which different opinions will be held; but certain it is, that Mr. Hare represents his friend as a leader or *avant-courier* of those whose views are tending to the *improvement* of theology. His view of the matter is this:—

"Among men of intellectual vigour, I will not say the majority, but undoubtedly a very large portion, are only withheld from open infidelity by giving up their thoughts entirely to the business of this world, and turning away with a compromising indifference from serious inquiries about religion. In such a state of things it becomes the imperative duty of all who love the truth in Christ, *to purge it, so far as they can, from the alloy which it may have contracted in the course of ages, through the admixture of human conceits, and which renders it irreconcilable with the postulates of the understanding.* This is, indeed, a very delicate work, and accompanied with many risks; and many will go astray in attempting to accomplish it. But still it must be done. . . . We cannot arrest the winds or the waves; nor can we arrest the blasts and tides of thought. These, too, blow and roll where they list. We may, indeed, employ them both; but, to turn them to account, *we must suffer ourselves to be impelled and borne along by them.* . . . Fresh obstacles are ever rising across our path, and we must assail them. If we do so, though some lives may be lost in the attack, *one obstruction after another will gradually be removed.* Now Sterling was one of the men whose nature commanded him *to stand in the van of human progress.* He belonged to the body-guard of him who might be called by the name of the heroic Prussian, Marshal Forwards."—pp. ccxxx.-xxxi.

The publication of the works of a writer whose main and leading object for many years was the subversion of belief in the super-

natural character of the Christian Revelation affords, we think, some presumption that the editor himself has been making progress in the same direction. If Mr. Sterling's opinions are to be taken as a sample of the kind of teaching which may be expected from those whose *avant-courier* he is to be, there is, we think, serious ground for alarm at what is before us, and more especially when a man like Archdeacon Hare ventures openly to hold up a mind of this class to admiration. We might have expected from a believer a solemn warning against the causes of such aberrations as Mr. Sterling's. We might have anticipated some attempt to supply an antidote to the poison of unbelief which is thus placed before an unsuspecting public. But this, alas! is not Mr. Hare's view. He deems it expedient to be "impelled and borne along" by the blasts and tides of thought, even if they are infidel in their character. He endeavours to enlist our sympathies for the sceptic. He becomes the eulogist of one who, by his own admission, was, for almost the whole of his life, an unbeliever in the Divine authority of Christianity, and died in that unbelief. Such was the real position occupied by one whom Mr. Hare holds up to admiration as a hero "in the van of human progress." Of course he cannot condemn him. How could Mr. Hare condemn a man who had simply followed out his speculations under the guidance of Neander, Schleiermacher, and other writers recommended by his tutor?

"If there is any man who, having exerted himself laboriously and perseveringly to pry into the hidden recesses of our nature, to pierce through the unfathomable abyss of evil, and to catch a glimpse of the light and glory beyond and behind, can say he has never been shaken or troubled in the calm composure of his faith, let him cast a stone at Sterling: *I cannot.*"—p. cccxxviii.

Does not the warning which Mr. Hare gives in condemning the perusal of Strauss' *Life of Jesus* apply equally to the German Theology in general? "If we walk through mire, some of it will stick to us, even when we have no other aim than to make our way through it, much more when we dabble about it and sift it. Such, too, must be the case with those who pass through any sort of moral mire" (p. cxxxiii.). And again, "When the utmost ingenuity of a dexterous advocate, scraping together the results of all that previous advocates have effected, is employed in picking holes in the New Testament, in fabricating absurdities, in detecting or devising inconsistencies and contradictions, how can one allow one's mind to dwell among such contemplations without having one's reverence impaired by them" (p. cxxxiv.). German philosophy arose at a period when the miraculous and supernatural

character of Christianity was assailed by an elaborate and audacious criticism; and this character of essential infidelity has remained deeply impressed on German literature as a whole, even to the present time. Glimmerings there have been, indeed, now and then, of a partial and uncertain belief in more or less of the doctrines of Revelation; but we look in vain for any set of men whose faith is not grounded in mere philosophy, and can be regarded as fixed and settled, or who have even advanced so far on their way towards soundness of faith as to embrace, sincerely and simply, the first elements of Christian doctrine—the Creeds of the universal Church. We will take Mr. Sterling's representation of the state of the case, which we believe to be perfectly accurate, and which is not the statement of an opponent of German doctrines. We extract the following passage, not without feelings of horror at its startling irreverence:—

“*Divine Commandments* are but the *Commandments of Divines*, for him who does not feel that, in compliance with them is the only liberation of his soul from death. . . . The freedom of an earnest mind brings with it laws *as strict and holy as any in the Pentateuch or the Canons*. . . . Political freedom is a great blessing; but there is a still better kind, known only to the good and wise, and of which Schiller, and Fichte, and their compeers are teachers and examples, such as Europe, for near two centuries, had hardly seen. Connected, not very remotely, with this matter of *spiritual freedom* is the remarkable fact that, while of the population of Germany considerably more than half are Catholics, every man who has gained an immortal fame in that country as a thinker, was born and bred a Protestant. As to the right of the greater number of the following names to appear in the list, there can be but one opinion:—

Leibnitz,
Frederick II.,
Lessing,
Winkelmann,
Klopstock,
Herder,
Hamann,
Wieland,
F. H. Jacobi,
Goethe,
Schiller,
Kant,
Fichte,
Schelling,

Hegel,
Schleiermacher,
Eichhorn,
Johannes Müller,
Jean Paul Richter,
2 Stolbergs,
2 Schlegels,
2 Humboldts,
Novalis,
Tieck,
F. A. Wolf,
Voss,
Niebuhr,
Savigny,

“Three of these illustrious men—one Stolberg, one Schlegel, and Winkelmann—became Catholics. . . . But even these converts, all,

except Winkelman, but second-rate among the great, were formed in the comparative freedom of Protestant doctrine. Of the others, many, perhaps nearly all, were very far from what we commonly call orthodoxy, that is, from believing that the Creeds of the Reformers three hundred years ago, or any one such document, contain the whole and nothing but the truth as to man's spiritual constitution and destiny. But, though mostly *heretics* in the eyes of synods and consistories, and of our bench of bishops, they were generally far more completely removed from any allegiance to the doctrine of the schoolman or to that of the fathers."—Vol. i. pp. 415, 416.

Mr. Hare intimates, that he did not himself concur in Sterling's views on the subject of inspiration, and yet it is evident that he differs widely from the prevalent belief on the subject. He speaks of "the *exaggerated* importance ascribed in our popular theology to certain ignorant, uncritical, baseless assumptions concerning literal inspiration" (p. cxxx.), as driving such men as Sterling into an opposite error. "An intelligent theory of inspiration," is in Mr. Hare's mind "a most pressing want." But he is of opinion that "little good and far more harm will be done by *the removal of the error*, if in removing it we cut down the tree round which the parasite has clung" (p. cxxx.). We do no injustice to Mr. Hare, by inferring from this, that he regards an intelligent theory of inspiration as a desideratum, and consequently that it is not merely our *popular* theology to which he objects.

We really cannot but wish that these men would more fully and frankly state their opinions on the subject of inspiration. They are continually assuring their disciples that all our existing views are wrong, and that there certainly will be an awful explosion, which will subvert the authority of the Scriptures. We think that more mischief is done by such anticipations, than could be done by an open avowal of sentiments, even if they were erroneous. To pursue the former course is to labour to impress on the public mind *that the whole existing religious system is unsound and untenable*, and destined to fall beneath the assault of a powerful philosophy. Mr. Sterling points to the source—the materials, he says, for an attack on revelation exist in abundance in Germany. We know this: but we differ widely from these writers in our estimate of the comparative strength of the orthodox doctrine, and of the German systems. We should deeply regret to see any members of the Church of England identify themselves with the latter; but we feel perfectly satisfied that if they do—if such writers, for instance, as Sterling or Hare, were to throw their whole strength into the cause of infidelity, backed by the rationalistic theology of Germany—the result of the struggle would be only fatal to themselves and their theories. Let them only speak out dis-

tinently enough at once, and the matter will, we believe, be soon brought to a close in the discomfiture of the antagonists of faith. There is much to lament in the condition of England; but it is not *yet* prepared to part with Christianity, or to hold it only as a better species of heathenism—a philosophy—a mere fabrication of the human mind.

We would here offer a word or two on the subject of pantheism. It would be of course impossible to deny the shocking nature of this doctrine, its utter contradiction to Christianity, or its inevitable connexion with atheism in the cultivated and polytheism in the popular mind. But, at the same time, the adoption of this theory appears to us impossible, where the mind has not become bewildered by speculations on subjects which are beyond its powers, and where the natural reason and the evidences of the senses have not lost their authority. In such a state of wild and dreamy mysticism the mind may be prepared to receive any positions however monstrous: but the great mass of the community, when in any degree under the influence of Christianity, will not comprehend, we think, the “fascination” of a theory which recognizes THE DEITY in every brute: in all matter, however loathsome or offensive to the senses; or even in men polluted with crimes and impurities! Surely fatuity never appeared in a more repulsive and ridiculous form than this! And such is the GOD whom philosophy presents to us, in place of the CREATOR—the REDEEMER—the SANCTIFIER—the JUDGE of the Universe!

Let us here take a more particular survey of the religious theories adopted by Mr. Sterling.

In 1836, he writes thus to Mr. Hare:—

“I have just finished an Essay or Discourse on the Narrative of the Fall, which pretty well satisfies my own mind as to the main outlines; but I do not yet see my way as to the history of Cain and Abel. The narrative is evidently meant to be *significant*, and not a *mere legend* (see, for instance, the names); and yet significant of what? What is the meaning of Cain’s punishment, and the mark set upon him? I will own to you, that the more I go into the Old Testament, the more ground I find for *hesitating about the great physical miracles*, from the apparent mixture of alloy in the narratives, their slight outward authority, and the difficulties of any scheme that would furnish a previous ground for the facts, and yet account for the imperfection of our record of them. But I am far from giving the thing up. . . The obscurity in my mind lies in this, that in the very proportion in which the Hebrew records afford clear and lively evidence of this evangelic element in the old world, in the same degree they are free from the mixture of the prodigiously miraculous; and therefore one cannot but ask whether the physically marvellous be not a separable alloy. I am far from denying the

possibility, that in the earliest times, and especially at the great epoch of the constitution of a Monotheistic nation, all things may have been in a more outward state, and connected themselves necessarily with more visible manifestations of the spiritual system around us and within us. . . . I must add, that any painfulness of interest in the question arises entirely from the state of opinion on the matter in this country; as no possible view of it would be to my mind one which weakens the security of the Gospel, any more than the overthrow of the old notion of the uncompounded and elemental nature of atmospheric air could tend to impede the breathing of the undeceived philosopher."

Mr. Hare observes that "the same train of thought is carried on somewhat *fancifully* in the following remarks:—

"I have just read Schleiermacher's beautiful and affecting discourse at his son's grave. . . . It is in a great degree the want of faith, hope, and love, that makes people write on religion in a style suitable for bills of lading and kings' speeches; and it was partly the fulness of these in the prophets that gave them their visionary and symbolic style. You see Schleiermacher *opens* with images; and the style there runs smoother and more equally; and such, I think, is the natural course of *passion*. *I cannot but connect this* with the bursts of *fact imagery, and phenomenal wonders, at the first crash of each of the great epochs of Revelation*. If this makes you laugh, I do not know that it will have done any harm." —pp. lxiii.-lxv.

We own ourselves to be in no small degree surprised at the estimate which Sterling had evidently formed of his correspondent, whom he supposed *capable* of treating as a matter of levity a sentiment which distinctly resolves the facts and miracles of the Bible into imagery supplied by an excited imagination. We are equally surprised at the publication of this correspondence by Mr. Hare, without any other remark on its decided infidelity, than that the train of thought is "somewhat *fancifully*" carried on! We might at first sight almost infer that Sterling understood the temperament and the views of his tutor, when he supposed that such speculations would make him "laugh;" but we believe that the real object of the editor was simply to extenuate the faults of the subject of his memoir. Mr. Hare observes that the line of Mr. Sterling's studies at this time was such as "to estrange him more and more from the theological and ecclesiastical *opinions* of our Church;"—he *ought* to have said, from the belief of the Christian world.

"I constantly meditate (he wrote in November, 1836) larger and more connected performances, and of late have been speculating chiefly on the possibility and propriety of at last breaking the charmed sleep of English theology by a book on the authority of the Scriptures. I sent

to England for a volume on inspiration, lately published by a learned dissenter, a Dr. Henderson. He means well enough, but merely takes the old ground. . . . His argument, *e. g.* for the inspiration of Mark's Gospel amounts nearly to this; that Mark was probably infallible, because he was an acquaintance of Peter, and because Dr. H. would be abused by other dissenting ministers if he allowed that he was not. But make it ever so plain that, *in upsetting this dead idol*, one was striving for Christianity, and not for critical and historical science merely, yet I am persuaded that any clergyman *caught in the fact* must abandon all notion of duty for the future in any ecclesiastical function. It has struck me that, if my life shall be prolonged, as I must, at all events, relinquish all public ministration, I might, perhaps, be peculiarly well situated for trying to do some good of this kind in theology. The materials are all prepared and abundant in the books of the Germans. I find that I could not conscientiously publish the things I wrote some time ago about the Old Testament. The earlier portions of it seem to me too uncertain to justify me in professing that thorough and religious faith in them which I do not entertain."—pp. xciv. xcv.

On this passage we must remark, that the object of Archdeacon Hare's eulogium was distinctly and fully aware that his doctrines were such as would, if made public, expose him to ecclesiastical censure of the gravest kind,—that they were contrary to the belief of the Church of England. There was not much of the spirit of martyrdom in the feeling, that being obliged by health to renounce public ministrations, he might *safely* assail the doctrines of the Church. We should have thought that a testimony given at the hazard of *losing something* would have been more generous, and more influential.

He afterwards remarks :—

"I will own to you—for I do not know why I should not deal with you in all sincerity—that I find myself more and more removed from all the views in which the Church of England divines differ from the foreign Protestant Churches. I cannot trace this tendency to any corrupt self-indulgence of my own. . . . The more earnestly I strive to know and do the will of God, the less I seem disposed to admit any thing like the claims of a hierarchy, venerable though it may be as a monument, and useful as an instrument; or to believe in any normal outward institution by Christ or the Apostles, of rulers and teachers in the Church."—p. xeviii.

We are bound to say that Mr. Sterling does not anticipate agreement in these views on the part of "many of the wisest and holiest of his countrymen." The *fact*, however, of such actual difference does not appear sufficiently in the present work, we think.

His correspondence, apparently with Mr. Hare, is full of such

doctrines. We quote the following as evincing the *anxiety* which he felt for the overthrow of belief in the inspiration of Scripture.

"I seem to see distinctly that the hour must come for the disclosure to England of a scientific theory of the Bible ; which, however, will not, in my view, *directly affect the faith of the multitude*, but will certainly modify all our theology and theological no-education. I hold it very immaterial for the ultimate result, whether this revolution shall be brought about *by the writings of an infidel*, or of a scientific believer ; but of course most important for the believer's own being, if he should do the work, not to feel or write, even momentarily, as an infidel. I can, I trust, sincerely affirm, that I am ready in heart to receive the whole narrative of the Pentateuch, as that of Paul's preaching at Ephesus and Athens, if the grounds of belief were equal ; but where there is a clear conviction of the reason, I feel less and less inclined to approve of an entire and contented suppression of one's opinion on such subjects."—p. cvi.

The latter sentences of this passage strike us as being intended as an answer to some friend who had been urging him to refrain from *publishing* his opinions on Revelation. If so, it is rather a curious fact, that they are *now* published. What are we to infer from this ! We do not trace in his letters any evidence of marked disapprobation on the part of his friends of *his views on inspiration*. In the case, indeed, of a publication in the London Review, on Montaigne, we learn from Mr. Hare, that "there were several things both in the matter and style which displeased" him, and that he wrote "to express his objections, with a good deal of severity." Yet Mr. Hare has published this most objectionable paper, in these volumes, without any attempt to point out its errors. We should have been glad to see the points in which Mr. Hare differed from such statements of this essay as the following, that the theology of the sixteenth century, "whether Romanist or *Protestant*," was constructed, "chiefly from the schoolmen," and "admitted a cumbrous element of what was purely arbitrary and capricious ;" that "the religious creed" of that day was "partly the product of a tradition grounded in foreign and ancient modes of thought and feeling, partly of the metaphysical science of intermediate times, partly of accident and caprice ;" that "all that religion requires, all that philosophy can grant," is "the existence of an absolute and eternal element in the vague and shifting mass of the common beliefs ;" that "supersensual and universal realities, relied on and worshipped by the heart, are objects of *religion*,—and embodied in beautiful symbols are the *deified* forms of the imagination, and haunt and spiritualize the highest poetry ;" that it is a question "what is meant by belief, and what by Christianity ;" that one day or other "the puzzle of existence may find

its solution in the accompanying *puzzle of Revelation*," &c. The expression of such sentiments was, we say it with amazement, satisfactory to the literary and theological school of which he was a member. "From *everybody*, with *one other exception*," he says, "I have heard only flattery about it" (the essay on Montaigne).

We learn further (p. cxxxiii., &c.), that subsequently, Mr. Sterling perused Strauss' Life of Jesus, and became so far a partisan of this infidel writer, that some "controversial letters" passed between him and Mr. Hare on the subject. Mr. Hare remarks very correctly, that the criticism of this writer which "eats away *all* the facts of Christianity," must undermine "all its essential doctrines;" and this sufficiently accounts for the repugnance which he manifests to receive the doctrines of this remarkable work.

Mr. Sterling appears to have been continually under the impression, that his friends would view with great uneasiness and displeasure any premature declaration of views and principles on religious subjects. "I write plainly to you," he says (after expressing his view of the necessity of a great crisis in England "which will indeed destroy Socialism and *Sectarianism*, but *will just as certainly shake off the Thirty-nine Articles*"), "but *pray believe* that I am far from thinking it right to *blaze up suddenly in the face of a Nation's Creed and customs*." We presume that the object was to be attained rather by a slow and cautious sapping and mining of the bigoted and antiquated belief on the subject of the Inspiration of Scripture, and the truth of the Creeds and the Thirty-nine Articles, which at present opposes so many obstacles to "freedom of thought."

It is a favourite idea amongst such persons, that Religion in England consists chiefly in attachment to certain *words* and terms—in fact, to the Creeds and Thirty-nine Articles. We extract the following illustration of these views selected from the imaginary travels of "Theodore Elbert," and supposed to be written in the dome of St. Paul's:—

"I am now standing on a building which proclaims to every eye in the Capital of England the nominal supremacy of Christianity. Yet nine in ten of its inhabitants never turn a thought towards the benevolence and piety of Christ; while the majority of the remainder . . . feel, it is to be feared, no whit of love to God or man, but angrily cling to their sect, and idolatrously bow to some *lifeless creed*. Nor is this to be wondered at. Every thing tends to make religion a matter of *forms*, and *names*, and lip-service."—Vol. ii. p. 11.

We do not know whether we are to understand in the same

sense Mr. Maurice, the friend of Mr. Sterling, in these words taken from a recent publication :

"In all ages a disposition has been apparent, not in irreligious minds, . . . to turn their devotion towards that which has been, rather than to that which is, towards images and relics. . . The modern English form of it, which makes *words*, rather than visible objects, the substitute for the unseen realities, is externally so unlike the other, that we are not easily persuaded of their essential identity." (The Lord's Prayer, p. 7.)

Another doctrine which is prevalent amongst these persons, is that the external evidences of Christianity are valueless, and may be dispensed with. This is, in fact, the position assumed by the German writers in general, who have *subverted* those external evidences by the aid of criticism. "To found an argument," says Mr. Sterling, "for the *value* of Christianity on external evidence, and not on the condition of man and the pure idea of God, is to hold up a candle before our eyes that we may better see the stars" (Vol. ii. p. 121).

He argues that miracles cannot prove the truth of a Revelation :—

"Physical results can *prove* nothing but a cause adequate to produce such, that is, a physical cause; though doubtless these results, when subservient to a spiritual system, may be used as illustrations of it. But the proofs of a spiritual system must be drawn from itself, must be spiritual proofs, and spiritually discerned."—Vol. ii. p. 121.

We have, perhaps, dwelt sufficiently on Mr. Sterling's religious views. To say that this accomplished and amiable person held doctrines altogether contrary to the unanimous sense of the Church of England, and even to that of all other religious denominations amongst us, except the Unitarians, and contrary also to his own engagements as minister of the Church, is sufficiently evident. But his Infidelity (we cannot give it any other appellation) went to the very root of the claims of Christianity. He denied the Bible to be the Word of God—for this is simply the meaning of his rejection of its inspiration. He denied its supernatural facts, and therefore must have believed the sacred writers to have been either impostors and relaters of fables; or else must have supposed the sacred text to have been so extensively interpolated as to render its authority altogether valueless. He was an admirer of that philosophy and of those writers who resolved the existence of God into the Universe, and Man as its chief object; and whose vain and empty conceit leads them to the worship of all material objects, or to open Atheism. Such was the religion—theoretically—of this disciple of the school of Coleridge and Carlyle.

We do not mean to say a word against the moral character of Mr. Sterling. We do not accuse him of treating Christianity as Tom Paine and Voltaire treated it. There was no vulgarity or brutality in his attack upon Revelation. He was withheld by some of his friends from making a premature assault on its foundations. But still his case affords a very salutary caution to those who may be tempted to embrace the class of views which led to the subversion of his faith in Scripture; and which, were they generally adopted, would reduce this country to the level of Germany or France as regards its religious belief—that is, to complete Infidelity.

Of the philosophy in which these tendencies have taken their rise in the minds of a certain class of thinkers, we are, it seems, to recognize Coleridge as the English interpreter. Mr. Sterling, who was one of his most ardent disciples, says: “Coleridge is the genial *interpreter* of the lore, now of Kant, and now of Schelling” (Vol. i. p. 385).

Now in reference to the influence exercised by the writings of Coleridge, in thus propagating German philosophy in England, Mr. Hare, the editor of Sterling’s Remains, speaks thus distinctly:—

“At that time it was beginning to be acknowledged by more than a few, that Coleridge is the true *sovereign of modern English thought*. The ‘Aids to Reflection’ had recently been published, and were *doing the work* for which they are so admirably fitted; that book, to which many, as has been said by one of Sterling’s chief friends, ‘owe even their own selves.’ Few felt this obligation more deeply than Sterling. ‘To Coleridge (he wrote to me in 1836) I owe *education*. He taught me to believe that an empirical philosophy is none, that Faith is the highest Reason’ He became an enthusiastic admirer and reverer of his great Master; the riches of whose wisdom, he, in his earlier writings, was continually asserting and proclaiming, as is apparent even in the portion of them incorporated in this collection. When an opportunity occurred, he sought out the old man in his oracular shrine at Highgate, and often saw him in the last years of his life, and he was one of the two *disciples* who attended his funeral, *my own duties* rendering it impossible for me to make *a third*.”—pp. xiv. xv.

It is not for us to deny the reality of Mr. Coleridge’s faith in many most important points, but at the same time it is clear from his “Confessions of an Enquiring Spirit,” that his intimacy with the German writers¹ had not been without a disturbing influence on the very foundations of his faith in the Holy Scriptures

¹ “*M. Guizot* is a pupil of those deep and zealous schools.”—*Sterling’s Essays*, vol. i. p. 385.

as the Word of God. In that work he speaks of the Grecisms and *heavier difficulties* in the biographical chapters of the Book of Daniel, while he thus refers to the New Testament:—

“Accommodations of elder scriptural phrases, that favourite ornament and garnish of *Jewish eloquence*, incidental allusions to popular notions, traditions, apologues—for example, the dispute between the Devil and the Archangel Michael about the body of Moses (Jude, 9.)—fancies and anachronisms imported from the synagogue of Alexandria into Palestine, by, or together with, the Septuagint Version, and applied as mere *argumenta ad homines*—for example, the delivery of the law by the disposition of angels (Acts vii. 53; Gal. iii. 19; Heb. ii. 2;)—these, detached from their context, and contrary to the intention of the sacred writer, first raised into independent *theses*, and then brought together to produce or sanction some new *credendum*, for which neither separately could have furnished a pretence.”—*Confessions of an Enquiring Spirit*, pp. 48, 49.

The tendency of Coleridge’s sentiments in this work, may be gathered from the language of his admirer, Dr. Arnold, who considered them as “well fitted to *break ground in the approaches to that momentous question* which involves in it so great a shock to existing notions; the greatest, probably, that has ever been given since the discovery of the falsehood of the doctrine of the Pope’s infallibility.”

Mr. Hare also furnishes the following testimony to the character of the religious views held by Coleridge, and “*adopted*” from him by his disciple Mr. Sterling. In speaking of the latter he says:—

“There was *always a broad divergence* in his opinions from those which are held by the great body of the Church, the very same divergence of which Coleridge speaks in his ‘*Confessions of an Enquiring Spirit*.’ These Confessions, though they were not printed till after Coleridge’s death, had been written many years before. . . . Sterling, however, had read them in manuscript with delight and sympathy, had been permitted to transcribe them, and had adopted the views concerning inspiration expressed in them; deeming these views, as Coleridge did, to be thoroughly compatible with a deep and lively Christian faith, and with a full reception of all that is essential in the doctrines of our Church².”—p. 129.

We shall see hereafter, what security for the maintenance of the first elements of the Christian faith is afforded by such distinctions as these. Coleridge, as we find in the volumes before us, was certainly *not* a Pantheist, nay he held the personality of the Deity as the Great Essential of Religion. But Sterling appears to

² Blanco White held the same opinion.

have been very unsettled on this point, notwithstanding his "deep and lively Christian faith," and his acceptance of all "essentials" in our Church's doctrines.

The latter creed—of Pantheism, Mr. Sterling appears to have partially adopted under the training of his *second* great master, Carlyle, who would seem to rival Coleridge himself in the influence he exercises over the school of which we are speaking. We perceive that there are some material differences of view between Mr. Carlyle and Mr. Hare; and the latter does not speak in the same cordial tone of Carlyle, as he does of Coleridge. We are glad to find that this is the case. Of Carlyle's views, however, we have the following exposition from the pen of his admirer Sterling, which we believe to be in general correct.

"As a hint and foretaste of what is written in his works, it may be said that Mr. Carlyle thus teaches:—

"1. The *Universe*, including Man as its chief object, is all a region of wonder and mysterious truth, demanding before all other feelings, *Reverence*, as the condition of Insight.

"2. For he who rejects from his thoughts all that he cannot perfectly analyse and comprehend, all that claims *veneration*, never will meditate on the primary fact of *existence*. Yet what is so *necessary* to the being of a thing, so certainly the deepest secret in it, as *Being itself*? . . .

"3. Religion, therefore, is the highest bond between Man and the Universe. The *world* rises out of *unknown* sacred depths before the soul, which it ever draws *into contemplation of it*. It repels the man into entire ignorance, only when he fails to acknowledge the unfathomable depth which *he owns it belongs to*.

"4. But at best we are immensely ignorant. Around us is a *fulness of life*, now vocal in a tone, now visible in a glance, but of which we never can measure the whole compass or number, or explore the endless forms."

This, so far, seems to be an exposition of the creed, such as it is, of Pantheism. The *Universe*, and Man as its "chief object," is the object of Religion, *i.e.* the Deity. Existence itself takes the place of God; and with *this* Divine being, man is identified as a part of the Universe. We see at once the meaning of such phrases as a "fulness of life" being around us. Religion is "a bond" between man and the universe, as teaching him to recognize the Deity *in* the Universe, not as its Creator. We receive fuller light on this subject in the continuation of the passage.

"5. To him who *looks aright*, the *Divine substance of all* is to be seen kindling at moments in the *smallest*, no less than in the grandest thing that is: for *Existence is itself Divine*, and awakens in him who contemplates a *sense of divinity*, such as men of old were fain to call prophetic."—pp. 257, 258.

Mr. Sterling was aware, that Pantheism, at least, was a doctrine which might be liable to some objections. In fact his *other* great master, Coleridge, regarded the opposite doctrine of a Personal Deity distinct from the Universe, as the great essential of religion. Thus in the account preserved by Mr. Sterling of one of his interviews with that distinguished writer, the latter is introduced as saying:—"The personality of the Deity is the great thing; the ancients were Spinozists: they could not help seeing an energy in nature. This was the *anima mundi sine centro* of the philosophers. The people of course changed it into all the forms that their imagination could supply. The religion of the philosophers was *Pantheism*, and that of the people *Polytheism*. They knew nothing of creative power" (p. xxi.). Mr. Sterling observes:

"We are far from wishing any one to *pin his faith* on these propositions, either as absolutely, still less as completely, true, or as adequate statements of Mr. Carlyle's views. They have indeed been deduced, not without care, from his writings; and those who read them with reflection and a tentative *sympathy*, will hardly fail to see in them the representations of *a pure and lofty mind*; and one *original*, if only in this, that his *doctrine* is but the *dogmatic form* of his whole feelings and character, and not a web of abstract *speculation*."

Mr. Carlyle's views were, therefore, precisely opposite to those of Mr. Coleridge on the first article of religion—rather a curious illustration, by the way, of the sort of guidance in religious matters which philosophy alone is able to afford. And in this case we find that either master appears to have been positively certain of the truth of his doctrines.

Mr. Sterling then was aware that Mr. Carlyle's Pantheism would not meet acceptance with the disciples of Coleridge; and we gather from some parts of Mr. Hare's book, that such *was* the case, and that Mr. Hare himself, at least, does not embrace Mr. Carlyle's positive creed on the subject of Pantheism, though he speaks strangely enough of "the *FASCINATION* of Pantheistic tendencies" (p. cxxxvi.).

It seems that Mr. Carlyle, though not a Christian, is one of that class who think *favourably* of Christianity! We extract Mr. Sterling's apology for his views, which, however, he appears to have held himself.

"If in these views were not included a full recognition of *the worth of Christianity*, there would be much reason to accuse them of fatal error. But such a man as we have spoken of, with such convictions, is not likely to be guilty of *callous sneers* against *any devout faith* in things beyond the region of the senses, and, *least of all*, against *that* religion which has strengthened and glorified the lives of a *greater*

number of the truest heroes and martyrs, than all *other* worships, and all philosophies together."

Christianity will not, perhaps, attach much value to such a preference, while it is avowedly not based on any recognition of its claim to be the Truth revealed supernaturally and miraculously by God, and while it is thus regarded merely as *superior* in its moral effects to those of heathen or other false religions. But we proceed with Mr. Sterling's account of the mode in which reasoners of his class regard the claims of Christianity:—

"The Gospel, the good tidings of *Jesus of Nazareth*, not merely have now come to be *taken for granted* by the many, but are recognized by whosoever is of purest purpose and most comprehensive thought among civilized men, as, on *grounds of intelligible reason*, of experienced accordance with our deepest *cravings*, and of unquestionable *results* in history and the hearts of men, *the most effective word of truth* ever communicated to this earth."

That is to say, the Gospel taught by "Jesus of Nazareth" is a *more* effective "word of truth," than the religion taught by Zoroaster, Confucius, or Mohammed; it is deemed *superior* to those religions by such philosophers as Carlyle, Cousin, Mr. John Mill, Guizot, Hegel, &c. &c. But then the Christianity thus complimentarily introduced to notice, and patronized by the philosophers of the day, is something perfectly distinct from what is usually understood by the appellation. It is the *residuum* which remains after the application of philosophical criticism and "the *highest reason*, which is faith." Mr. Sterling speaks of

"The countless *dreams* which have been spun around it, the frauds practised in its name, the carnal battles waged for its spiritual *watch-word*, the bewildering varieties of *schemes, sects, heresies, speculations, laws, rites, customs, &c.*,"

as rejected by true philosophy; and though his words do not here imply so much, it is certain, that beneath these contemptuous expressions are included the creeds, and the great doctrines of the Christian Church.

What is the source of these theories? Let Mr. Sterling answer:—

"Of the main view as to the world which we have attributed to Mr. Carlyle, it is evident that the great fountain is the literature of *Germany* during the last sixty years. This is not merely apparent *from the citations which he makes, the men he delights in*, and the key-words and peculiar terms of expression which he employs; but the proof of it lies in the thought itself. All the *higher minds of Germany*, beginning at least with Lessing, have seen and taught, *not that there is a scheme of*

Divine truth, called Christianity, on one side, and on the other a heap of vulgar experiences and notions, called the world, the two *connected* by a *rope*, longer or shorter, weaker or tougher, called *Evidences of Religion*; but that *human existence, and the universe which it belongs to*, are alike manifestations of a higher *idea*, which breaks out in all true knowledge, and above all, but *not exclusively*, in what is called, and is, *Revelation*."

We presume that in something of the same sense all other religions and philosophies are also Revelations.

"Even in its imperfect, partial displays, this higher unseen subsistence has supplied the energy and light of *all religions* upon earth. In its *chief* historical radiation it has been, rather than been mingled with, Christianity: and in its fulness and purity consist *the Christian religion of the wisest and most faithful spirits*. But this supersensual infinite reality, of which all phenomena are but gleams and echoes, has spoken *at all times*, more or less forcibly, home to the hearts of *all men* who have ever rejoiced, with trembling, at the name of God."

That is to say, Christianity has no *peculiar* or exclusive claim to be regarded as a Divine Revelation. It stands in this respect, precisely on a level with all other religions in the world.

"In this general point of view, and the bent of soul which it implies, Mr. Carlyle is entirely at one with the Germans; *whose tendencies are mingling more and more with the whole thought of the best minds in Europe*. These views, indeed, have been often very indirectly conveyed to those who now partake of them, and who are sometimes furiously ungrateful for a benefit, of which one wishes, therefore, to believe them unconscious. *The speculations of Coleridge, which are daily working wider and wider changes among us, were altogether cast, and in his case avowedly, in a German mould*. But in no one known in English letters has the influence of that old fatherland of England been so apparent and so bold as in Mr. Carlyle."—pp. 263, 264.

Were we to regard Mr. Carlyle's popularity as a writer as any evidence of the general acceptance of his views in England, we should indeed tremble for Christianity in this land. But our persuasion is, that his books are, in many cases, read from admiration of his abilities, or from love of excitement and novelty, without any acceptance of his views. Their indiscriminate perusal is, however, a sign of *unguardedness* at least, which the adherents of Christianity should not overlook in forming their estimate of the state of the public mind.

That the opinions of Mr. Carlyle and Mr. Coleridge were to a great degree formed by the study of German literature, we have thus the statement of Mr. Sterling and Mr. Hare. From the

biography before us, it is evident that Mr. Sterling was himself wholly under the same influence; and judging by the tests above applied to Mr. Carlyle, we can scarcely avoid including Mr. Hare also in the same school. But of this we propose to speak more fully hereafter.

We have seen already the unsoundness of Coleridge's views on the subject of the inspiration of Scripture—a doctrine on which, of course, the whole of the Christian faith depends. Whatever may be a man's belief in the particular doctrines of religion, we cannot consider him as a sound or safe teacher when he disputes the only rational foundation of his own belief. For a Christianity merely founded on philosophical argument, we have not a particle of respect or value. It is a mere rope of sand, which has no principle of cohesion. It may be dissolved by the same intellect which has chosen it as accordant with its own views. It is not founded in faith. Can we, without disloyalty to that Gospel, which we know to be no "cunningly devised fable," recognize as our guides men who have made shipwreck of their faith in the authority of that Gospel? Yet we have Archdeacon Hare without scruple admitting Coleridge's "broad divergence" from the faith of the Church on this point, while he describes him as "the true *sovereign* of modern English thought."

Coleridge did not attempt to conceal his principles. We have seen this in Sterling's intercourse with him; and the very same evil influence was operating on a mind but too much predisposed to receive it. We allude to Blanco White, whose views, principles, and tendencies remind us forcibly of those of Sterling. In Blanco White's *Life*, (Vol. i. p. 417, &c.) we see that about 1825 he formed a personal acquaintance with Coleridge, and on one occasion paid a visit at his house six hours in length. We know that at this time Blanco White's own opinions on the subject of the Scripture, were of a most unsettled character—in fact those of an unbeliever. "At all times," he says (p. 404), "have I suffered the most painful uneasiness at church when many of the Sunday lessons were read. The miracles of Elisha revolted me; the history of Samson exhausted my patience; and that of Balaam appeared to me as a mockery of the Deity. My difficulties in regard to the Divine authority of the writings of the New Testament were considerable, but they could not be compared to those first mentioned. Still, however, I clung to the character of Christ; the one only thing indeed which has always kept up my sincere determination to profess myself and be his follower; that is, to worship God as *he* did, and serve God as he set the example." In this state of mind Blanco White became acquainted with Mr.

Coleridge, and it cannot be supposed that he attempted to conceal his sentiments on religious subjects. Indeed what remains of the correspondence between them, shows that there was no concealment of view. In a letter, written shortly after their first acquaintance in 1825, Coleridge says to Blanco White :—

“ It is indeed delightful to me on so many points, to find myself head, heart, and spirit, *in sympathy with such an intellect and such a spirit as yours*. But, my dear sir, much, very much I have to *say* to you, for which not worldly but Christian discretion requires a *fit* auditor and competent. First, I thank you for the manliness with which you have opposed that current illiberal dogma, that infidelity always arises from vice or corrupt affections. Secondly, I venture to confess my persuasion, that the pernicious *idol of delegated infallibility has its base on a yet deeper error, common to Romish and Reformed*; and I would fain show you a series of letters, which have for more than a year lain in my publisher's hands, on the right and superstitious use and veneration of the *sacred Scriptures*. God knows! if all the books in the world were in one scale, and the Bible in the other, the former would strike the beam, in my serious judgment. But still an infallibility wholly *objective*, and without any correspondent *subjective* (call it grace, spiritual experience, or what you will), is *an absurdity*—a substanceless idol—to which *sensations* may be attached, but which cannot be the subject of distinct conception, much less of a clear idea.”—p. 419.

Such apparently were the speculations which this “sovereign of modern English thought” was in the habit of indulging amidst the circle of his “disciples,” of whom Mr. Hare acknowledges himself to be one. It is therefore with no unfounded distrust that we hear the latter speaking of “ignorant, uncritical, baseless assumptions concerning literal *inspiration*,” and the pressing want of “*an intelligent theory of inspiration*.”

To those who have perused Blanco White's Life, the sympathy existing between Coleridge and him will not seem in the least surprising. They differed in details doubtless, because Blanco White rejected almost all the doctrines of Christianity in particular, which was by no means the case with Coleridge. But they were agreed in doubting or denying the inspiration of the word of God; and their studies were directed to the same sources. The German philosophers and writers on religious subjects (we cannot bear to call them theologians), such as Kant, Fichte, Schleiermacher, Strauss, Nitsch, Neander, Paulus, &c., were especial objects of admiration to Blanco White, just as they were to Coleridge and to his “disciples,” Mr. Hare and Mr. Sterling. Neander, one of the best of these German writers on religious subjects,—one of the *least* heretical in his views, in reply to a communication from

B. White stating "his separation from the Church of England, his declaration of *Unitarian* principles," his belief that "the crime of *intellectual* heresy is imaginary, and that Christianity is not *orthodoxy*" (Vol. ii. pp. 145, 146), sends "to his dear friend, the Rev. Blanco White, a token of his *undisturbed* friendship, love, and *spiritual communion*" (p. 236). It was in the same spirit that Dr. Hampden, about the same time, published the opinion, in his pamphlet on the admission of Dissenters into the Universities; that Socinians were to be placed on precisely the same level with other Christians,—a sentiment which awakened the keenest sympathies of his friend Blanco White, who felt his own principles involved in the controversy on Dr. Hampden's writings; while Lord Holland, B. White's patron, who consoled him by the quiet assurance that the Christian religion "was not intended to convey a proposition so *revolting* to one's understanding, and such a solecism in language, as that *one is three, and three are one,*" and that Unitarianism is preferable to "any shape that Judaism, Paganism, Hindooism, Mahometanism, or Christianity has hitherto assumed" (pp. 129, 130), was equally indignant at the "impudence of the *intolerants* of Oxford;" and while wishing success to Hampden's cause, referred his correspondent to works where he would "find matter wherewith to expose the *folly* of exacting particular explanations, as well as *subscriptions to creeds*, and arguments against the injustice of denying the name of Christians to Socinians" (p. 194). It is a fact not undeserving of notice also, that in the late controversy on Dr. Hampden's appointment to the see of Hereford, Mr. *Hare* was amongst his warmest supporters, while Dr. Samuel *Wilberforce*, on a full examination of a work, the spirit of which is subversive of our creed and articles, pronounced it free from doctrinal error. Mr. Maurice, one of Sterling's "two great friends," was also ranged on Dr. Hampden's side, as Blanco White and Arnold were in 1836. We deem such facts as these illustrative of the affinity, at first sight so little perceptible, which seems to exist between persons of different views. Mr. Hare and Mr. Maurice are certainly not Socinians, nor do they agree with Blanco White on other points, and yet they and others of the Coleridge school, are drawn by some influence into the same course of action on an occasion when the cause of Christian truth in general is involved. In the hour of difficulty they are found combating on the same side as Arnold, Bunsen, or Hampden, though in a somewhat different tone.

In the perusal of Blanco White's Life, it is curious to trace the similarity of his views to those of Sterling. In both there is the same thirst for absolute freedom of thought, contempt for creeds and articles of faith, denial of the inspiration of Scripture, with

longings for its subversion, rejection of the notion of *any* Christian ministry as of Divine appointment, professed sympathy with *German* writers.

To the readers of Hampden's Bampton Lectures, the following remarks of Blanco White on the baptismal service will be familiar :—

“The whole theory of original sin, according to Augustine and the school view of the sacraments, as CHARMS operating by means of invisible powers, attached to certain things or words, is conveyed in a string of assertions delivered with all the dogmatism of a professor of the twelfth or thirteenth centuries.”—Vol. i. p. 269.

At one period, while externally in communion with the Church of England, he tells us, that “he was convinced of the uncertainty of *all dogmatic conclusions* on the subjects disputed among Christians, that the *Scriptures* do not afford the means even of high *probability* for settling these questions,” that he was “on the verge of absolute disbelief in Christ ;” that, however, he “was a practical disciple of Christ, but had *no definite creed*” (Vol. i. p. 367). He informs us that he at length perceived “that neither Christ, nor the writers whose productions make up the New Testament, had conceived the plan of making a creed the foundation of the religion which they preached to the world ; that Christianity has no *letter* ;” that Christianity “was published more as *destructive* of Judaism or idolatry, than [as] a constructive system of doctrines and ceremonies ;” that the “*gross* rejection of Christ which prevails every day more and more, is a necessary consequence of the theory of *dogmas* and *Scripture inspiration*” (Vol. i. p. 405).

Blanco White tells us that—

“*Every* church establishment is a mighty joint-stock company of error and deception, which invites subscriptions to the common fund, from the largest amount of hypocrisy to the lowest penny and farthing contribution of acquiescence in what the conscience does not entirely approve.”—Vol. ii. p. 193.

“What insuperable difficulties,” he says, “fall away upon dismissing the *monstrous* supposition of the divinity of Christ, and of the infallibility of the writers in the Bible ! Dr. Whately has endeavoured to gloss over the false political economy of the Gospels, and indeed of the New Testament altogether, in regard to almsgiving : but the thing cannot fairly be done. Christ and his Apostles *thought*, that to give away every thing a man possessed was one of the highest acts of virtue.”—Vol. ii. p. 200.

We shudder in transcribing this passage.

Like Sterling, Blanco White was an admirer of Strauss' *Leben Jesu* (Vol. ii. p. 270). His view of Scripture history was this :—

“Whoever believes in prophecy is under a *religious* duty of finding it realized as history at some time or other. Reports about Jesus would circulate, and if they agreed with the supposed prophecies, no *Messianite* would hesitate a moment to receive them as facts. In this manner were the Gospels compiled. They contain an original *moral and intellectual* sketch of the individual Jesus, which the right moral feeling of every man may recognize and fill up. This is the only *historical* element of Christianity.”—Vol. ii. p. 271.

We are reluctant to pollute our pages with passages like the foregoing ; but the interests of Christian truth forbid us to shrink from exposing the issue of tendencies which are elsewhere more cautiously and timidly developed, but which are *increasing* amongst men—tendencies which are, we are persuaded, in connexion with the spirit of anti-Christ, which seeks to dethrone Jesus Christ on earth, and to establish a chaos of blasphemy, superstition, and frenzy in place of the Gospel. What else can be the meaning of these open and stealthy attacks upon the Scriptures, which Christians glory in acknowledging to be the inspired Word of God, written under the guidance of the Holy Ghost ? What else can be the meaning of these innumerable attacks on those professions of faith which, for fifteen, nay, eighteen hundred years, have enshrined the simplest, though most sublime, elements of the Christian Revelation ? Whence these varied efforts to create dissatisfaction with all settled and fixed convictions : whence these appeals to the deep-rooted pride of the human heart to struggle against all authority, human and even divine ; to proclaim man’s self-sufficiency, and thus virtually to deny the existence of a Creator ? And weak, well-meaning, shallow men are carried away by the pompous name of Philosophy, under which incredulity and blasphemy conceal their approaches. They are made tools in the hand of Infidelity to advance its hideous cause. They cry, “Peace, when there is no peace.” Misled by a criminal vanity, or a thirst for innovation, or by a miserable party spirit, they *will* pave the way for doctrines which they themselves do not hold, and which, if they gained the ascendancy, would precipitate into destruction the very persons who had aided to introduce them.

Sophists may weave a thousand webs of disputation around all things human and divine. Philosophy, in its transcendental speculations, can teach us, not merely that there is no God, or that the earth on which we tread is God, or that man himself is God (which means, in other words, that there is *no* God) ; but it can teach us to doubt our own existence. We are, therefore, compelled, in all matters of practical importance, to descend from our philosophical reveries, and to be guided by the common and unphilosophical powers of the human understanding. It is to such

plain and ordinary powers of the human mind that the Christian religion, in its evidences and its doctrines, is addressed. The most unlearned person is as capable of receiving the great truths revealed by God as the philosopher can be. He can, perhaps, comprehend *them* more fully and deeply, because his mind is less clouded by preconceived ideas. This was to be anticipated from the design of God in revealing a religion—not merely for a few wise men, but for “all nations.” Its universality of design accounts for the unphilosophical form which it necessarily possesses. A philosophy could never have become the religion of the world.

Philosophy can devise some arguments in favour of Creeds : it can certainly advance at least as many against them. Doubtless, if we assume the supremacy of human reason, we can easily show that Creeds are inconsistent with such a notion. It may be easy to argue that they are an impediment to freedom of thought, intellectual progress, &c. Odium may be raised against them as containing language derived from the schools, from false philosophy, and so forth. This is all very fine and very learned, without doubt ; but we put aside all this cant of Infidelity by asking whether the Creeds do not contain statements of doctrine simply and definitely put ? Do not those Creeds, for instance, distinctly assert the divinity of the Son of God—the divinity of the Holy Ghost—the forgiveness of sins—and other similar dogmatical statements ? Every one knows that they do. The *fact* of their containing distinct and binding statements of doctrine furnishes *the* grand cause of objection to them. If so, then the objector must either point out the particular doctrine contained in the Creeds which he believes *erroneous*, in which case he proves himself to be a heretic ; or he must confess that he objects to the Creeds, not because their language is scholastic, or because they present obstacles to freedom of thought, but because he denies the existence of *any doctrines* in Christianity, in which case he must be regarded as AN INFIDEL. In this day we have nothing to fear from either Heresy or Infidelity if they will only show themselves. It is when they lurk under the guise of Christianity, and are sapping and undermining the edifice of faith without disclosing their ultimate objects ; or when they are able to tempt vain coxcombs by the inducements of distinction and worldly favour, to do their work,—it is then we say, that real danger is to be apprehended. An avowed heretic or an avowed infidel in the present day is shorn of his power.

We admire fair and open dealing. Let those who object to our Creeds, point out in what particular doctrines or statements they *err*. Let them produce better Creeds if they can ; let them

argue that this or that article ought to be omitted from the Creed, for some assigned reason; or let them openly say that they do not believe in *any doctrines whatever*, as revealed. But do not let them pretend to object to mere modes of expression, or needless restraints on liberty, or other points which are beside the main question.

We must here say something of another point which comes out prominently in the writings of authors such as we have spoken of, who are connected by certain main and leading principles, though differing widely in details. We allude to their attacks upon what they designate as "Priestcraft," and "Priesthood." This is a very important subject, and the assiduity with which the attack is maintained, is a sign of its importance. There are some writers, such as Whately, with whom this never-ending condemnation of those who maintain that there is any Priest in the Church except its Divine Head, is comparatively innocuous, wearing in fact the character either of a truism, or of an argument against an abuse of one of the sacraments by the Roman Church. In a certain sense we know, of course, as every one who believes St. Paul does, that there is only *one sacrificing Priest*, in the Universal Church, and that in this sense no human being can be a priest. But although the repeated assertion of this truth may in itself arise from no evil intention, it is very much to be feared that there is frequently more really involved in it than meets the ear, and more meant by it, than many of those who have adopted the cant of their leaders, would themselves approve of. As far as we can judge, the notion seems to have been imported from Germany by the Chevalier Bunsen, from whom it was adopted by his admirer Dr. Arnold, and then by Dr. Whately, Blanco White, and all the connexion. But few of these writers appear to have thoroughly penetrated the real meaning of the objection to the "Priesthood" in the present day, except Bunsen, Arnold, and Blanco White, with whom Sterling may be also classed.

The objection, then, of these writers to the Priesthood, is *not* to the sacrificial character with which they are invested by the Church of Rome; but it is an objection to the notion of *any order of men being set apart by Divine appointment* to administer the sacraments, teach the doctrines of the Gospel, and manage the government of the Church. There are various modifications of this view, but, on the whole, it goes to destroy the ministry in every Church and every sect, whether it be Episcopal, Presbyterian, or Independent, and to do away with the notion of any Christian ministry; leaving it to every man to be his own Priest. To carry

out these views properly, the Church property ought to be confiscated, and the churches ought to be pulled down to mend the roads, or converted into cotton-factories.

There has been, we all remember, a vast deal of discussion of late years on the subject of the Christian ministry; and much has been said on both sides of the question, which ought to have been left unsaid. Exaggeration in some quarters has been met by depreciation in others. But amongst those who have been loudest and longest in their attacks on the extravagancies of Tractarianism, we cannot remember any who have assailed the Christian ministry itself, or have held it up to execration as a device of anti-Christ to uphold falsehood. There is a latitude of opinion on the subject of the Divine obligation of certain forms of Church government, which may fairly exist in the English Church, as it does even in the Church of Rome. But we are not now about to speak of any such diversity of views in matters of Church government or ordination of ministers. We have to point out the growth of principles, which tend to the total subversion of the Christian ministry in every shape.

We begin with Blanco White.

“One of the passages announcing the *independence* of the true Christians from a Priesthood is that quoted by Peter in Acts ii. and taken from Joel. It is extremely figurative. It nevertheless shows that *prophecy*, *i. e.* the exposition of religious points, was under the Gospel, to belong to all who should have the Spirit of Christ in them. The Spirit of Christ is promised to all true Christians. ‘But ye (all Christians) have an unction (*χρίσμα*, consecration as priests) from the Holy One, and ye know all things (1 John ii. 20). *You are your own Priests and prophets, i. e.* expounders. ‘Stop!’ says the frightened Theologian, ‘are all Christians infallible?’ They are *infallible, i. e.* each Christian is a sure guide to himself.”—Vol. ii. p. 5.

“A second course of experience has made me perceive that the *Protestant* Priesthood is very far from being free from the mischievous tendencies which made me quit my country; that in spite of the principles which alone could justify the Reformation—in spite of political freedom—the Protestant Clergy, as a Priesthood, are (I do not speak of every individual) bigoted, intolerant, jealous of mental progress, and deliberately opposed to every thing which is not calculated to keep the mass of the people in a state of pupillage to the Church, that is, a union of Priests. . . . My impressions of the character of the Priesthood among Roman Catholics were certainly not prejudices. Did not I, on the contrary, *pre-judge* when I persuaded myself that a Priesthood did not contain the same seed of evil under the form of a Protestant Church?”—Vol. ii. p. 54.

In the preceding passage it appears clearly that the objection

to a "Priesthood" is simply an objection to a clerical order—to the notion of men being set apart specially for the ministry of the Gospel.

"One of the oldest and most pernicious errors of mankind is that which supposes the necessity of forming *a body of men* who, in the name of Heaven, shall take the guidance of the religious principle of all the rest. Once grant that such bodies exist, for the benefit of morality, or much more, for the salvation of the eternal souls of men, and a most active, encroaching principle is brought into existence, which must be perpetually at work upon society to bring it completely under the power of the *Priesthood*. . . . Place a numerous body of men in the position of mental guides to a whole nation, which is the *legal* position of the Church of England, in such a body, ambition of the most injurious kind takes the appearance of virtue."—Vol. ii. pp. 175, 176.

The following passage is deeply instructive, in showing the connexion which exists between "a Priesthood," that is, the ministry of the Gospel, and the *doctrines* and *evidences* of the Gospel. The object of those who assail the ministry of the Church is to remove the whole of Christianity along with it. This is just what might have been expected.

Hear Blanco White—

"Christianity must carry its own proof in its *reasonableness*, in its agreement with *the light within us*, as the original Quakers very properly asserted. . . . This light of the conscience is what Christ and the original Apostles called the *spirit*, which was to lead the disciples into *all the truth*. The necessity of believing in *inspiration* and *miracles* was the contrivance of those early Christians who wished to become *Priests*. A Priesthood cannot exist unsupported by *oracles* of which they are to be exclusive interpreters, and mysteries of which they alone are the dispensers."—Vol. ii. p. 230.

The inspiration of the Bible is, it seems, wholly the invention of the "Priesthood" or Clergy: *in order to overthrow the Bible we must first root out the Clergy*. We are thankful for this admission. It will open the eyes of the most unobservant to the real source of the attacks on the "Priesthood," as it is called with malicious intent. "Priestcraft" in the eyes of those men consists in defending the Bible as the inspired word of God, and in preaching and teaching that which is firmly believed to be contained in the Bible.

Take the following again :

"All the ancient Asiatic temples had an establishment of slaves, who belonged to the Priesthood. That custom has revived in a spiritual shape among us. I have just been looking at a long double row of girls and boys walking slowly towards Mr. S—'s church. What a

monstrous medley will the minds of those children present if they actually take in the instruction of their *Priest*! No one can form to himself an idea of such a state of mind who does not know Mr. S—, *one of the greatest luminaries of the evangelicals*. . . . It is melancholy to consider the numbers who are thus mentally crippled by the activity of the various *Priesthoods*. Mr. S—'s school appears to me to consist of from two to three hundred children. Does Mr. S— and his compeers love education? Yes, passionately; they love the education which produces slaves to their own Priestly class. Allured by the name education the deluded parents lend their children that the Priest may **BREAK THEM IN** and fit them to his service. Until *all Priesthoods shall be abolished* mankind cannot move on steadily towards the point of moral and intellectual dignity which belongs to our nature."—Vol. ii. pp. 315, 316.

This is frank and plain speaking, and we trust it will be useful.

We now pass on to another writer—a writer from whose influence we believe the whole of the modern attack on the Christian Priesthood to have proceeded—a writer allied by the closest intimacy with Dr. Arnold, and with Archdeacon Hare—and, appropriately enough, *a German*. We allude to the Chevalier Bunsen, a man of ability and of learning, but deeply imbued with the characteristics of the modern German mind, and a Revolutionist in religious matters. The Chevalier Bunsen has recently given to the world, in his "Church of the Future," the doctrines which for more than five-and-twenty years he has been instilling into the minds of his friends³. We call him a Revolutionist in religious matters, because he represents *Christian doctrine in general* as a human invention, and assails every existing religious society and sect as anti-Christian, while, with comical inconsistency, he proposes to reconstruct in Prussia a new Church, in which the laity are to be all Priests; and yet an Episcopate and Priesthood modelled after that of the Church of England and of America is to exist. We demur to M. Bunsen's principles, but we cordially approve of much of his constructive schemes, with one grand exception, we mean his fantastic proposal that the new bishops should receive *no* ordination from those who are alone qualified to impart it—the Bishops of the Christian Church.

We must make some allowance for German prejudices in the warmth with which Bunsen protests against the notion of Episcopacy being essential to the Church as a matter of Divine institution, and which leads him to exclaim with extraordinary vehemence,

"If an angel from heaven should manifest to me, that by . . . merely favouring the introduction of such an Episcopacy into any part of

³ Church of the Future, Preface, p. xxiv.

Germany . . . I should successfully combat the unbelief, Pantheism, and Atheism of the day, I would *not* do it : so help me God. Amen. We may be doomed to perish, Church and State ; but we must not be saved, and cannot be saved, by seeking life in externals.”—p. xlvii.

Such sentiments afford a very fitting introduction to such statements as the following, in which we recognize the genuine spirit of German speculation.

“ The Reformation,” says Bunsen, “ demanded in behalf of Christian life the recognition of the *Universal Priesthood of Christians*.” This “ Universal Priesthood ” of Christians is, in other words, “ man’s *personal* moral responsibility,” or “ *the full freedom of conscience* of the individual ” (pp. 16, 17). Here we have the same doctrine of which we have been speaking, namely, the assertion that each individual is, or ought to be, *his own Priest*, to the exclusion of the clergy.

The Reformation, as Bunsen justly affirms, did not “ actually realize ” this Universal Priesthood (p. 17) ; but it rendered its exhibition *possible*. Indeed, as he goes on to state, Christianity rests only on the belief in those “ *facts* ” of creation, redemption, and outpouring of the Holy Ghost, on which *theology* raises its superstructure of *doctrine*, in the form of confessions, articles, and systems ; this she has done for the last three hundred years in the Protestant Churches . . . with the same one-sided view as the Clergy of the earlier Church for a thousand years before. I mean with the notion that Christianity is in the very first place a *doctrine*, and that unity of doctrine, that is, of a theological system, is the condition of the development of the Church in every other respect. Such a view *must necessarily arise in every Clergy-Church*.”—p. 19.

We have here the same statement from Bunsen as from Blanco White, that *Christian doctrine as a whole*, with all the creeds, articles of faith, and religious systems of every kind, depend vitally upon the existence of the *Clergy*. Mr. Bunsen objects altogether to the notion that Christianity depends on *doctrine*. Idolatry and the other evils of Christianity arise, according to him, from the *polity* of the Church, *i. e.*, we presume, its non-recognition of the “ Universal Priesthood.” Concede, in short, the principle that every man is his own Priest, and the Clergy will have no more power to uphold the authority of such dogmas as the Inspiration of Scripture, the Trinity, the Atonement, the Incarnation, &c. We *believe* the Chevalier. He is quite right. We see the result quite as clearly as he does ; but *we* do not wish for that result.

This “ fundamental principle of the Universal Priesthood,” according to Bunsen, “ is bound up with all Protestant life, amongst

Germans in particular," "in opposition to the usurpation of an Exclusive Priesthood;" and this Universal Priesthood "resolves itself into the general moral responsibility of every individual" (p. 32). Bunsen attempts to reconcile the notion of the Divine institution of a ministry in the Church, with this sweeping principle, which he admits to be "apparently contradictory" to it; but we think this attempt at reconciling the two, leaves the matter just as it found it. The whole argument of his work is subversive of the Christian ministry.

"*Every Spiritual Corporation . . .* has necessarily a tendency to overrate the ministry committed to it, to consider itself as the whole, instead of a part called to a particular office with respect to the whole; and on this to ground an assumption of power and plenipotentiality. This tendency in the Christian ministry not only encroaches upon the rights of the Christian people, but also leads to superstitious views of the office itself. For it tends of necessity to obscure more and more the feeling of the Universal Priesthood, and of the purely spiritual nature of its sacrifice, and, unless we entirely misunderstand the history of the Christian religion, can even lead to a complete misconception of the spiritual character of Christianity altogether. The most general evil, however, which such views produce is this, that they lead men to judge the civil side of ecclesiastical relations from an exclusively theological point of view, and to make a question of conscience out of a question of polity. This we take leave to call *Priestcraft*, and we consider it the danger to which all *Clergy-Churches*, as such, are exposed,—that is, all ecclesiastical communities, in which the body of the Clergy, practically at least, steps into the place of the Christian people, and makes itself alone the Church. The Lutheran Clergy have exhibited this spirit of Priestcraft under their consistorial polity, and the Calvinist under their Presbyterian form of government, as much as the Oriental, Roman, and Anglican bishops; it was manifested as much at Wittenburg, Geneva, and Dort, as at Jerusalem, Rome, and Canterbury."—p. 72.

Of course it follows from this, that the Clergy are a great evil, and that to their existence is to be traced the general interference with that "fundamental" principle of the "Universal Priesthood." Away, then, with the Clergy! "Let the theologians be routed!" as Blanco White exclaims to Mr. John Mill—"*Ecrasez l'Infâme!*" "Yes!" rejoins Bunsen; "all Church polities formed or imagined during this dead and dreary period, rest either on the remains of the earlier building, that is, on the Episcopacy of the middle ages, or on the mere negation of it The position which the Church of the Future must hold with respect to both can scarcely be doubtful, after what has been already said. *The ruins of the old Clergy-Church must be cleared*

away, as well as those modern systems [of Dissent] which are built up upon the mere denial of what is false in it" (p. 67).

We shall not follow the Chevalier through his scheme for constructing a Church system in Prussia, which is absolutely ludicrous after the principles which he has laid down. For, in the name of common sense, is it to be endured that sixty bishops, with plenty of archbishops, and we know not how many synods, diocesan and provincial, &c. &c., should be established in Prussia to weigh down the "fundamental" doctrine of the "Universal Priesthood?" The Chevalier endeavoured to present an Episcopacy with pretensions suited to German notions and prejudices; but the constructive part of the "Church of the Future" is now at rest for ever; its *aggressions* on the Church, however, are still bearing fruit, and are fostering amongst laymen with whom the position of this writer brings him in contact, the most pernicious and unsound principles; and converting them into enemies of the Church of England. The principles of Bunsen, and Dr. Arnold, his disciple, have been greedily received by politicians; and hence the renewal of the old Infidel cry of "Priestcraft," and "Priestly pretensions."

We now come to Arnold's views on the subject of the Christian ministry. The following extracts from his Life and Correspondence will sufficiently illustrate the nature of those views, and their connexion with those of Blanco White and Bunsen. We would however first remind the reader of the sympathy expressed by Arnold with Coleridge's views on the *Inspiration of Scripture*, which has been already referred to, and of his well-known proposal of a plan of Church Reform, which consisted in the union of all sects in one communion, without entering into any agreement in matters of doctrine. Arnold was led to make this monstrous proposal, by the excessive apprehension under which he laboured, that the Church would speedily sink under the assaults of its radical and dissenting opponents, if it were not thrown open to the dissenters of all kinds. The general tone of his principles was of a latitudinarian complexion, as may be readily conjectured from the fact of such a proposal as that alluded to. As his biographer remarks—

"It was as frustrating the union of all Christians, in accomplishing what he believed to be the true end enjoined by their common Master, that he felt so strongly against the desire for *uniformity of opinion* or worship, which he used to denounce under the name of Sectarianism. It was as annihilating what he believed to be the Apostolical idea of a Church, that he felt so strongly against that principle of separation between the clergy and laity which he used to denounce under the name of Priestcraft."—*Life*, vol. i. pp. 225, 226.

Arnold laboured in all ways to efface the distinction between Clergy and laity. The order of deacons was to be revived, in such a way as to promote this (Vol. ii. p. 152). The laity were to sit in synods—the Clergy to be admitted to the civil legislature. He was anxious for an authoritative permission to be given to officers in the army and navy to administer Baptism and the Lord's Supper (Vol. i. p. 228). All of this was for the purpose of breaking down the Priestcraft system—the distinction between Clergy and laity. That distinction he regarded as human in its origin, and mischievous in its results.

"You (Sir T. S. Pasley) ask whether I think that a Christian ministry is of Divine appointment. Now I cannot conceive any Church existing without public prayer, preaching, and communion, and *some* must minister in these offices. But that these '*some*' should be always *the same persons*, that they should form a *distinct profession*, and, following no other calling, should be maintained by the Church, I do not think to be of Divine appointment. But I think it highly expedient that it should be so. In the same way, government for the Church is of Divine appointment, and is of absolute necessity; but that the governors should be for life, or possess such and such powers, or should be appointed in such and such a way; all this appears to me to be left entirely open."—Vol. ii. p. 284.

He regards it as

"One of the most mischievous falsehoods ever broached, that the government of the Christian Church is vested by Divine right in the clergy, and that the close corporation of bishops and presbyters—whether one or more makes no difference—is, and ever ought to be, the representative of the Christian Church. Holding this doctrine as the very corner-stone of all my political belief, I am equally opposed to Popery, High-Churchism, and the claims of the Scotch Presbyters, on the one hand, and to all the Independents, and advocates of the separation, as they call it, of Church and State, on the other; the first setting up a *Priesthood* in the place of the Church."—Vol. ii. p. 190.

The following passage is well worthy of remark.

"I would do any thing in the world to destroy that disastrous fiction by which the minister has been made "*personam Ecclesiæ gerere*," and which the Oxford doctrines are not only upholding, but aggravating. *Even Maurice* seems to me to be infected in some measure with the same error in what he says respecting the rights of the Church—meaning the Clergy—to educate the people. A female reign is an unfavourable time; I mean for pressing strongly the doctrine of the Crown's Supremacy. Yet that doctrine has been vouchsafed to our Church by so rare and mere a blessing of God, and contains in itself so entirely the true idea of the Christian perfect Church—the kingdom of God—and is so mighty to the overthrowing of that which I regard as the essence of all that is evil in *Popery*—the doctrine of the *Priesthood*—that I do wish

even now, that people's eyes might be opened to see the peculiar blessing of our Church constitution, and to work it out to its full *development*."—Vol. ii. p. 234.

The allusion to Mr. Maurice in the preceding passage as a writer from whom Arnold had not expected to hear any "Priestly" doctrines, reminds us of the close sympathy subsisting between Bunsen and Arnold on the one hand, and Hare and Sterling, who were disciples of the Coleridge school, on the other.

Sterling's admiration for Arnold, and thorough sympathy with him, we have seen. He looked to him as much as he did to his two great friends, Carlyle and Maurice, for the reform and purification of the national mind on religious subjects.

Bunsen, in speaking of Arnold, says:—

"It is a token full of comfort, that in our own age no one has conceived and presented the truth of the Universal Priesthood of Christians with so much life and in such close connexion with the very marrow of Christian doctrine, and has made it tell once more so powerfully, convincingly, and extensively against the assumptions of the Clergy-church, as another clergyman of the Episcopal Church of England, Arnold. . . . The spirit of this revered apostle of the free Church of the Future departed before he had completed the great work of his life, his book on the Church."—*Ch. of the Future*, p. 221.

Be it remembered that this writer describes the English Church as one of those Clergy-churches "the ruins of which must be swept away." Mr. Hare also evinces the most entire sympathy with Arnold, as one "whose name now stands higher, perhaps, in the esteem, and admiration, and reverence of England than any other man of our generation, my dear and magnanimous friend Dr. Arnold" (*Letter to Dean of Chichester*, p. 5); while of Bunsen's work he observes, in reference to the development of the various elements of the Church—"as has been *admirably shown* by my beloved and *revered* friend, the Chevalier Bunsen, in his Treatise on the Church of the Future" (*Miss. of Comforter*, pp. 10, 11).

And yet it is worthy of remark that these various reformers of our religious system were men of widely different views in details, and even on points of the highest importance. They were not of the same school in the sense of any identity of opinion; but still there was a profound sympathy between them, a consciousness of general oneness of tendency amidst all their contradictions in detail. And in this sense they *may* be classed by men as of one school. What is the common characteristic of that school? We believe it to consist simply in the striving after intellectual liberty, a tendency to reject all which does not commend itself to the individual reason as right and true—a tendency to resist *authority* of whatever nature it may be, which interposes any restraint on

the freedom of speculation. It is not so much any objective truth which thinkers of this class contend for, as liberty of thought in general. Their objection is not to particular doctrines, but to any supposed obligation on individuals to receive those doctrines. This tendency manifests itself in innumerable shapes, but where it exists, it is a link between men otherwise discordant in their opinions, and makes them act together. For instance, Mr. Hare steps forth as the apologist of Dr. Hampden, who is of a different school in some respects. Thus again, Mr. Maurice steps forth to remonstrate against any censure on Mr. *Ward's* doctrines, the very opposite of his own! Why is this? Because no infringement on the liberty of speculation is thought desirable. Blanco White was almost driven out of his senses by the condemnation of Hampden in 1836, from whom he differed in some points—not because “truth” was condemned; but because “intolerance” and “bigotry” were triumphant.

To return now to Sterling and his editor. Mr. Hare has, we think, taken a very *bold* step in publishing Sterling's Remains. We are of opinion that a few years since he would have hesitated to obtrude on the Church such a mass of pernicious speculations, the spawn of an infidel philosophy from which Mr. Hare himself recoils. The Oxford movement had its exaggerations and its errors, but it barred the way against such attempts as this. When it shifted from its original principles, under the sway of one or two unsettled minds, it lost its hold upon the public mind, whether for good or ill; and the road was opened to principles which had for a time been trampled down and buried beneath its victorious progress. In the view of men of unsettled principles, and of a speculative disposition, the time has now arrived for a free and full investigation of the claims of Christianity. Mr. Hare has taken a long step in this direction by publishing Sterling's Speculations. It is true that he professes not to agree with some of them, and we entirely *believe* him; but it is plain that the very fact of their publication by a person in his station cannot be understood in any other light but this: that such speculations are *fit and desirable to be placed before the English public*, that they ought to be *fairly considered and examined*. The publication *can* mean nothing less than this.

Mr. Hare forbids us to condemn Sterling. He himself “cannot do so.” And this is perfectly consistent with his oft-repeated sentiment, that the liberty of thought must not be checked in any way—that we must *go along* with the intellectual tendency around us, and endeavour to direct it aright. Accordingly while Mr. Hare does not hesitate himself to condemn Rationalism in the gross, and in language the vigour of which is fully equal to that of

any writer we are acquainted with, he will not allow any one to discourage the study of such German theology as he himself approves of, and is indignant and scornful at the very notion. While he speaks of the “*slough of Rationalism*”—the “*stigma of German theology*”—“*its anti-Christian spirit*”—“*the enormous mass of evil, of shallow presumption, of ostentatious folly, of wild extravagance in the German theology of the last half century;*” and while he admits that it is impossible to read such writers without injury; he, nevertheless, has no patience with Rose and Dewar, who point out the dangers of studying German Infidelity and Heresy. He sneers at those who look on the region of German theology “*as a vast wilderness peopled with ‘Gorgons, and Hydras, and Chimeras dire’*” (*Mission of Comforter*, p. xii.). “*The views conveyed by Mr. Rose’s denunciation were utterly erroneous;*” “*Ignorance, however,*” [such as that of Mr. Rose?] “*has not been silenced, and when it is maledicent, is sure to find a credulous auditory;* and thus even Mr. Dewar’s *worthless* book is quoted and extolled as an authority” (*Ibid.*). Englishmen merely “*give vent to their bile and self-satisfaction in abusing German theology*” (p. 800): on which such a man as Dr. Mill “*deems himself warranted in passing sentence without searching into the merits of the case*” (*Ibid.*). “*In spite of the indiscriminate abuse which has been poured out so continually on modern German theology, they who desire a sound Christian interpretation of the Scriptures . . . will be much likelier to find it if they only knew where to look—in the living or recently deceased theologians of Germany, than in Aquinas or any of the schoolmen, nay even than in any of the Fathers. Our praters about German theology are in the habit of choosing the evil and refusing the good*” (p. 935).

Mr. Hare is in the habit of quoting copiously from such German writers as he approves of. Amongst these “*able champions of the truth*” (*Miss. of Comf.* p. xiii.), this “*better school of theology*” (p. 485), which, according to Mr. Hare, has arisen to combat with the anti-Christian spirit in Germany, are Luecke and Neander, Tittman and Schleiermacher, with Nitsch, Olshausen, and others whom he quotes. When we remember that even the Unitarian, Dr. Norton, observed to Blanco White, that “*the German theologian, Schleiermacher, so highly reputed among his countrymen, was a Pantheist, an admirer of Spinoza, a disbeliever in the personal immortality of man, and denied any connexion between religion and morality*” (*B. White’s Life*, vol. ii. p. 339), we shall not be accused of bigotry, perhaps, when we say that Mr. Hare’s notions of what constitutes a “*champion of the truth,*” conveys, to say the least, a curious notion of what *he* regards as “*truth.*” When we remember, again, that Neander, another of his “*heroes,*”

replied to Blanco White's announcement of his separation from the Church of England and open declaration of Unitarianism, by the assurance of his "*uninterrupted spiritual communion*," we must again say that the Archdeacon can easily satisfy himself on the question of orthodoxy; and that we, therefore, cannot wonder at his entire and honourable acquittal of Dr. Hampden. And when we remember that Luecke, a third of his "better school of theology," is, in his *own* work, described as "having some of the mud of *Rationalism* sticking to him," insomuch that "he maintains somewhat *pertinaciously* and perversely," that St. John, in a particular passage, "*has not apprehended our Lord's meaning quite correctly*" (p. 485): again, that Tittman, another of his favourites (p. 484), is acknowledged, in one instance at least, by Mr. Hare himself, to be "following in the wake of the dull *Rationalism* of the last generation" (p. 563); we do submit, with some degree of confidence, that Mr. Hare's testimony to the orthodoxy of any man is of very little weight. Mr. Hare appears to be one of those persons who possess that kind of "deep sympathy with the *errors* and faults" of mankind which he describes as amongst the most "*precious qualities*" in the writings of Sterling, Carlyle, and Maurice (*Sterling's Life*, p. xxxiv.).

With reference to Olshausen's Commentary on the New Testament, which is spoken of in the most laudatory terms by Mr. Hare in his "Mission of the Comforter," it is sufficient to observe that it has recently been shown in the pages of the "Irish Ecclesiastical Journal," that *this* representation of Mr. Hare's "*better school of theology*," doubts of the authority of the 2nd Epistle of St. Peter; denies that the Epistle of Jude is apostolical; regards the books of Ezra, Nehemiah, Esther, Ecclesiastes, and Solomon's Song, as "a transition to the apocryphal books," and as books which should be used with caution; considers the history of the Gergesene demoniac to offer "difficulties peculiar to itself," such as one of the Evangelists speaking of *two* such persons, and another Evangelist of *one*; that the Apostles and Evangelists were occasionally guilty of "*oversights*;" that the rationalist Paulus was probably right in considering that our Lord's "directions to Peter about the tribute money (Matt. xvii. 24—27) meant that he was to find the money, not in the fish's mouth, but *by selling it!*" &c. Is this the kind of theology which Mr. Hare wishes to recommend?

We have already mentioned one circumstance calculated to throw some light on the opinions of Neander; but the means of forming a judgment are now within every one's reach, by the recent publication of a translation of "*Neander's Life of Christ.*"

This volume, translated by two American professors, and with a preface, which is paraded as being the production of "*a Clergyman of the Church of England*," is sufficient to condemn, decisively and at once, the "School of Theology" recommended by Mr. Hare, and by those who think with him. It is a production which, under pretence of defending Christianity against Infidelity, subverts the whole foundation of the Christian faith; and amidst its denunciation of the stronger forms of Rationalism, is itself steeped in that abomination. The anonymous author of the preface has done wisely to conceal his name. We presume that he felt some misgivings as to the reception of the work by the Church of England. He is one of those who argue that a taste for German theology having been created, it is desirable to gratify it; and thus, although Neander himself disclaims the responsibility of translating his work into English, as having been written amidst the intellectual struggles of Germany, and containing views at variance with old opinions in undisturbed countries, this "Clergyman of the Church of England" lends his aid in disseminating the work, under the pretence that we require the assistance of such writers as Neander to counteract the danger of adopting Strauss' Pantheism. We trust that English Theology can maintain its ground without the aid of such writers as Neander. Our faith would rest on a feeble foundation, indeed, were *he* its guide.

It is worthy of remark that Neander identifies Coleridge with Schleiermacher and with himself, as having a common object and tendency.

"Perhaps," he says, "the influence which the American mind has received from the profound COLERIDGE, who (like Schleiermacher among ourselves) has testified that Christianity is not so much a definite system of conceptions as a power of life, may have contributed, and may still further contribute to prepare the way for a new tendency of scientific theology in your beloved country."—p. xii.

We shall now briefly refer to some of this author's opinions, as specimens of the remainder. He considers that a "system of doctrine which lays down as a standard a definite number of articles of faith . . . and makes this standard a criterion of every one's claims to Christianity," is an "enthusiasm" which leads "to falsehood" (p. xxvi.). He "could not subscribe to any of the existing symbols, except the Apostles' Creed . . . as an unconditional expression of his religious convictions" (Ibid.). The three first Gospels are a mere compilation of traditional accounts and memoirs, and "Matthew's Gospel in its present form *was not the production of the Apostle* whose name it bears, but was *founded* on an account

written by him in the Hebrew language" (p. 6). The life of Jesus Christ is made up "of fragmentary accounts, whose *literal accuracy* we have no right to pre-suppose" (p. 11). We must "distinguish" the objective reality of the events [of the life of Christ] from the subjective form in which they are apprehended in the accounts" [Gospels] (Ibid.). "We cannot vouch with positiveness for the *accuracy* of the means by which the sages learned, after their arrival in Jerusalem, that the chosen child was to be born in Bethlehem" (p. 27). Neander's mode of meeting the attacks of such persons as Strauss and others, who deny the reality of the existence of Christ, or the personality of God, is by *assuming*, as an indisputable axiom, that Christ is "GOD-MAN!" a position which might be reasonable enough in a person who recognized the universal belief of the Christian world from the beginning as a sufficient testimony; but which is, in the case of a philosopher, who rejects all external testimony, simply ridiculous. For what possible argument can *Neander's* assumption be to any one else? In his attempt to meet the theory of Strauss, he quietly "begs the question," and can of course *then* do as he likes. We will not waste more time on this weak, heretical, and disgustingly pedantic book, than to remark, that in denying, as it does, the literal correctness of the Holy Scripture, it throws doubt on all the facts, and all the doctrines, of Christianity.

We cannot wonder at Mr. Hare's commendation of this heretical writer, when he holds up Sterling to admiration, notwithstanding his disbelief in the inspiration of Scripture. In the same way Coleridge is spoken of, in terms of almost idolatrous veneration, notwithstanding his errors on the same vital point. Mr. Hare is anxious that the writings of this "great religious philosopher" should be studied by those whom, in his peculiar phraseology, he terms "the *genial* young men of the present day." The volumes of his *Remains* which contain his views on Scripture—views which Mr. Hare himself allows to be grounded on "the *meagre Rationalism* of Eichhorn and Bertholdt" (*Sterling's Life*, p. xiv.)—are especially recommended. These errors, according to him, form *not more* than "a twentieth part" of the work; which may, *therefore*, be safely perused by young men!

After this, we may feel less surprise at an *Archdeacon* assailing the Act of Uniformity with all the virulence of a Dissenter. The Dissenters have merely to reprint the preface to his sermon on the Unity of the Church and his annotations, and they will have a better controversial tract against the Church than any they now possess. It is written exactly in the tone of Dr. Binney or Mr. Thorn. We pass over his attacks (we cannot call them any thing

else) upon Episcopacy, and his pernicious hint, that Episcopal *ordination* in England was not required by law till long after the Reformation (*Mission of Comforter*, p. 1007); and, therefore, we presume that it would be well to abolish so unjust a law. These, though important matters in themselves, are infinitely less so than the deliberate and persevering efforts of this writer to promote the study of theological systems which are deeply tainted with heresy and infidelity. The danger and the criminality of such a course is in no degree diminished by the fact that Mr. Hare is himself careful to avow his belief in the divinity of the Son and the Holy Ghost, and other cardinal doctrines of Christianity. He leads his disciples into the surges of heretical and sceptical speculation, amidst which Sterling made shipwreck of his faith—from which Coleridge himself did not escape unscathed—in which Blanco White was finally engulfed. On such men as Mr. Hare rests the responsibility of having assiduously fostered that taste which is now being gratified by the publication of English translations of Strauss' *Leben Jesu*, Jean Paul, Fichte, Neander's *Life of Christ*, and other mischievous publications of the same kind.

Mr. Maurice must be included in the same category as Mr. Hare in this respect, though we do not mean to assert their identity in all other points. *He* also anticipates benefits from the study of German theology.

"My own conviction is," he says, "that if any thing will put an end to what is most vicious in the tone of our modern fashionable chapel and bazaar Christianity, and at the same time will call out that which is strong and healthful in the feelings of those who have given their sanction to it, *a more extended, and less suspicious communion with German thoughts and feelings* is likely to produce that effect. . . . The moment our divines begin to know what their brethren abroad have been really thinking and working at for the last eighty or a hundred years, they must begin to perceive that a merely sentimental religion of comforts and experiences, a merely social religion of coteries and circles, a merely outward religion of excitements, cannot avail in this our day. They must 'lengthen their cords and strengthen their stakes.' They must dare to encounter those awful thoughts respecting God Himself which occupied the Church in the first ages; they must dare to ask themselves how He has constituted us, in ourselves, and in relation to our fellow-men."—*Three Letters to the Rev. W. Palmer*, p. 65.

We agree with Mr. Maurice so far, that if the study of German theology become general, the controversy will turn on the nature and existence of God, and the possibility of a Revelation: questions certainly of more moment than now occupy us. It will unquestion-

ably remove the controversy from comparatively unimportant matters,—“fiddle faddle,” as Mr. Maurice calls them—to the question whether Christianity be true or false ; whether God is a personal Being, or an abstraction, or a nonentity. These are indeed “awful” questions ; but can any *Christian* deliberately and seriously maintain, that it is *desirable* thus to shake the very foundations of Christianity, in order to see whether it can stand the shock ? Those who act so are incurring a tremendous responsibility ; we do not see any reason to expect a miracle to preserve Englishmen from infidelity, when subjected to the same influences which have created it in Germany. This perpetual laudation of German theology ; these condemnations of all who oppose it ; these never-ceasing attacks on religious dogmas, and on scholasticism with reference to the imposition of creeds and articles of faith ; these assiduous and varied attempts to destroy the influence of the Clergy ; to excite jealousy on the part of the laity ; to bring the Clergy into contempt and distrust, nay, to abolish any distinct ministry ; these expectations of a time when the authority of the Scripture will be shaken to its foundation, and all the popular notions subverted ; this earnestness and anxiety for free and unlimited speculation on the very foundation of religious truth ; these combinations of minds of various mould, and of opinions ranging from Pantheism to Orthodoxy, in the effort to upheave the weight of law, and custom, and public opinion, which keeps down the imprisoned spirit of anti-Christianism—What is to be the end of all ?

We see no reason, at the present moment, to fear the ultimate success of all these influences. But we do say *this*—that it is time for those who do not wish to have any part in leading the nation into infidelity, to abstain from promoting the circulation of infidel and sceptical works ; and it is high time for all whose faith remains firm and deeply rooted, to nerve themselves for the vindication of that faith—the faith contained in the CREEDS—the Apostles’, the NICENE, and the Athanasian Creeds—against all cavillers. It is time for them to look with distrust on any man who recommends the study of a Theology tainted by incurable scepticism. It is time to resist, and to denounce, those who would thus, in vanity or in treason, undermine our *faith*. As it is, all such men are under the influence of public opinion ; they *fear* it. They *know* that the national mind of England is strongly adverse to their views. They know the principles of the Clergy as a body, and they are fearful of provoking a strong re-action. The advocates of the Christian faith, as we have received it from the beginning, have, therefore, only to unmask, and to hold up to the public condem-

nation, the sentiments of all who are directly or indirectly promoting the subversion of religion. Let them do this boldly and unflinchingly, looking solely to the preservation of the glorious deposit of faith ; and they will assuredly, under the Divine blessing, be successful.

[ADDITIONAL NOTE.—We find on examination and comparison of Mr. Maurice's other works with that on which we were commenting above (p. 214), that we were mistaken in supposing that he advocates the doctrines on the Priesthood which are so rife at present, and we lose no time in correcting the mistake.]

NOTICES OF RECENT PUBLICATIONS, ETC.

1. Whitehead's Sketch of the Established Church in India. 2. The Island of Liberty, or Equality and Community. 3. The Holy Oblation. 4. Garden's Discourses on Heavenly Knowledge and Heavenly Love. 5. Arnold's First French Book. 6. Arithmetic for Young Children. 7. Discipline. 8. Peile's Annotations on St. Paul's Second Epistle to the Corinthians. 9. Bremer's Brothers and Sisters, translated by Mary Howitt. 10. Richardson's Travels in Sahara. 11. Stirling's Annals of the Artists of Spain; Mrs. Jameson's Sacred and Legendary Art. 12. Bowdler's Prayers for a Christian Household. 13. Tracts for the Christian Seasons. 14. Bp. Kenn's Prayers for the Use of all Persons who come to the Baths of Bath for Cure. 15. Harvey's Hymns for Schools. 16. Colquhoun's Plan of Church Extension. 17. Archdeacon Churton's Letter to Dr. Watson. 18. Dr. Wordsworth's National Warnings on National Education. 19. Sewell's Christian Communion. Miscellaneous.
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- 1.—*Sketch of the Established Church in India, its recent growth, its present state, and prospects. By EDWARD WHITEHEAD, M.A., Assistant Chaplain H. E. I. C., &c. London: Rivingtons. 1848.*

WITHOUT any pretensions to deep research, or great statistical display, Mr. Whitehead has presented us, in this small volume, with a rapid but interesting sketch of the growth, present state, and prospects of that branch of Christ's Church which England has planted in the vast Indian continent. Slow, indeed, she was to commence the work of Christianity there: slow to acknowledge there, as in most other lands which Providence has brought under her sway, the duty and responsibilities which rest on Christian empires, whose arms or whose enterprise God has blessed. Yet at length she began. "By the untiring exertions and personal influence of such men as William Wilberforce, Henry Thornton, Charles Grant, the legislature of Great Britain was induced, though not without reluctance, and despite of much opposition both within and without the House of Commons, to insist upon what was then deemed an adequate provision for a Church establishment, as a condition of renewing the Honourable Company's Charter." This "adequate provision" was the erection of a single see, called thenceforth *the Bishopric of Calcutta*,

together with three archdeaconries, extending from Delhi and Bhurtpore, the then northern frontier of British India, down to Cape Comorin, "an enormous territory, extending from 9° to 30° north latitude, and comprising 1,280,000 square miles; being in territorial extent one-third greater than the whole of central and southern Europe." This took place in 1814; and in 1817 the Island of Ceylon was constituted a fourth archdeaconry. Such was the beginning of the Church in British India; and when we compare with this its present state, painfully inadequate to the requirements of that vast territory as this is, we cannot but thankfully acknowledge the Providence of the Great Head of the Church, which has so signally strengthened the hands of his servants, and taught us not to "despise the day of small things."

It will be perceived from the foregoing, that the rise of the Church in India is dated, by the author, *from the foundation of her first bishopric*. One possessed of proper church-feeling could do no less, and we are not aware that any apology—such as we here meet with—for this was due. Truth *must* be exclusive, to a certain extent; furthermore we are bound, by the very conditions of its tenure, to assert it; and the assertion of a great principle cannot be justly charged with a want of charity towards those who ignore it. It is the fashion, however, to speak otherwise; and we have even met with some who hesitated to affirm Baptism to be necessary to constitute a Christian, because they would thereby unchristianize Quakers who are without it! So universally has this morbid liberality spread, that we find occasionally the best men unconsciously ministering to it: and so we think has the author perhaps in this case. His apology, however, contains so much that is just and true, and most needful to be enforced, that we make no excuse for transcribing it:—

"And let it not be deemed, that in thus dating the rise of the Christian Church from the foundation of her first bishopric, unseemly neglect is offered to the single-hearted and unwearying labours of those early evangelists, who came forth to a land comparatively unknown, to raise by their individual energy and self-forgetting devotion, the standard of their Blessed Master. Pioneers of Christianity—men great in Israel—brethren whose praise is in the Gospel throughout all the Churches,—were Brown, and Buchanan, and Martyn, and Thomason. Yet their very discouragements and difficulties witness to the painful want of active support, and systematic co-operation, against which they had to contend. There was no nucleus around which pious designs could gather themselves, and gain maturity by sustained efforts. Christianity wanted a permanent resting-place. All depended on the influence and activity of *the man*. Each formed around him a distinct circle, and

those circles were not always concentric one with another. The several lines of individual ministerial influence and excellence did not converge into one general resulting momentous force; and that, partly, because there was no one focus towards which all might bend their efforts; or rather, no one centralizing and attracting body, where all might take their origin, and whither all effects of their labour might unitedly converge. A law of gravity (as it were) was needed, which should control, and harmonize, and sustain, the different elements of individual good. And this was sought and supplied in the Church, established as a visible institution, and no longer inadequately represented by these independent, although much-blessed labourers."—pp. 16, 17.

What he says on the same subject shortly before, is also worth quotation. In reference to the foundation of the see of Calcutta, he observes :

“ But inadequate as such provision manifestly was, the boon was accepted with gratitude and hopefulness. It was felt that at least *the principle was recognized* of planting the Church, in all her integrity, wheresoever she was planted at all. The futility and inconvenience of sending forth a few scattered clergy, subject to no superior spiritual control, far removed from any means of instruction or mutual advice, amenable to no penalties for even grosser derelictions of duty, whether arising from ignorance or negligence, were so far acknowledged by the nation, and such remedy as then lay in her power was applied. *The anomaly and novelty of establishing a church without a bishop* was in some degree remedied. *The past failure of the independent system of church action to produce any general permanent impression on the conduct and character* of their exiled Christian brethren, had been but too painfully brought to the notice of all earnest-minded men in England; and a growing desire was felt to plant in British India the national Church in all her unmutilated proportions and time-honoured efficiency.” —p. 15.

As if, by stretching the nominal supervision beyond all reasonable bounds, it was intended to travestie the very name and functions of episcopacy, this diocese, of already unheard of dimensions, was further enlarged, under Heber, in 1823, by jurisdiction over “all his Majesty’s dominions within the limits of the Company’s charter;” and again, in 1824, “the colony of New South Wales, and its dependencies, including Van Diemen’s Land,” was also constituted into an archdeaconry, subject to the jurisdiction of the Bishop of Calcutta. The very extent of the evil, however, began to work its own cure. The rapid deaths of four successive prelates showed too forcibly the preposterous nature of such an arrangement; and in consequence the diocese of Calcutta was subdivided into three; and Bishop Corrie, in 1835, and Bishop Carr, two years later, were appointed to fill the sees respectively of Madras and Bombay. As our readers know,

in ten years from the date of that last appointment, the territory over which one bishop only had had in 1824 the control, was given to behold no fewer than *eight* prelates ruling the British portion of God's heritage on its surface: in 1847 the sees of Adelaide, Newcastle, and Melbourne, were added to those of Colombo and Tasmania, which had been previously erected within the limits of the one original diocese.

But we have travelled out of our province, and must return to our author. Chapter III. details the constitution of the British Church in India, viz. three bishops; three archdeacons, who are at the same time occupied with the ordinary parochial duties of other chaplains—an arrangement charged (as he observes) with the gravest disadvantages; and 227 clergy: little enough for the work to be done, and yet what an increase on the staff which Bishop Middleton found there in 1814, for at that time "India possessed fifteen parochial clergy! From the clergy the author goes on to the subject of *churches*, or we should rather say, buildings at present devoted to purposes of worship; for he mentions, that those erected by the Church Missionary Society are unconsecrated. The excuse for thus failing to set apart these buildings by a solemn act of dedication is, partly, that as they maintain clergy solely for missionary purposes, and so hold themselves bound to push continually forward and take up new ground, it would be inexpedient to adopt a course which would pledge them to the maintenance of any particular spot as a field of missionary labour; and partly, that government *may* some day be compelled to abandon this or that station, and therefore it would be improper to devote to the service of religion a building liable to such contingency. In arguing against a principle so wanting in faith as this last, Mr. Whitehead mentions a remarkable circumstance: he says, "it is a notorious fact, that neither a ship containing a missionary has ever been lost between England and India, nor a station containing a church dedicated to God's honour and service has ever been in even temporary occupation of the enemies of Britain."

The next point to which he draws attention is the defective state of Church discipline. It is true that the law recognizes the power of each bishop to open his consistory court, but the obstructions to its working are so great as to render it useless. These obstructions are twofold; "first, the great distance whence evidence must in many cases be procured, involving a difficulty amounting almost to an impossibility; and, secondly, the want of power to enforce the attendance of witnesses." These evils, he observes, would both be remedied by extending to India the operation of the Church Discipline Act of 3rd and 4th Victoria

(a measure which has been already resorted to by the Bishops of Jamaica and Australia); "in the first instance, by the power vested in the bishop of constituting a commission of inquiry on the spot; and in the second, by the authority entrusted to his commissioners to examine on oath all evidence which should be tendered to them by either the accuser or the accused." In order to enforce his authority at present, the bishop is obliged to have recourse to the local governments, or the missionary societies (as the case may be).

"The revocation of a clergyman's licence is indeed within the bishop's power, and it is presumed that either the Government or the Society would so far recognize revocation of licence as to withhold from the party so visited his salary and employment during the time of suspension."—p. 72.

One would have supposed so, *a priori*; but our memory strangely deceives us, if certain very disagreeable circumstances within the last few years have not served to dissipate such an hallucination; for there seems to be no inconsecutive reasoning in the supposition, that a Society which has dismissed a missionary for obeying the Prayer Book under sanction of his Bishop, will not hesitate to retain a Clergyman, who, for irregularity, may have been silenced by his Bishop. We suspect the Bishop of Madras is of a contrary opinion to Mr. Whitehead in respect of that society which owns a layman for its "patron," and places the Archbishop of Canterbury as its *vice*-patron. And as to the Government, a recent case has shown that there *are* foreign secretaries who care little for an episcopal licence, when opportunity offers of truckling to the clamours of puritans and schismatics.

The author next devotes a chapter to a suggestion of three measures, which he is of opinion would add to the efficiency of the Church, and remedy some practical difficulties. We must say they appear to us fair enough, and such as common sense would suggest without any minute acquaintance with India. They are as follow:—1. To erect the Church in India into a separate province, empowered to decide questions of internal arrangement, without the necessity of referring for final sanction (as at present) to the Most Reverend Prelate at Lambeth. 2. The multiplication of archdeaconries, and consequent lessening of their extent; each one being at present co-extensive with the limits of the diocese to which it is attached. 3. A declaratory act of the legislature, for settling definitely the parties between whom the Church's sanction should be necessary to constitute a legal marriage, and by whom, in a clergyman's absence, such a marriage might, for legal purposes, be performed. This would check the interference

with his duties, which a chaplain has now occasionally to complain of on the part of dissenting ministers; and would prevent members of the Church of England from shielding themselves in irregularities under alleged uncertainty of the law.

So far concerning *the Church of the English*; the last three chapters relate to *the Church of the natives*. We are wont in England to receive with some degree of hesitation the accounts which late years have so abundantly brought to us, of conversions from heathenism in the various parts of India. But here is one who, to much personal experience adds (we feel bound to confess) the appearance of a sober, not too enthusiastic mind: and if any thing like the numbers which he gives us be an image of the truth, we may indeed thankfully acknowledge with him, that

“the seed sown (oftentimes in tears) by Swartz and Jænickè, and Gerickè, and Cœmmerer, and Kohlhoff, all names great in Israel, has, by the good pleasure of the Lord of the harvest, and under the quickening dew of his Spirit, taken root downwards, and long since begun to bear fruit upwards.”—p. 96.

We are told that “the Church of England can number at present, among the natives of the diocese of Calcutta, upwards of 6000 souls brought from darkness to light;” and it is mentioned that at Kishnagur “the ordinary morning attendance at daily prayer is from 250 to 100 !” In the diocese of Madras (wherein “the parochial system among the native Christians has been more generally carried out, and better organized”) we find, in its northern provinces, “Hydrabad in the Deccan, Masulepatam, Bangalore, Arcot, Vellore and its vicinity, all brought within hearing of the blessed Gospel by the agency of the Church.” Farther south, “Cuddalore and its neighbourhood, Negapatam and Combaconum, and Trichinopoly, each the centre of a circle of mission villages, occupied by its pastor.” Proceeding onwards, in Tanjore, “what once was a single district, cultivated by a single workman, the rich and fertile valleys of the Cauvery and Coleroon, is now, from its increasing Christian population, necessarily subdivided into five distinct districts, each with its church and resident missionary.” In Tinevelly there is “a body of worshippers already amounting to 44,000 baptized Christians.” And as a proof that their Christianity is not merely nominal, we have the pleasing fact, that

“A single village has contributed the sum of 1500 rupees (150*l.*) towards the erection of a church, while another has come forward with the smaller offering of 500 rupees (50*l.*) in their hands, and prayed to have a separate and resident pastor.” And it is added, “the ordinary

wages earned by these poor agriculturists average from two to five rupees (four to ten shillings) monthly!"—p. 105.

We have a very well argued chapter on the question,—what method and style of education ought to be adopted to meet the present intellectual craving of the heathen, and to divert their minds into the healthy channel of sober faith in the truths of revelation. He asks whether, "by making philosophers of the heathen, the missionary is likely to make them Christians? or is intellectual cultivation the passport to religious faith?" (p. 122.) The reader may possibly be surprised that Mr. Whitehead should devote several pages to combating a notion, which one would have thought a child could answer. But he will probably be still more surprised when he learns the reason for it, as contained in the following passage extracted from another part of his work :

"Education has advanced with rapid strides; the government of India has come forward with a zeal which only causes regret *that even the indirect diffusion of Christianity forms no part of its system*: the energies of the native mind have become awakened from their past torpor; and despite the drawback which a method of training presents, where *every thing bearing on Christianity, its doctrines, and even its evidences, is zealously excluded*, conversions have not been unfrequent of natives so taught. And while it is admitted that the natural tendency and general result of this ill-judged scheme is to make its *élèves* infidel, shallow disputers, certainly not idolaters, but as surely utter scoffers at all religion whatsoever, deriders of Christianity as but one of many existing forms of superstition, and classing it (in that respect) with Brahminism and Buddhism, yet" &c.—p. 99.

It is even so. A complicated and costly system of education of a high secular order has been adopted, "which forbids all direct or indirect training in Christian knowledge, which carefully excludes the Bible from its class-rooms, and forbids all instruction in it, even to those of the natives who would willingly search it." And this, upon the alleged fear, "lest the introduction of the Scriptures should drive students from their schools." Really this is almost incredible. Yet how exceeding like to the system of education forced by Her Majesty's Government on another portion of Her Majesty's dominions. And for the self-same reason too: but as with Romanists in Ireland, if left to themselves, so with Hindoos in India, such a fear is wholly imaginary. In proof of this the author relates an anecdote, which strikes us as being so remarkable that we cannot resist extracting it.

"An intelligent foreigner travelling in India, visited Decca in 1846, and was introduced to some ex-students of the government College in that city. 'Well,' he remarked to a Brahmin, 'do you not think that

the British Government is very kind and liberal, in giving you and your countrymen so good a gratuitous education, and not compelling you to learn Christianity with it, or attempting to win you from your own creed?' The young man replied: 'No, we should prefer having the claims and evidences of Christianity at the same time fairly set before us; for the education we receive *compels* us to abandon most of our old notions, and so *we lose our own religion, and gain nothing instead*. We, who have been brought up at the college, cannot remain Hindoos: *we should like, at least, to be taught what Christianity is.*'—p. 154.

With this we must conclude. We think Mr. Whitehead has done good service to the cause he so evidently has at heart, by this little publication. We do not hesitate to recommend it to all our readers, even as it treats of a subject which must interest them all.

II.—*The Island of Liberty, or Equality and Community.* By the Author of "*Theodore*." London: Masters. 1848.

THE following story (as we are informed by the notice prefixed) was written during the Monmouthshire riots, in the winter of 1839-40, and has been revised for publication, as being applicable to the present times. The outline of the tale is soon told. Lord Eversham, a man of large property, a liberal heart, and an energetic mind, was one of those who read with enthusiasm the history of the past, and forget that times and circumstances must change. Living in an ideal world, he formed to himself scenes of perfection and bliss, where all live alike, each contributing to the assistance of the other. He saw, indeed, that the perfection he read of did not exist; and he believed that an entire change—a radical reform, would produce what he wanted, redress existing grievances, and regenerate society. He discarded Christianity, and sought for perfection where it could not be found. His liberal mind was above the narrow-minded prejudice which stigmatizes crime with disgrace, and condemns it to punishment and ignominy. He would have all men to be equal, with none to punish offences. In short, *Liberty, Equality, and Charity*, was his watch-word. Filled with these notions, he obtains a grant from Government—sells his estates—charters three ships—and publicly gives out his intentions. Numbers flock to his standard, consisting chiefly of broken-down tradesmen, the discontented, and the dishonest. Upon arriving at the island to which they were bound, an equal division of land, implements, and stock is made to all; and my lord sets to, like the rest, to knock up a hut for himself and his beautiful daughter. The natural course of events soon follow. The idle become envious at the prosperity of the industrious.

The success attendant upon petty robberies gives confidence, and a gang of desperate villains is formed, who live upon the industry of others. Robbery leads to murder; the fiercer passions are let loose; and then follow all the necessary results of misery and starvation throughout the colony. Lord Eversham's eyes are now opened, and he beholds with deep remorse that his plans have been contrary to the laws of God and the constitution of man. Just at this time a vessel arrives from England (Lord Eversham having contrived to send home word), and brings out not only supplies, but a patent creating him governor of the colony, a detachment of military to enforce obedience, together with a bishop and several clergy. From that day the scene changes; law and order are established; the evil passions of men restrained; a city with its Cathedral, Schools, &c., are reared; and the account of the colony, written by a visitor twenty years subsequently, makes us wish that this were not the only British colony in the world, to which a nominally Christian Government would see the advantage—not to say the honesty—of attaching from the commencement, a staff of clergy headed by a bishop. Alas! *such* a colony exists as yet, so far as Protestant England is concerned, only in tales, we fear.

The story is not badly conceived; and if it be not very cleverly worked out, at least it is written in the right principles, religious as well as political. We hope it may do good.

III.—*The Holy Oblation; a Manual of Doctrine, Instruction, and Devotions relative to the Blessed Eucharist. By an ANGLO-CATHOLIC PRIEST.* London: Cleaver.

OF all the ordinances which the goodness of God has provided for the nourishment of piety in man, none better fulfils its mission, because none is gifted with such power of adaptation to the ever-varying moods in which the events of this changeful scene leave the mind, than the sacrament of the Communion of our Lord's body and blood. We can neither, then, wonder at, nor object to the multiplicity of Manuals, or "Companions for the Altar," which by this time are offered to the choice of communicants. But since the Liturgy, properly so called, involves, and since all works bearing on it must likewise involve, many points of nicest theology and of deepest importance to Christian truth, we feel bound, as reviewers, to scrutinize with watchful jealousy every fresh work of the sort. Inasmuch as we must believe them all to be penned with good intent, we desire to look at and speak of them in the spirit of charity; but seeing that they treat of the fundamental points of Christian faith, and affect the purity of the

highest act of Christian worship, we may not suffer our charity to the authors to deter us from speaking of their works in such terms of severity as, haply, we deem them to deserve.

We proceed at once to inquire in what respect the "Manual" before us differs from its many predecessors. The reply is that, not content with what is prescribed in red and black in our Prayer Book, the compiler makes a conscience of introducing certain ceremonies, and other matters which he is pleased to consider primitive, and (as it would appear) necessary to the due celebration of the Liturgy.

To three of these he calls attention in his Introduction, as of extra importance; indeed, as to the first of them he declares that, "it would be absolutely suicidal in a clergyman to omit it."

These are, "mixing water with the wine, washing the hands, and making the sign of the cross." Before mentioning these, he quotes the 34th Article, and then coolly tells us that, *though* "not prescribed in our Liturgy," yet these "three Eucharistic rites are certainly *approved by common authority*." This "common authority" (as we gather from frequent notes) is the primitive Church, King Edward's First Book, Bishop Andrewes' Form of consecrating a Church, and Rules for the celebration of Divine Service during Prince Charles's residence in Spain. Now we would ask the compiler, does he seriously mean to affirm that all or any of these can be taken to constitute that "common authority," the stamp of whose approval the Article requires? Nay, we would ask, in respect of regulating how a clergyman of the Church of England at this day is to perform Divine service, of *what* authority any one of them is? To which of *them* is it that we have given our "unfeigned assent and consent?" Was it King Edward's Liturgy, or the Liturgy of St. James, that we declared on oath contains nothing contrary to the word of God, and that we would use in public prayer, and none other? Or was it not rather that of the Church of England, ACCORDING TO THE REVISION OF 1662? And if so, we protest that we are utterly unable to discover what any earlier revision of the Prayer Book is to us, much less any foreign Liturgy, ancient or modern. Were a fresh revision made the question, then we should do well to consult primitive rituals: or were it in contemplation merely to provide a manual of private devotions, it would be open to the compiler to recommend any innocent practice. But in the case before us it is otherwise: this book is intended to direct *priests* how to *celebrate publicly*¹

¹ That we are correct in this assertion will be readily seen by a glance at p. ix. "Our Church surely never intended that these venerable and significant ceremonies should be abolished."—P. xi. "These rites . . . were not thought to require any special directions for their adoption or continuance at the last revision." And the

the Eucharist, and, by consequence, to teach the laity to feel and to express dissatisfaction if it be not so celebrated. This is one of the ways by which weak-minded persons are insensibly led to Rome.

With regard to the three matters which our author is at such special pains to recommend to us (devoting four pages of Introduction to them, and afterwards inserting rubrics, devotions, and rites at the proper places in the service), we may think them as ancient and innocent or desirable as he does; we may perchance secretly wish that those who revised our Liturgy had retained them: but if we deemed them to be even much more desirable than, it must be confessed, we do, we should be very loath to recommend their public adoption; at least, the adoption of the two former, which cannot but excite the attention of the congregation. We do say that, however primitive or excellent they may be, we should consider any clergyman to act exceedingly wrong, who introduced them. We should think it contrary to the 36th Canon, and the Act of Uniformity; for he has promised to "use the form in the said book prescribed, *and none other.*" We should be of opinion that he *would* "offend against the *common order of the Church,*" understood as in common sense and honesty this expression must be; and we are sure, that he *would* "wound the consciences of" many "weak brethren." Nor can we by any means allow the correctness of the reasoning at p. vi.

"But it will be said that the Church herself has declared what primitive doctrine is, and that we should submit to her decision, rather than exercise our individual judgment in the matter. True, to a certain extent, and as regards what is evidently clear and express; but where, from extraneous circumstances, she has been prevented giving full utterance to her mind on any subject, or where any thing has been omitted, she not only permits, but requires us to search for ourselves."

Now we submit that such reasoning would hold in a case whereof nothing whatsoever either is or ever has been said: in this case we do right in "searching for ourselves" what primitive practice enjoined. But if it be a matter touching which the Church has once spoken fully and minutely, but now speaks only partially,—in the words of this writer, has not "given full utterance to her mind," that is, to what he conceives to be her mind; we argue that she had some good reason for this; perhaps her mind is *changed* for some cause which may

startling assertion at p. xii. that "it is impossible to conceive the amount of spiritual injury which a clergyman may unwittingly inflict upon the docile and humble-minded portion of his flock, by neglecting" these ceremonies; which neglect is termed a "neglecting to give full effect to the intention of the Church in regard to the service of the altar."

or may not now be guessed at. Thus if she formerly directed bread and wine to be placed on the table, and with it some water to be mixed; but now, though still directing the bread and wine to be so placed, and giving as minute directions about the quality of the bread, she yet makes no mention of the water; we say that it is a fair inference, that she purposely omitted all reference to it. It is quite possible that the *cause* which suggested the prudence of this omission may have long since passed away; still, until "competent authority" shall re-establish the former usage, we maintain that every priest is bound to omit it: nor can we comprehend how that can be "ordained and approved by common authority," in behalf of which can be pleaded neither canon nor rubric now in force, nor the use of the Church at large, nor the example of even one prelate since the last Review. Every theologian knows that, while some rites and traditions are invariable, there are others which may be changed; at one time used, relinquished at another (provided only it be done by the Church, and not by individual judgment); and certain rules have been laid down for distinguishing variable from invariable rites. The administration of the sacrament to infants rests on much the same authority as the mixture of water with the wine: would, then, "the omission" of *this* be accounted as "absolutely suicidal in a clergyman?"

But let us examine the work a little further. We have an introductory chapter on "the nature of the Eucharist;" which is said to be threefold;—that, namely, of "a Sacrifice, a Sacrament, and a Communion." So far all is right: "the Church *has* always viewed this ordinance under these three aspects." But it is well known, that with regard to the first of them—a Sacrifice, much and grievous error has prevailed in one large portion of the Church. It is well known that to such an extent was this error carried in the Church of Rome, and has since been stereotyped there by the Council of Trent, that our Reformers in 1562, judged it needful to frame an Article in counteraction of the heresy. We admit that there is a sacrifice in the Eucharist; and further, that this doctrine has shared the fate of several other Catholic doctrines, which Romanists had abused,—viz. that it has been forgotten and denied; and thus men have sustained an injury, inasmuch as no particle of truth can be overlooked without injury. Hence it is right that this portion of the truth should be re-enforced. But surely common sense and common charity alike point out, that those portions of the truth which have been, and are therefore liable to be, perverted, ought to be treated with more than ordinary delicacy and caution. But is it thus handled in the work

before us? Not so. After devoting a page to explaining that *ποιεῖν*—in “do THIS in remembrance of me,”—means, “offer this as a sacrifice” (a notion which would appear to have been borrowed without acknowledgment from the Notes to Nicholls on the Common Prayer), we find the following statement:—

“Our Church views the Eucharist as a *continuation* of the sacrifice on the Cross, and commemorative of it, as well as the means of applying its benefits to our souls and bodies.

“In both respects He [Christ] is also the priest, for the ministers of the altar personate Him, and consecrate the oblation ‘not in their own name, but in Christ’s, and by His commission and authority.’ (Art. xxvi.) Wherefore they say not ‘This is the Body of Christ,’ but simply and absolutely, ‘This is my Body.’

“Its continued identity is strikingly exhibited in the distribution of the sacred elements. When the priest says, ‘The *Body* of our Lord Jesus Christ, take and eat *this* ;’ ‘The *Blood* of our Lord Jesus Christ, drink *this* ;’ he at the same time connects them with the sacrifice on the cross, thus : ‘which *was* given for thee,’ ‘which *was* shed for thee.’ ” —pp. 8, 9.

Now the 31st Article was directed, it is true, *primâ facie*, against the vulgar and heretical doctrine of the *reiteration* of Christ’s sacrifice in the Eucharist. But verily the difference, if any difference exist, between the *reiteration* and the *continuation* of it, is much too fine for common understandings. For if the one sacrifice be a continuation of the other, the latter must needs be *identical* with the former, of which it is the continuation ; but if it be identical, we see not how it can be denied to be a *reiteration*.

The second of the three paragraphs, which we have quoted above, we really do not understand. We do not understand how it can be said that Christ is the priest *actually*, because the ministers of the altar *personate* Him : and if He be not so actually, then the writer’s argument is not helped ; if He be so only by representation, then this supports the true Catholic doctrine of a *commemorative* sacrifice. Now if the Eucharist be a commemorative sacrifice, it cannot be a continuative one. The truth is, that the words of institution, in this prayer of consecration, are simply a commemoration or repetition of what took place, as related in the three Gospels.

We had intended to remark on several other points, but our observations have already exceeded the limits which we had proposed to ourselves. We will therefore hasten on to another matter, and conclude.

At page 5 he recommends—the placing of “two lights” upon the altar. This matter has acquired some degree of celebrity of late from the fact of having received the sanction of the Bishop of London in his famous charge of 1842; “provided that the candles are not burning, except when the church is lighted up for evening service;” a proviso which, it has been said, was made on the principle—in accordance with the spirit of the times—of utility *versus* symbolism; but we trust that some of the remarks which follow will show that his lordship may have had a better reason for this proviso, while kindly falling in with, so far as he was able, a desire which he found manifesting itself among some of his clergy². Altar candlesticks, too, are much in vogue with some at present, as Mr. Potter, of Southmolton-street, can thankfully testify. We desire, therefore, to avail ourselves of the present opportunity to say a few words on the practice in question.

We are willing to make the advocates of it a present of all that can be adduced in the way of prescriptive usage; as, for instance, the injunctions of King Edward, as also the Provincial Constitution of Archbishop Walter, in 1322, which desires that “*tempore quo Missarum solennia peraguntur, accendantur duæ candelæ, vel ad minus una;*” and even the Constitution of Winchelsea, of seventeen years previous date, which mentioned “*Candelabrum pro cereali paschali,*” if this can be pressed into the service. For what of all this? Obsolete Constitutions cannot be counted to have much weight now; and as to the Injunction of Edward, let the real wording of it be carefully considered. It is as follows: “. . . shall *suffer* from henceforth no torches nor candles, tapers or images of wax to be set before any image or picture, save only two lights upon the high altar *before the sacrament*, which, for the signification that Christ is the very true light of the world, they shall *suffer* to remain still.” To our minds the passage appears only as *permissive*, not mandatory—“shall *suffer* to remain”—at least we think it is fairly open to this construction. And let it be observed further, that this—whether permissive or mandatory—was only “before the sacrament;” in other words, before the consecrated wafer *reserved in the pyx*, as might have been fairly supposed in absence of all proof, and as the wording of Queen Mary’s Act renders certain. But since our present Prayer Book enjoins most explicitly that “if any” bread and wine “remain of that which

² The reader may perhaps not be uninterested at hearing another reason which a witty papist once assigned in our hearing. “Ah,” said he, “you have them, but not lighted; the reason is clear—it is to signify that the light has gone out from your church.”

was consecrated, the priest, &c. shall, immediately after the blessing, reverently eat and drink the same," it follows that there can now be no "sacrament" to reserve; and, consequently, the whole intent of the suffering the two lights, contemplated in the injunctions, is removed.

But, lastly, were all this otherwise; suppose it could be shown that the passage of the injunctions had actually *enjoined* the use of the two lights, and this without assigning any cause now done away; and suppose it could be demonstrated that the Act of Parliament intended to enforce these injunctions; still we must think that it would savour of Erastianism—more, probably, than the compiler of this manual would care to be charged with—were any one, *upon consideration*, to attempt to urge such purely lay and civil interference as binding upon the ministers of religion; and this, not only in the absence of all canonical or synodical authority, but *against* our customs ecclesiastical: for we do hold, and we desire strongly to press it at the present moment, that, in cases of mere ceremonial observance, "we have no such custom" is quite sufficient plea; and hence we recognize the wise caution of the prelate to whom we have already referred, who merely gave to the candles a *permissive* sanction—"I see no objection to them." In cathedrals, indeed, and in college chapels, the "custom" of two candles, though not lighted, has continued; and, therefore, unmeaning though they be, may still be "*suffered*."

The compiler further recommends a "cross in the middle" between the two lights. Now, what we have just been saying, will likewise apply to this point. Does he mean to recommend this cross on the ground of its being ordered in the aforesaid Rubric for "the Order of Morning and Evening Prayer," or as included in "the spirit of Article XXXIV."? If on the former ground, we tell him that there is not a shadow or pretext for supposing a cross upon the Lord's Table to have been contemplated. There is not a word about it in the Injunctions or in the Act of 2 Edward VI. On the contrary, unless it can be affirmed not to be an "image of stone, timber, or alabaster, or earth," its *removal* is made imperative by 3 and 4 Edward VI., c. 10. If he ground his recommendation on "the spirit of Article XXXIV.," then it ought to be found in the "common authority" to which this Article refers. But is it so? "Common authority" must be determined by *use*: but had a "cross in the middle" of the Lord's Table been the usage of our Church down to 1562? We believe not. Both then and now it must be acknowledged of this, that "we have no such custom."

In page 107 we are favoured with another note, which appears to us highly objectionable.

"No doubt our *alms*, *oblations*, and *prayers*, in this place are to be regarded as synonymous with the *prayers*, *supplications*, and *thanksgiving* (εὐχαριστίας),—

we question whether any reader, not versed in ancient liturgical language, will perceive exactly how these terms should be synonymous. But we pass on—

"which, according to the Apostle's exhortation, we offer to Almighty God for *all men*, not forgetting the faithful departed, in whose behalf we bless (εὐλογούμεν, a *purely liturgical term*) his holy name. 'Without doubt,' says St. Augustin of Hippo, 'the dead are assisted by the prayers of holy Church, and by the health-giving sacrifice and alms which are offered for their spirits; that with them God may deal more mercifully than their sins have deserved. . . . And when, for the sake of those who are to be commended, works of mercy are performed, who doubts that they are benefited, for whom prayers are not empty said?'"

Now, in spite of the high authority of St. Augustin, and of St. Chrysostom (for he cites a passage from him too), we do very much question whether this notion of the dead being benefited by our alms will stand the test of Scripture.

We cannot tell whether these passages be correctly quoted, and whether the context bears out the meaning which it is now attempted to attach to them, for we are writing at a distance from books. But granting that the passages be correctly cited, and bear out the meaning here affixed to them, we submit that, before teaching doctrines which (to say the least of them) are not commonly held now-o'-days, true charity would be careful to ascertain their Catholicity. For to suppose that an isolated passage drawn from the voluminous works of one or two ancient bishops, can stamp a doctrine with a Catholic imprimatur (supposing, of course, that the passages are taken from the *genuine* writings of those Fathers), is simply absurd³. It is to make those writers infallible. It is, at all events, to attribute higher authority to them than they claimed for themselves; as one passage out of many from St. Augustin will show. He confesses that "even they who have passed out of this life in the

³ We remember a very short passage near the end of St. Augustin's Tract "*de cura pro mortuis*," which asserts—but neither so explicitly nor unhesitatingly—the same opinion; an opinion which he would seem to have derived from a relation in 2 Macc. xii., which he quotes in an earlier section of the same tract.

Catholic faith, and have left to posterity any Christian writings," may "in some places of their works (such is human infirmity), unable with the mind's eye to penetrate into the more hidden things, err from the truth whilst following what was like the truth—*veri similitudine aberrantes a veritate*." And if any readers have thereby become imbued with error, he teaches for a remedy that "the authority of the Catholic Church, and of other most learned men esteemed highly as disputants and writers in its truth, is to be set above such opinions."—*S. August. de Catech. Rud.* § 12.

In speaking of "the minor saints" of the Church's calendar, "who have been selected" as "apt representatives of her catholicity," the writer indulges in what appears, to say the least, somewhat extravagant language; he says—

"When we duly consider how our Church adopts these holy men as her peculiar doctors, rather than her reforming bishops, whom she does not even once mention in her formularies, great as their services undoubtedly were in restoring her ancient privileges, and purging her from superstitious usages, we shall be at no loss to discover where her mind and doctrine are to be primarily learned."—pp. v. vi.

It puzzles us to conceive how our Church *should* "mention her reforming bishops in her formularies," under which designation the writer seems to include the Calendar. Has the Reformed Church of England ever canonized any holy person? (Certain individuals, not the Church, do indeed speak of *Saint* Charles the Martyr.) Or, when that Calendar was drawn up, had the requisite time elapsed since their deaths, to canonize any of our reforming bishops? Yet the Calendar mentions none but canonized saints. But really, canonized or not, to tell us that the Church adopts the minor saints of her Calendar as "her peculiar doctors"—as the fountain whence we are to "learn primarily her mind and doctrine," and that in preference to her reforming bishops—this does startle us. Why, of four-fifths of these minor saints we know scarcely more than the fact of their deaths (unless we are to believe the trash which Messrs. Newman and Oakeley published a few years ago)! How, then, can we go to *them* to learn the Church's "mind and doctrine?" One of these "peculiar doctors" is St. Dunstan; of whom Bishop Overall says, "After his death he was sainted, *but God knows why*."

We have noticed this book more at length than we should have done, from the conviction that its compiler is one of a set of gentlemen who, doubtless with the best inten-

tions, are doing much harm to the cause of the Church. There is an evident prurience of desire to press points which, however good in themselves, may not wisely be pressed. This did not the Reformers. We have seen it somewhere well observed, that "those who will consider the preface to the Communion Service, will not fail to note how our Church would rather make good and maintain ground possessed, than advance in a direction debateable." But these gentlemen appear to make it their business to hunt out the ecclesiastical practices of other days; and forthwith, because such and such a thing is primitive, or obtains on the other side of the English Channel, provided it be not absolutely prohibited by our own laws, they introduce it into their mode of conducting Divine service. We remember once hearing of a clergyman, whom the Bishop of London had brought up for some alleged irregularity, beginning to quote St. Cyprian to him. The Bishop, however, so the story goes, speedily stopped him, desiring him to take notice, that he belonged to the diocese of London, not of Carthage. The parties to whom we allude, shake their heads very gravely if they catch a brother clergyman *omitting* any prescribed order of the Anglican Church; but never seem aware that they, in *transgressing* the *litera scripta* of the present Prayer Book, are just as faulty as their brethren who omit aught prescribed. Keep to the Prayer Book, and we are safe; fail to do so, either going beyond or falling short, and we have not a leg to stand upon. Thus break the barrier, and any amount of what is objectionable and erroneous may follow. Departure from the *litera scripta*, whether in excess or in diminution, is equally the offspring of a wilfulness of private judgment.

There is some good matter in the volume; but as a whole, we are far from being able to recommend it.

IV.—*Discourses on Heavenly Knowledge and Heavenly Love.* By FRANCIS GARDEN, M.A. Edinburgh: Grants. 1848.

A SERIES of seven sermons, preached at various times in the course of his ministrations, cannot fail to prove acceptable to some persons in the present day. The first sermon, entitled, *Our Present Knowledge of Heavenly Things Unsystematic*, has an important bearing upon the theological divisions of the day. It is professedly directed against the tendency to *methodize* the various glimpses of heavenly truth with which the word of revelation has furnished us—to build up a scheme upon

certain corner-stones; viz. the particular feature or features which circumstances have called into greater prominence in each age, as Divine grace and foreknowledge, at one time, or the Church, as at this time. He observes, that the several "principles are to be regarded but as large practical hints, which we cannot err by separately obeying, but which we must not at present try to unite into a symmetrical whole." The bulk of the sermon is occupied with an inquiry how far *we* are in danger of falling into this error. But he is led to consider how far, and under what circumstances "the Church in general, and the Anglican communities in particular," have committed themselves to "a scientific theology," and "enforced the reception of Divine truth as represented by certain logical *formulae*." This gives rise to an appendix on "a just appreciation of the œcumenical dogmatic divinity to which our own Church has committed us," which is connected with an examination of the drift of Bishop Hampden's Bampton Lectures; in which Mr. Garden—although greatly disagreeing "with many of its statements"—sees "nothing amounting to heresy therein, and nothing, therefore, to warrant ecclesiastical proceedings against the author." We much fear that Mr. Garden is tinged with the class of errors prevalent in the present day, to which we have been obliged to direct attention at some length in the present Number.

But it is not on these hard subjects only that Mr. Garden exercises his pen. We will quote a passage from another sermon—the seventh, which, we apprehend, will come home to the hearts of most persons. The sermon is on the text, "The heart knoweth its own bitterness, &c." And he says:

"We may be sometimes apt to repine at this necessary separation between ourselves and others—to wish, as we say, that they could *really read our hearts*; to wish that we could unburden ourselves to them. . . But it is not granted upon earth. There is no one to whom we can tell the whole, and well, indeed, that there should not be; for frail creatures like us are in mercy kept from knowing the whole of each other's minds. Could we do justice to each other? Supposing any one of us were to have his whole heart disclosed to another, would it be possible for that other still to love him? Would there not be revealed before that other an amount of meanness, of sordid selfish thought, of degrading vanity, of dark, bad passion, such as he had never before suspected of? Should we not, if we knew all the secrets of each other's hearts, be all turning away from one another as from ghastly spectres? Well, then, is it that mortal and sinful hearts are thus, in some sort, a secret the one from the other. The curtain that conceals so much that is unseemly and repulsive, enables us to fix an undistracted eye on the tokens

of God's grace in each other. We can, in consequence, appreciate (and perhaps we otherwise could not) the faith, the self-denial, the tenderness, the love of God's saints. Those faults of theirs, which it would do us no good to contemplate, which it is enough for them to repent of in secret before their God, are not allowed to hinder our view of the triumph of Divine grace that has really taken place within them. We feel confident that the fair fruits of holiness which they exhibit are no deception—they are really there, however much may be present also which it would not be safe for us to see—and so we may calmly wait for the time when all hearts shall be open before each other; when there shall be nothing in any redeemed soul to dim the pure light of his regenerate nature; nothing to disturb our view of that mind that was in Christ Jesus, which has, by God's grace, been formed and perfected in him also."—pp. 94, 95.

v.—*The First French Book: on the plan of "Henry's First Latin Book."* By the Rev. THOMAS KERCHEVER ARNOLD. London: Rivingtons. 1848—

—seems as clear, and will, we make no doubt, prove as extensively useful, as Mr. Arnold's numerous other educational works.

vi.—*Arithmetic for Young Children.* By H. GRANT. *New Edition.* London: Grant and Griffiths. 1848.

THIS appears to be a very useful little series of exercises, for very young children, in that science of the beginning of which any one, with any degree of experience in teaching, will confess the great difficulty. It is preceded by some modest and sensible Introductory Remarks on Teaching Arithmetic.

vii.—*Discipline.* By the Author of "*Letters to my Unknown Friends.*" Longmans. 1848.

THIS little book is a sort of tract for the higher classes, on the daily trials of life; it is divided into six parts, adapted for self-examination at the end of each week day, during which the attention has been specially directed to one particular sin; it is intended to show, practically, that the heaviest part of our daily cross is imposed by our own proud and self-indulgent hearts, whereas if these petty vexations were studied by the eye of faith, they would fill us with gratitude and love, as we perceived how each had been adapted to bring us closer to God. Pride, vanity, dis-

content, selfishness, self-indulgence, and worldliness, are perhaps the sins we are all most liable to fall into in common life. This little manual will be found useful to many who are anxious to undertake the discipline of life, in the same humble but earnest spirit in which the book is written.

VIII.—*Annotations on St. Paul's Second Epistle to the Corinthians, designed chiefly for the use of Students of the Greek Text.* By THOMAS WILLIAMSON PEILE, D.D., &c. &c. London: Rivingtons.

THIS is the third portion, completing the first volume, of the author's "Annotations on the Apostolical Epistles."

We have already expressed our opinion of the general plan and execution of these Annotations, in our review and notice of the preceding parts; and little is, therefore, left to us, in respect of the present, beyond an announcement of its appearance, and an intimation that the literary character of the work is fully sustained. This epistle, too, is of a nature to put the sagacity and expertness of a commentator fairly to task; because, besides occasional difficulties of language in the way of certain apprehension and clear exposition, it is, as must often be the case with epistolary remains, strongly impregnated with bare allusion to the circumstances which called forth its various portions; and it can, at the same time, receive, on this point, but scanty light from external sources.

We regret to observe that Dr. Peile refers to *Neander* and others of the same class as authorities; and we also regret to find that he has been misled by the erroneous and mischievous work of the Chevalier Bunsen—"the Church of the Future"—into the adoption of views on the Christian Ministry which, in their legitimate operation, tend, in our opinion, to the subversion of Episcopacy. If Episcopal Ordination is held to be needless, the way is at once prepared for the subversion of the Church, because a mere form of Church Government of human invention ought not to stand in the way of the reunion of those who object almost wholly to it. We fear that Dr. Peile allows German writers to have too much influence with him.

IX.—*Brothers and Sisters; a Tale of Domestic Life.* By FREDRIKA BREMER, Author of "*The Neighbours*," "*The Home*," &c. Translated from the original unpublished MS. By MARY HOWITT. 3 vols. 8vo. London: Colburn. 1848.

IF Miss Bremer is wise, she will keep to the intention declared in these volumes of writing no other novel. She has reached the

highest pinnacle of excellence which she can hope to attain, and having done so, it would be the mark of sound sense to stop. For, whatever be its faults, and they are great, the work before us is one of great merit, and stands without a rival amongst the productions of its authoress. The delineation of character is wonderful—the unpretending pathos irresistible—the humour delicate and delightful—the examples of self-denial and self-devotion with their rewards which meet us in one page, and the evil consequences of self-will and self-indulgence which stand opposite to them, have a powerful moral effect. Miss Bremer is not, however, free from those rationalistic tendencies and those latitudinarian principles which in most other lands reign entirely undisputed, and are, even in England, contending for supremacy. And, in addition to these faults, we are frequently pained with the irreverence of expressions, which though natural on the lips of those who use them, are offensive to the English ear—the ear, we mean, of those who are not accustomed to hear the holiest name taken in vain as a matter of course. It is fair, however, to say, that where these expressions occur, they are in the mouths of persons, who evidently use them, as the authoress repeats them, without any evil intention.

The character of Augustin is nobly imagined—that of Hedwig is almost angelic—Engel is a sweet girl—Gothilda a delightful creature—Bror the perfection of good-natured humour—Ivoer the personification of false principle guided by headstrong passion—Gerda powerfully drawn—Sigurd, a master-piece of “mannishness”—Karin, a sweet and beautiful creation, graceful in the extreme—but our great favourite, the real hero of the book, is Uncle Herkales, a noble old soldier, a gentleman, and a Christian: the scene where he prays for his perverse nephew is one of the most beautiful with which we are acquainted.

The book, however, is not one that can be skimmed—it must be carefully read through to be really appreciated. We conclude this notice with the following beautiful extract:—

“ People talk about how much youth adorns home, but a beautiful old age does so no less. And without an old man or an old woman a family picture is not complete, and without them the domestic virtues cannot fully develop their beautiful existence. Youth is never more amiable than when it looks in love and reverence on the old—the old never more beautiful than when they bow themselves down to the young in affectionate care. And beautiful and remarkable is that impulse which always arises in domestic life, the eldest and the youngest in a mutual interchange of comfort and joy.”—Vol. i. pp. 63, 64.

x.—*Travels in the Great Desert of Sahara, in the Years 1845 and 1846.* By JAMES RICHARDSON. 2 vols. 8vo. London: Bentley. 1848.

THERE is a good deal of amusement and information to be obtained from these volumes—though they might be advantageously subjected to a winnowing machine. Mr. Richardson gives a graphic account of life in the desert—and his very carelessness at times renders the picture more actual and full than it would otherwise be. His repetitions and varying impressions of the same external circumstances and things give a reality to the picture that he draws; though some of them might have been omitted with advantage. We could have spared, too, his own observations—especially those which have a quasi-religious character—and a great portion of the sublime and the sentimental might have remained unwritten. Despite, however, all this there is really a great deal of what is useful and agreeable in the book; and it may be read with pleasure by any one who will excuse the follies in which extreme conceit has at times led the author to indulge.

In this, as in many other books of travels, we are painfully struck by the contrast between the deep reality—the all-pervading, all-controlling power of Mohammedanism as received by the vast majority of its professors—and the hollow conventionalism which so often supplies the place of religion in our own land, and the obnoxious superstition or offensive rationalism which disgusts us in so many parts of continental Europe. With the Arab and the Tuarick, the faith which he professes, and such as it is he has neither added thereto nor diminished therefrom, is the lifspring of all thought, and language, and action—it regulates and absorbs his whole being. But enough of this for the present at least—we may return to it hereafter—but we cannot help quoting, with some feeling of shame, the conclusion arrived at by the pious Moslems of Ghadames—“ You Christians know every thing but God.”

As we have spoken freely of the defects of the work before us, we feel it due to the author to give a few samples of the better portions of his work, assured that they will interest our readers.

Take the following description of the author's interview with the Pasha of Tripoli.

“ This afternoon His Highness Mehemet Ali Pasha had arranged to grant me an interview. I was introduced, of course, by our Consul-General, Colonel Warrington. Mr. Casolaina, the Chancellor of the Consulate, and his son were in attendance as interpreters. His Highness receives all strangers and transacts all business in an apartment of

the celebrated old castle of the Karamanly Bashaws, whose legends of blood and intrigue have been so vividly and terrifically transcribed in *Tully's Tripoline Letters*. On entering this place I was astonished at its ruinous and repulsive appearance. Nothing could better resemble a prison, and yet a prison in the most dilapidated condition. Walking through the dark, winding, damp, mildewy passages, shedding down upon us a pestiferous, dungeon influence, Colonel Warrington suddenly stopped, as if to breathe and repel the deadly miasma; and turning to me said, "Well, Richardson, what do you think of this?—capital place this for young ladies to dance in, so light and airy. Many a poor wretch has entered here with promises of fortune and royal favour, and has met his doom at the hands of the assassin! In my long course of service, how many Kæds and Sheikhs I have known who have come in here and have never gone out! I am a great reader of Shakspeare. It's the next book after the Bible. But a thousand Shakspeares, with all their tragic genius, would never describe the passions which have worked, and the horrors which have been perpetrated in this place." The colonel's tragic harangue was not without its effect in these dungeon passages, and the old gentleman seemed to enjoy the shiver which he saw involuntarily agitated me. Indeed the darksome, noisome atmosphere, without this tragic appeal, could not fail to make itself felt, as Egyptian darkness was felt, after leaving the fiery heat and bright, dazzling sun-light without. Winding about, from one ruinous room to another, and ascending various flights of tumble-down steps and stairs, we got up at length to the eastern end, where there are two or three new apartments, constructed in the modern style. In one of them, not unlike a city merchant's receiving parlour, we found the Pasha and his court. We were immediately introduced; and, somewhat to my surprise, I found his Highness an extremely plain, *unmilitary*-looking Turkish gentleman, of about fifty years of age, and dressed without the least pretensions of any kind. How unlike the ancient gemmed and jewelled Bashaws! flaming in "Barbaric pearl and gold!" The present Ottoman costume is most simple. His Highness had only the *Nisham*, or Turkish decoration of brilliants, upon his breast to distinguish him from his own domestics, coffee-bearers, or others. As soon as he saw us he hurriedly came up to us and seized hold of our hands and shook them cordially. The troops were, at the moment, being reviewed, and we had a good sight of them from our elevated position. They were manœuvring on the sea-beach, between the city and the Masheeah. 'Tell the Bashaw,' cried the Colonel to Casolaina; 'I never saw such splendid manœuvring in all the course of my life. They do His Highness and Ahmed Bashaw, the Commander-in-Chief, infinite credit.' This compliment was interpreted and graciously received, though its value was, no doubt, properly appreciated by the politic Turk. The Colonel continued:—'Tell the Bashaw that, as long as the Sultan has such troops as these he will be invincible.' This was answered by, '*Enshallah, enshallah* (if God pleases, if God pleases).' The Colonel still laid it on:—'Casolaina, tell the Bashaw, I myself should not like to

command even English troops against these fine fellows.' To which the Bashaw and his court replied, '*Ajele* (Wonderful)!' Ahmed Bashaw, the Commander-in-Chief, a most ferocious-looking Turk, seized hold of my shoulders and pushed me to the window to admire his brilliant men. I could just see that their manœuvrings were in the style of the 'awkward squad;' but their arms and white pantaloons dazzled beautifully in the sun upon the margin of the deep blue sea.

"After we had satisfied our curiosity or admiration in looking at the troops, the windows were shut down, and all sat down to business. His Highness began by asking my name, when I came, and what I was going to be about? The Consul replied to these first and usual questions of Turkish functionaries, and more particularly explained my projected visit to Ghadames. The Pasha immediately consented, as a matter of course, with Turkish politeness; but, before the interview was concluded, various objections were started and insisted upon, showing the *not* suddenly excited jealousy of these functionaries, who, previous to my interview, knew all about my anti-slavery and literary projects. His Highness observed:—'The heat is killing now, the distance is great, the road is infested with robbers; I shall have to send an escort of five hundred troops with your friend (addressing the Consul); not long ago two hundred banditti attacked a caravan. All Tunisian Arabs are robbers; the Bey of that country cannot maintain order in his country: besides, an Arab will kill ten men to get one pair of pistols; but I'll make further enquiries.' . . . We were served with pipes, coffee, and sherbet. I pretended to sip the pipe two or three times, as a matter of politeness, for though I have been in Barbary some time I have not adopted the dirty vice."—Vol. i. pp. 18—21.

We greatly honour Mr. Richardson for this last trait, which cleanlyly contrasts with the conduct of the authoress of "*Eastern Life, Past and Present*." Miss Martineau tells us that we cannot conceive what a comfort the chibouque was to her on her travels: we own that she is right; *we cannot conceive it*.

Amongst the many interesting accounts of the life, feelings, and opinions of the children of the Desert; one of the most interesting is their universal belief in the future coming of Anti-christ, whom they denominate "*The DAJAL*;" succeeded by the triumph of our Lord. We insert one account written for the author by an inhabitant of the holy city of Ghadames:—

"*The Dajal* (الدجال), whose name is the Messiah, and who is the son of Said, and who is a monstrous fellow, with one eye, shall come upon the earth, or rather go abroad upon the earth, and all the Jews shall flock around him, and enrol themselves under his standard for he is their expected Messiah; and then, armed with their prowess and gold, he shall slay all Christians and Mohammedans, and reign upon the earth, after their destruction, forty years. His time outrun, there shall then appear Jesus the Son of Mary (the Messiah of the New Testament) in the clouds, who shall descend upon the earth with flaming

vengeance and destroy the *Dajal*. This done, then shall come the end of the world."—Vol. i. p. 180.

Mr. Richardson suggests that the national tribe of the Tuaricks, the oldest race of North Africa, equally distinct from the Negro and the Arab, would be much gratified were the Bible translated into their language, and printed in their character. He more than once presses this point, and we think that he does so with reason.

XI.—1. *Annals of the Artists of Spain*. By WILLIAM STIRLING, M.A. In 3 vols. London: Ollivier.

2. *Sacred and Legendary Art*. By MRS. JAMESON. In 2 vols. London: Longmans.

THE appearance of these elaborate works almost simultaneously is an event in the history of Art in England; evidencing as it does, the general desire which is felt for a more ample critical apparatus than we have hitherto possessed. Each of these works would amply deserve a more extended notice of its contents than we can possibly supply at present, in consequence of the pressure of matter. Mr. Stirling's work comprises a history of Painting in Spain from the first origin of the Art to the present day. It enumerates all the works of the Spanish painters which are now extant, and supplies materials for judgment on their merits, which either to the Artist, the Collector, or the Traveller, will be invaluable. The sister Arts of Sculpture and Architecture are also incidentally illustrated, and the work is furnished with extensive Indices, and adorned by some very excellent engravings of the principal Spanish painters, and of a few of their most striking works. Even the general reader will find in Mr. Stirling's pages much to interest and gratify him, from the biographical character of the work, and the numerous anecdotes which it contains.

Mrs. Jameson's book, which is also richly and abundantly illustrated with wood-cuts and engravings, will be found eminently useful as a book of reference to travellers, and also to those who are engaged in the study of paintings. It brings together all the Legends of the Saints which are ordinarily to be found represented in Sculpture and Painting, with a view to the explanation of the subjects which continually meet the eye in all old works of Art. It will be found useful in directing modern Artists to the appropriate symbols and representations of sacred and legendary subjects.

We regard these two works as indispensable to every one who is engaged in the study of the Fine Arts.

- XII.—*Prayers for a Christian Household, chiefly taken from the Scriptures, from the ancient Liturgies, and the Book of Common Prayer. By the Rev. T. BOWDLER.* London : Pickering.

THE character of the respected author of this volume is a sufficient security for the excellence of its contents. They are Liturgical in form, and though perhaps too long in some instances for use in ordinary families, they can be easily brought within a moderate compass. We have been very much gratified and edified by all that we have read of these prayers.

- XIII.—*Tracts for the Christian Seasons.* Oxford and London : Parker.

IT is obviously a *most difficult* task to write a good Tract adapted for the poor ; for we rarely, indeed, meet with any that are adapted to be of use to them. The tracts before us are simple and forcible, and perhaps they approach nearer to what Tracts ought to be, than almost any we have seen ; and yet, we feel assured that, notwithstanding all the pains which have been taken, in many parts of the country the language would in parts be above the comprehension of the people. The tracts however are excellent, and we cordially wish them an extensive circulation.

- XIV.—*Prayers for the Use of all Persons who come to the Baths of Bath for Cure. By THOMAS KEN, D.D., Lord Bishop of Bath and Wells. With a Life of the Author.* London : Masters.

THIS little publication, independently of the devotions which it comprises, and which have a local value and importance, is enriched with a most interesting and beautifully written life of the venerable author. The many admirers of Bishop Ken will receive this memoir with gratitude.

- XV.—*Hymns for Schools, selected by the Rev. R. HARVEY, M.A., Rector of St. Mary's, Hornsey. New Edition.* London : Groombridge.

A VERY pleasing and well chosen collection of 170 Hymns for Schools, at a moderate price. There is considerable variety in this little work.

XVI.—*A Plan of Church Extension and Reform, submitted to the Right Hon. Lord John Russell by a Deputation, in March, 1848. With Remarks by J. C. COLQUHON, Esq.* London: Seeleys.

THE period of the season at which we have received this important pamphlet on the subject of Church extension, which embodies a plan, prepared in the early part of this year, by a committee of influential noblemen and gentlemen in London, must plead our apology for noticing so briefly a publication, which amply merits a careful and extended survey. We shall probably have an opportunity hereafter for reverting to this subject. In the mean time, we recommend the pamphlet to the particular notice of all who are interested in promoting the efficiency and the extension of the Church, including an augmentation of the Episcopate. It is becoming evident now, that *funds* may be found for these objects, and that the only real difficulty is, the reluctance of men to move in the matter; or, rather, the mass of *secular* business which prevents the affairs of the Church from gaining any attention from persons in high stations.

XVII.—*A Letter to Joshua Watson, D.C.L., &c. By EDWARD CHURTON, M.A., Archdeacon of Cleveland.* London: Rivingtons.

WE could scarcely have imagined that the fraud which was so frequently practised in the middle ages, in ascribing to authors works which they never wrote, could have been so recently and so successfully practised as in the case before us, in which Archdeacon Churton has shown, with great acuteness and learning, that a treatise, bearing the title of “*Contemplations on the State of Man*,” and published under the name of Jeremy Taylor, some years after his death, was in reality a compilation from a work written by a Spanish Jesuit, named Nieremberg.

XVIII.—*National Warnings on National Education. A Sermon. By CHR. WORDSWORTH, D.D., Canon of Westminster.* London: Rivingtons.

THIS sermon is of a very different character from the common run of charity sermons: it is of general interest and importance, as bearing on the subject of Christian education. Dr. Wordsworth points out, by reference to the recent events in France, the evil and danger of an unchristian education—an education not based on the Word of God. Nothing can exceed the force of his argu-

ment, or its seasonableness at this time. We have never read any publication of his with more gratification.

XIX.—*Christian Communism. A Sermon, &c. By WILLIAM SEWELL, B.D., Fellow and Tutor of Exeter College, Oxford.* Oxford: Parker.

THIS sermon, which was preached on occasion of laying the first stone of the Alms-House Chapel of St. Mary Magdalene, Chiswick, contains a very beautiful exposition of the principles and modes of Christian charity, as applied to the case of the indigent and the lowly members of the community. It points out the desirableness of providing a refuge for such persons, impressed with a Christian character, and combined with occupations of an innocent and useful kind. God grant that such a spirit may exercise increasing influence in our land.

XX.—MISCELLANEOUS.

The press of matter compels us merely to acknowledge the receipt of the following books and other publications, which we hope to notice in our next number:—

Davidson's Introduction to the New Testament—Gilly's Romaunt Version of St. John—Anderson's History of the Colonial Church, Vol. ii.—Dr. Chalmers's Scripture Readings—Trollope's Liturgy of St. James—The Sea King, by J. S. Bigg—Monopoly the Cause of Evil, by Arthur O'Connor—Gray's Lectures on Money—Principles of Protestantism—Clarke's Thoughts in Verse—Tate's Holy Things and Times—Epitome of Alison—Letters from the Archives of Zurich (Parker Society)—Original Letters, 1537-1558—The Psalter, by Scott—Corner's History of England—The History of a Family—Hopwood's Order of Confirmation—Analysis of Herodotus—Birkett's Trial of Creation—Blackley's Scriptural Teaching—Parry's Sermons—Moberly's Logic—Loci Communes, by Swainson and Wratislaw—The Path of Life—The Scottish New Generation—L'Anima Amante, by Pagani—Moore's Human Nature in Innocency—Grant's Kapiolani—Cambridge Theological Examination Papers—Marsh's Bampton Lectures—Kidd on the Thirty-nine Articles—Poynder's Nelson's Fasts and Festivals—Nind's Lecture Sermons—Woman, by Monod—Thom's Chronology and Prophecy—Poole's Ecclesiastical Architecture—Songs of Christian Chivalry—Gauntlett's Bible Psalms—Gauntlett's Chants for the Psalms—Jarrett's Hebrew Lexicon—Beecher on Baptism—The Parochial and Collegiate Churches of Scotland.

Among smaller publications, pamphlets, &c. we may mention Instructions for Afflicted Christians—Prayers for the Nursery—Hints on Female Parochial Schools—Spencer's Commentary on the Collects—Harry and Archie—Christian's Child's Book—A Drop in the Ocean—Plain Sermons for the Poor—Prayers for Parochial Schools—Emmaus, by Nugee—The Penitent's Path—Sound Words—A Collection of Mr. Cleaver's Tracts—Family Prayers, by a Clergyman—Reasons for a New Edition of the Peschito, by Rogers—Slight's Letter to the Bishop of Oxford—The Theologian—Scottish Magazine—Ramsay's Catechism—Charges by the Bishops of Fredericton, Exeter, and Archdeacon Manning, &c. &c. &c.

Foreign and Colonial Intelligence.

CANADA.—*Diocese of Toronto.*—*Prayer on account of the Cholera.*—

The Bishop of Toronto has issued a Pastoral Letter on the apprehended approach of the cholera, and directed the two following prayers to be used in the congregations of his diocese, immediately before the General Thanksgiving at Morning and Evening Prayer :—

“Most gracious Father and God! who hast promised forgiveness of sins to all those that with hearty repentance and true faith turn unto Thee. Look down, we beseech Thee, from heaven Thy dwelling-place, upon us Thy unworthy servants, who, under an awful apprehension of Thy judgments, and a deep conviction of our sinfulness, prostrate ourselves before Thee.

“We acknowledge it to be of Thy goodness alone, that, whilst Thou hast visited other nations with pestilence, Thou hast so long spared us. Have pity, O Lord! have pity on Thy people, both here and abroad: withdraw Thy heavy hand from those that are suffering under Thy judgments; and turn away from us that grievous calamity, against which our only security is in Thy compassion. We confess in shame and contrition that in the pride and hardness of our hearts we have shown ourselves unthankful for Thy mercies, and have followed our own inclinations instead of Thy holy laws. Yet, O Merciful Father, suffer not Thy destroying Angel to lift up his hand against us, but keep us, as Thou hast heretofore done, in health and safety; and grant, that being warned by the sufferings of others to repent our sins, we may be preserved from all evil by Thy mighty protection, and enjoy the continuance of Thy mercy and grace, through the merits of our only Mediator and Advocate Jesus Christ. *Amen.*

“O, Almighty God! who by the many instances of mortality, which encompass us on every side, dost call upon us seriously to consider the shortness of our time here upon earth, and remindest us that, in the midst of life we are in death, so teach us to number our days, that we may apply our hearts unto wisdom.

“Give us grace to turn unto Thee with timely repentance, and thus to obtain, through the merits of our Saviour, that pardon to-day, which to-morrow it may be too late to seek for; that so being strengthened by Thy good Spirit against the terrors of death, and daily advancing in godliness, we may at all times be ready to give up our souls into Thy hands, O Gracious Father, in the hope of a blessed immortality, through the mediation, and for the merits, of Jesus Christ our Lord. *Amen.*”

Advance of Protestant Truth among the Romanists.—The Bishop of Montreal, in a letter dated June 19, writes thus to the *Society for Pro-*

moting Christian Knowledge:—"A disposition is beginning to manifest itself, here and there, among the French Canadians, to unite with the Church of England. I have lately ordained the Rev. Daniel Gavin, a Swiss minister, who, from conviction, has conformed to the Anglican Church, a singularly discreet, as well as exemplary and zealous man, and one of exceedingly good attainments, to the charge of a little flock of French converts at a place called Sabrevois; his maintenance being provided for by a widow lady of property in the neighbourhood. There is also another small body of French Canadians, who, having renounced the Romish faith, have established themselves in a separate settlement in the township of Milton, and have received much attention from the Rev. George Slack, Missionary of the *Society for the Propagation of the Gospel* at Granby, within whose charge Milton is situated, and who is sufficiently master of the French language to converse with them, and to afford them some week-day ministrations; but having three services and sermons, in three different parts of his mission, to perform in English upon Sundays, he cannot then afford any time or labour to the Canadians. Mr. Gavin has undertaken to visit them upon a Sunday, once a quarter."

FRANCE.—*State of the Romish Church*.—The Romish hierarchy and clergy in France are in a state of complete prostration before the political power of the day. As in February the clergy danced attendance on the trees of liberty, so the bishops hastened to issue their *mandements* in honour of the New Constitution, with orders that prayers should be offered in all the churches for the success of the presidential election. Many of the documents contained tolerably broad hints in favour of General Cavaignac, who had not failed to pay his court to the Romish clergy, in the hope that the weight of their support would tell greatly in his favour. The result seems to indicate that the influence of the Romish clergy in France is but small, and that to be a "*dilectissimus filius*" of the Church, as "*Eugenius Cavaignac*" is called in the letter of Pius IX., is but a small recommendation in the eyes of the great majority of Frenchmen. The accession of Louis Napoleon will, in the present temper of the Papal hierarchy, at once dispose them in his favour, and it remains to be seen what will be the development of the Romish Church under the new order of things. Among the various indications that the "Catholic" party mean to bestir themselves, is the fact, that their old organ, the *Ami de la Religion*, has undergone a complete renovation. It had for some time become exceedingly tame, and since the revolution in February had changed almost to a common newspaper, appearing six times a week, and containing hardly any thing beyond the current Ecclesiastical intelligence, and the news of the day. It is now brought back to its original character, as a theological periodical, and to its former mode of publication, three times a week, under the editorship of Abbé Dupanloup, who will be assisted by the most eminent Clergymen and laymen of the Ultramontane party, such as Count Montalembert, the Jesuit Ravignan, Henry de Riancey, and others. The change appears

to have been determined on at the instigation of the French bishops, and the Pope signified his high satisfaction with it in a brief addressed to the Abbé Dupanloup.

General Assembly of the Reformed Churches.—After twenty-three successive sittings of the General Assembly of the Reformed Churches of France, held at Paris in the course of September and the beginning of October, a project of law has been agreed upon, to be presented to the Government for the adoption of the legislature. The project consists of fifty-nine articles. It provides for the government of "the Reformed Church in France," by general and local consistories, provincial synods, and a general synod. It requires of aspirants for the pastoral office, that they shall be Frenchmen by birth, at least twenty-five years old, Bachelors of Divinity in one of the Reformed faculties of France, and provided with certificates of consecration by seven, or at least five, ministers or professors. The local consistories are to be composed of ministers and lay-elders, according to a graduated scale, beginning with twelve lay-elders to one Minister, and ascending to twenty-four lay-elders to five or more Ministers. Elders need not be communicants, provided they have once in their lives received the communion. In the general consistories the number of the laity is to be to that of the Clergy in the proportion of two to one; in the provincial synods in the proportion of three to two; in the general synod, to be held every three years, the number of Ministers and laymen is to be equal.

GERMANY.—Utter Confusion in the Protestant Communions. Projected Protestant Confederation.—The danger which, in the present unsettled state of all the political institutions of Germany, threatens the Ecclesiastical establishments, especially those of the Protestant communions, on account of their intimate connexion with the State, has excited the most serious alarm in the minds of the religious part of the community. The country is inundated with protests against the official documents which have emanated from the various revolutionary authorities, more especially against the decree of the Schwerin ministry for the convocation of a constitutional assembly of the Protestant Church in Prussia, which places the representation of the Church upon the broadest possible latitudinarian and democratic basis,—as well as with projects and counter-projects of all sorts. It would be endless, and scarcely interesting, to reproduce the various documents, or even to enumerate the several occasions which called them forth, or the meetings at which they were adopted. It will be sufficient, in order to give an accurate idea of the state of Protestantism in Germany at the present time, for us to confine ourselves to a report of the Ecclesiastical Assembly held at Wittenberg during the last days of September; as the measures there proposed, and the statements made by different speakers, will serve to place the whole position of affairs, in reference to the Protestant communions, in a clear light.

In the first place it is to be observed, that the Assembly possessed no

sort of authority ; it had no powers delegated to it, either by the respective civil and ecclesiastical governments, or by the popular voice ; it was not, therefore, properly speaking, a Synod (*Kirchentag*), but a free, *i. e.* a self-constituted assembly. It was, indeed, stated at one of the convivial meetings which formed part of the proceedings, and in connexion with a toast in honour of the King of Prussia, that His Majesty had been apprised by a deputation of their intention to convene such an assembly, and solicited to patronize it ; but the King replied, that it was out of his power to take any official steps in furtherance of it ; at the same time he intimated, that he implored upon it every blessing from on High, as it was the Lord's battle they were going to fight. The whole movement, therefore, is to be considered in the light of a spontaneous effort made by the leading men of the Protestant communions, to meet the emergency arising out of the political condition of Germany. It was set on foot by a public manifesto, to which were attached the signatures of forty-nine of the most distinguished Protestant divines from all parts of Germany, inviting "all the friends of the Evangelic Church, clerical and lay, who acknowledge the basis of the Evangelic confessions," to a "preliminary free conference," to be held on the 21st September and following days, at Wittenberg, with a view to "take fraternal counsel on the position of the Evangelic Church at the present juncture." Among the names affixed to this manifesto, are several with which our readers are already familiar, such as, Superintendent Dr. Grossmann, of Leipzig ; Dr. Grüneisen, of Stuttgart, Court Chaplain ; Dr. Hengstenberg, of Berlin ; Dr. Lücke, of Göttingen ; Superintendent Nielsen, of Schleswig ; Dr. Nitsch, of Berlin ; Consistorial Councillor Dr. Snethlage, of Berlin. The above will be sufficient to show the character of the movement. A sub-committee appointed by the original projectors of the scheme had drawn up an outline of the objects, which are as follows :—

" 1. The Evangelic Communions of Germany combine together in a Church Confederation.

" 2. The Evangelic Confederation is not a Union of the Evangelic Communions, but a revival, adapted to these times, of the *Corpus Evangelicorum* of a former period.

" 3. Each Evangelic Communion comprehended in the Confederation remains perfectly independent of the Confederation, as regards its relation to the State, its government, and its internal arrangements, touching matters of faith, worship, and discipline.

" 4. The object of the Evangelic Confederation is :—

" *a.* To exhibit the substantial Unity of the Evangelic Church ; to cultivate inter-communion and brotherly love.

" *b.* To bear a common testimony against all that is unevangelical.

" *c.* To assist each other by mutual help and counsel.

" *d.* To arbitrate in case of disputes arising between Churches comprehended in the Confederation.

"e. To guard and to defend the rights and immunities which the fundamental law of the Empire, and the constitutions of the individual States, award to the Evangelic Churches.

"f. To aid by advice and succour isolated Evangelic congregations in and out of Germany.

"g. To form and preserve alliances with all the Evangelic Churches throughout Europe, and all over the world.

"5. The Church Confederation is called into life by an Evangelical Church Assembly of Germany, to be held annually, composed of deputies from all the Churches comprehended in the Confederation."

The result of this invitation was that about five hundred persons were collected together at Wittenberg, on the day named; by far the greater proportion of whom were clergymen and academic divines. The sittings took place in a classic locality, in the nave of the Castle Church (*Schlosskirche*), beneath which the bones of Luther repose. The other parts of the Church were filled with a crowd of spectators, attracted by the novelty of the scene, and the deeply interesting nature of the proceedings at so critical a moment. In order fully to appreciate the tone of the discussion, it is necessary to bear in mind, that the parties assembled were—in accordance with the terms of the invitation—of what may, by comparison at least, be termed the orthodox party, and that they had every inducement to merge their minor differences in the sense of their common danger. The majority were members of the United Church of Prussia; besides these there were Lutherans and members of the Reformed Church from those parts of Germany where no union has been effected; the rigid dissentient Lutherans of Prussia had absented themselves—indeed they were at the very same time holding a Synod of their own at Breslau,—but the Moravians were represented by one of their bishops. The following are the more interesting portions of the discussion:—

C. R. Müller, from Halle, animadverted in strong terms on the resolution of the Frankfort Constituent Assembly on the subject of religion¹,

¹ See the Articles of the Imperial Constitution voted by the Frankfort Assembly, which bear upon religion, in our last Number, pp. 245, 246. They have been quite recently modified, and now stand thus:—

"Sect. 14. Every German has complete liberty of belief and of conscience. Nobody is obliged to make known his religious convictions.

"Sect. 15. All Germans are unfettered in their common exercise of religion, both domestic and public. Crimes and misdemeanours committed in the use of this liberty will be punished according to law.

"Sect. 16. The enjoyment of civil and political rights shall in no wise be measured or cut short by any body's religious confession. His confession may not obstruct a person in the fulfilment of his political duties.

"Sect. 17. Every religious community regulates and administers its own affairs independently, but remains subject to the general laws of the State. No religious community enjoys any privileges before another. There is to be no State-church. New religious communities may be formed; no acknowledgment of their confession by the State is required.

"Sect. 18. Nobody shall be forced to any church act or ceremony.

"Sect. 19. The formula of oaths shall in future be this—'As God shall help me' (*So wahr mir Gott helfe*).

"Sect. 20. The civil validity of marriage depends only on the transaction of the

which, he observed, went farther in the non-recognition of any difference between truth and error, than even the constitution of the United States and the principles of Robespierre, who insisted, at least, on belief in a Supreme Being.

C. R. Sack, from Magdeburg, dwelt on the necessity of applying some further test than membership of the United Church of Prussia, expressing his fear that the United Church was, in fact, a common sewer, into which the unbelieving elements from both the other Churches, the Lutheran and the Reformed, were drained off. He proposed that the doctrine of the atonement once for all and absolutely made, the doctrine of justification as connected with regeneration, and the introduction of a temperate system of Church discipline, should constitute that test; and if this were adopted, then he proposed that the members of the three bodies named should enjoy perfect inter-communion, so as to render the members of any of them equally admissible to the Holy Eucharist in all the three.

Mr. Kunze, of Berlin, (one of the Prussian Clergy who paid a visit to this country a few years ago) spoke with great freedom, and pointed out the illusory nature of their proceedings. It was all very well for them to meet, to discuss, and to pass resolutions; but they should remember that they had not the public at their back to bear them out in the position which they took. Only about one per cent. of the population were on their side; the remaining ninety-nine per cent. had openly joined their enemies. Considering the insignificance of the support which they could reckon upon from the people, and the absence of all power by delegation from any constituted authority, he suggested that it was useless to talk of a Church Confederation. All they could do was to set on foot an association of individuals like-minded with themselves, who would stand in the breach in the hour of danger.

Superintendent Seegemund called attention to the fatal effects of a superficial union while the difference between the Lutherans and the Reformed continued to exist; observing that unless the sense of the term "Evangelic" was accurately defined, the "United" Church was not unlikely to become the Church of anti-Christ.

President v. Gerlach, from Magdeburg, thought they were yielding too soon to a sense of alarm. He attached no value to the fundamental principles voted by the Frankfort Assembly; they were mere theoretical propositions which had no form or validity as yet. They should not be hasty to accept the position which the democracy designed that the Church should occupy, as a *fait accompli*. The King was bound to defend the rights and the government of the Church; he was not at liberty to fling the reins into the dirt; and it was for them not to desert him, but to stand by him in the conflict. Whatever reforms might be necessary in the Church, must be undertaken on the existing basis, and the revolutionary spirit which would sweep away the whole existing

civil act; the wedding at church can take place only after the civil act has been performed. Difference of religion shall be no legal impediment to marriage.

"Sect. 21. The registers of births, marriages, and deaths (*Standesbücher*), shall be kept by the civil authorities."

Church, and transfer her rights to the wild opinions afloat among the populace, must be resisted.

The second President, Stahl, in summing up, defended the proposed confederation against the objections which had been raised. He insisted, in proof of the necessity of a federal plan, on the fact of a conflict existing between those who wished to promote the union, and those who adhered to the distinctive principles of their respective confessions of faith. The attempt to get rid of this conflict by preserving their confessions within the union, he declared to be a failure. The result was, that the "United" Church, and its Ecclesiastical authorities, had in fact no confession of faith at all, which they were bound to uphold to the exclusion of all contrary doctrines. Hence it would have been impossible for the Prussian State Church to have maintained itself, even if there had been no revolution. In addition to this cause of embarrassment, they had now to expect the withdrawal of all support from the State, and it was therefore for them to consider what under the circumstances ought to be done. The speaker then advocated the plan of a confederation, in contradistinction to a union. The three churches, the Lutheran, the Reformed, and the United, were to retain their distinctive characters and their separate existence, and enter into a federal compact of mutual recognition. A mere Evangelical alliance embracing individuals, was inadequate to the want for union which was felt by all; but a confederation of Churches would answer every needful purpose. To contemplate a union comprehending all the Churches, would be going too far; they had their several divine missions and must maintain their ground. As for the want of legitimate authority in the Assembly, he conceived that there was a spiritual representation which was more real than even an express delegation in writing. There was no intention of giving force of law to their resolutions. All that was contemplated was the adoption of certain propositions to be laid before the authorities in the form of suggestions.

The question was then put, and it was unanimously resolved that the formation of a Church Confederation was both to be desired and to be recommended. The details of the plan was next discussed at great length, and ultimately it was agreed to petition the different Sovereigns and ecclesiastical authorities of Germany to take the necessary steps for the delegation of duly authorized representatives of the different Churches, with a view to the definitive formation of the proposed Church Confederation by a future assembly, under the following provisions:—

"1. That the deputies should consist, in equal numbers, of clergy and laity.

"2. That the representation should not be regulated according to numbers, but according to the distinct existence of the various bodies to be comprehended as separate Churches, within the German territory.

"3. That the theological faculties of the Universities, and the department of ecclesiastical law, should be properly represented.

"4. That the representatives should be chosen by the actually existing

organs of Church-government, with the concurrence, as far as possible, of the congregations."

The business of the Assembly having been concluded, and a general committee and a sub-committee appointed for carrying out the views and resolutions of this first meeting; a kind of profession of faith was made, and a covenant for co-operation and mutual assistance entered into, in the form of questions and unanimous responses; the profession of faith being in the form of St. Peter's confession, "Lord, we believe and are sure that Thou art that Christ, the Son of the living God."

Several other subjects were incidentally discussed. Among these was the necessity of organizing a Home Mission, which was powerfully advocated by Wichern, the director of the *Rauhe Haus*, a sort of refuge for the destitute and penitentiary, at Hamburg. As the statements made by him, which produced a deep impression upon the assembly, throw great light upon the social and religious condition of Germany, and as many of his observations may find an application elsewhere, we shall give the substance of his discourse somewhat more in detail:—

"He expressed his regret that his exertions in the cause of the Home Mission should be considered in some quarters as hostile to the Church; on which account some felt surprised that he should urge the Church Confederation to take up the subject. For his part, he was firmly persuaded that the Church must take the Home Mission into its own hands. At present it was a labour of affliction, because there was in the Church a prejudice against it; and without the Church the Home Mission could not come into efficient operation. He wished that the assembly would, by declaring itself favourable to it, remove this drawback upon a work which, if countenanced by the Church, could not fail to have the blessing of God."

Having been invited by the assembly at once to develop his views more fully, he continued: "It was a great mistake to suppose that the object of a Home Mission was confined to the salvation of the poor; it concerned the salvation of the rich quite as much. He viewed the field of the Home Mission as co-extensive with baptism, taking baptism in the sense attached to it by Luther. But among those that had been baptized, there were some in a perfectly heathenish state, a fact attested by the recent revolution, and that in Germany even more than in France. It was true that the operations of the Home Mission must run parallel to a great extent with the parochial care of the poor; but they must extend much further. The Germans were to this day, to the number of hundreds of thousands, a nomad people. He would only instance the numberless travelling operatives, the railway labourers, &c. &c. The operatives had no other home than the beer-shop, their guild was the only society to which they belonged. For what took place in their gatherings he should refer them to his published descriptions; the mention of those things was not fit for a mixed assembly. The most fearful orgies of Paganism were surpassed by the scenes in question. Ever since the time of Charles V. it had been the object of

legislation to check this mischief; but it had never been possible to overpower it. This was the seed-bed of political agitation; the secret political clubs were formed within these larger associations. What, then, was to be done? What Church did claim these multitudes as its own? At Hamburg, where the system of guilds was as yet in a flourishing state, no one had ever had compassion on the thousands of operatives. And it was the same almost every where. To this must be added the crowds of Germans, chiefly operatives, in other countries of Europe. At Paris, Lyons, Marseilles, London, and elsewhere, there were numbers of German workmen. What was done for these? Two years ago the mention of a dangerous communism arising from this class of the population, had only excited a smile. But the storm had since burst, and it could no longer be denied that it originated in their neglected condition. People were not aware of the intelligence and shrewdness of these travelling operatives. They were familiar with the doctrines of all the most radical philosophers, and were now reducing them to actual practice. The training school of the German operatives was originally in Switzerland, where the most unmitigated atheism was openly preached as an incentive to the realization of communistic schemes. The greatest champion of this cause was his countryman, William Marr, of Hamburg, whose book on this subject had not received the attention which its importance demanded. In it the system adopted by these parties was fully detailed. Their fundamental principle was, that *men must be made the personal enemies of God*. The preliminary condition of admission into the association was a decided 'No' in reply to the question: 'Do you believe in the existence of a God?' Druey had found it necessary after a time to get rid of Marr, and had done so by suggesting to him that he should follow up his propaganda in Germany. Therefore Marr had joined Hecker, Robert Blum, and others, and had come to Hamburg where he still was. It was by the labours of such men that atheism and blasphemy were inculcated and propagated. Quite recently a *Meisterlied* (operative song) had been sung at Hamburg, which ran thus: 'A curse upon God, the blind, the deaf,' &c. &c. And this Marr was a baptized man, for he was a Lutheran!" Wichern then went on at considerable length portraying the condition of the railway labourers, who lived in nomad huts, and were, with few exceptions, not cared for by any one, either in body or in soul, and who in the midst of a Christian country were sinking down into a state of absolute barbarism. But all this was as nothing compared with the frightful condition of the lower classes in large towns, where these wholly barbarized masses were congregated in dense crowds. What had been said by Kunze, that ninety-nine hundredths of the common people were on the enemy's side, though not applicable to the whole population, was certainly true of his own parish in Berlin. It was in these districts of large towns that it became physically and morally impossible for the Clergy to perform their duty. For these people the Church did nothing more than baptize their children, and possibly marry their parents. Among them the ultra-Hegelian doctrines found a soil ready prepared;

for these doctrines squared exactly with their notions. Considering all this, and the immense activity of the operative propaganda, the revolution could not cause surprise; the wonder was that it had not occurred sooner. They had to thank God's mercy and forbearance for the delay. While this system was being spread over all Europe like a large dragnet, they had thought of nothing but sending missionaries to the Pagans in increasing numbers. Yet the idea of sending out missionaries at home, was not a remote one, only it was not known how great the need was. Among the criminals, who likewise fell under the operation of the Home Mission, the full extent to which heathenism had gained ground in Germany, and the nature of its fruits, had become manifest. He had received many complaints from clergymen connected with prisons on this point; but nothing could equal the report from Glückstadt, where there were upwards of 800 prisoners on an average, and where the spiritual destitution, and the sense of it, had risen to such a height, that two of the prisoners agreed to devise some remedy for themselves, as they felt themselves utterly lost. Not knowing God, nor ever having heard of Him, they manufactured an 'angel' which they might worship. Thus pure idolatry was actually starting up in the midst of them. From such a prison hundreds were annually turned loose upon society in a worse state than when they entered it; they were compelled to seek for subsistence in the wide world, and nothing was open to them but a return to crime. The murderer *Hinz* who had died on the scaffold as a penitent, had confessed that in prison he had been taught to pray to the devil; and when he got his liberty, he went and committed a double murder."

After detailing the inadequate attempts which had been made by private associations to meet the evil, and referring to the exertions made in England for a similar purpose, Wichern proceeded to consider the measures which he thought the Church should adopt to meet the emergency. "Above all," he said, "it was necessary to make some provision for carrying the Gospel forth into the dwellings and the streets, that it might reach those who never came to Church. It was the business of the Church to go in search of those who deserted from its pale. This required voluntary associations in the parishes, and more particularly the novel institution of street preaching. When the street corners should be turned into pulpits, then would the power of the Gospel repenetrate the masses. But all this action must proceed from the Church itself, whose proper office it was."

National Council of the Roman Catholic Bishops.—While the leading Protestant divines have thus been endeavouring to provide for the security of their communion and their faith, amidst the pelting storm of revolution and infidelity, the Roman Catholic hierarchy of Germany have not been idle. A National Council, at which all the Romish bishops of Germany were present, either in person or by their representatives, was held at Würzburg during the months of October and November. The synod was opened on Monday the 23rd of October, and closed on Wednesday the 15th of November. The Archbishop of

Cologne presided over its deliberations; the Bishops of Augsburg and Rothenburg acted as vice-presidents. The principal object of their deliberations was to take measures for sustaining their own spiritual and ecclesiastical authority against the possible encroachments of the democratic power. But, in reality, it is evident that in Germany, as elsewhere, the Romish hierarchy hope to profit by the recent changes, claiming under the name of equal rights and liberty of conscience, that unlimited exercise of the usurped powers of the papacy, delegated to them, which no properly constituted and powerful government, however fondly attached to the Romish faith, has ever permitted. Among the subordinate objects contemplated by the Council was the formation of a distinct "Catholic" University for all Germany. The result of their deliberations consists of three important documents; 1. a note on the relations between Church and State, and the claims of the Romish Episcopate in Germany, addressed to the Constitutional Assembly at Frankfurt; 2. a pastoral and synodal letter to be addressed by the bishops to their dioceses; and 3. a circular letter to the Roman Catholic clergy. Want of space precludes us from giving the first of these documents (the only one that has yet reached us) *in extenso*. Its great object is to claim the abrogation of all the checks which both the Roman Catholic and the Protestant governments of Germany have hitherto imposed upon the proceedings of the Romish hierarchy within their dominions, and upon their intercourse with the Pope. They express their reprobation of every superintendence over the relations between the pastor and his flock, as incompatible with the enjoyment of true liberty.

INDIA.—*Statistics of Romanism in India*.—The following is an authentic account of the Romish Establishment in the Madras presidency; Portuguese establishment, 1 bishop and 31 priests; Irish establishment, 2 bishops and 27 priests; French, at Pondicherry, 25 priests; Portuguese Vicar Apostolic of Verapoly, 41 priests; Jesuits in the district of Madura, 19; total, 147.

Expulsion of a Romish Bishop with his Clergy.—An inquiry of considerable importance has taken place recently, by order of the Governor-General, into the circumstances connected with the lawless demolition of a Romish chapel by the soldiers of the 84th regiment, who, it appears, had been instigated to the act by certain Irish priests in consequence of a dispute which had arisen respecting the possession of the chapel. Bishop Murphy, who, in his letter to the President of the Court of Inquiry, admits that the soldiers were "actuated by an erroneous religious zeal," has been removed with three of his Priests from the cantonment where the disturbance occurred, by order of the Governor. The following extracts from the official report of the Court of Inquiry, dated September 5th, 1848, further explain the circumstances of the case, and the course of conduct pursued by the Romish Priests:—

"The Right Hon. the Governor in Council considers it only necessary to observe briefly, that even should the evidence recorded not afford full and direct proof of the fact, that there can be no moral doubt but

that the Irish Priests did incite the men of the 84th regiment to this act, while it is acknowledged that they afterwards countenanced it, by allowing the property carried away to be deposited in the Temperance Room of the mission; and the Rev. Mr. M'Sweeny has confessed that he endeavoured to conceal the stolen articles by throwing them into a well on the mission premises. It is apparent also, that they have, throughout, exercised a pernicious influence, of which there are, unhappily, lamentable and painful proofs in various parts of the Court's proceedings.

"The Right Hon. the Governor in Council has remarked, with deep concern, throughout these transactions, that not only has the European soldiery been incited to acts subversive of all discipline and respect for constituted authority, but that the express orders of the officer commanding the cantonment have been openly and deliberately set at naught by the Right Rev. Dr. Murphy.

"The Rev. Mr. M'Sweeny has distinctly stated in his letter to the brigadier commanding the Hyderabad subsidiary force, dated 10th July last, that 'whatever may be my own wishes on the subject of our interview this day, I have the honour to inform you that I am prohibited by the Right Rev. Dr. Murphy from surrendering the Catholic chapel near the lines of the 8th regiment, N.I., for the purpose required in the letter of the Quartermaster-general, dated the 8th instant;' and there is no doubt in the mind of the Right Hon. the Governor in Council, that it was under the orders, and with the concurrence, of the same authority (see Rev. Mr. M'Sweeny's evidence before the Court of Inquiry) that the Rev. Mr. M'Sweeny and his brother proceeded forcibly to place a padlock on the door of the chapel, avowedly in opposition to, and in defiance of, the orders of the Brigadier, thus setting to the soldiers of their own persuasion an example of the worst possible tendency.

"The Governor in Council has borne in mind that the Rev. Mr. M'Sweeny was at the time receiving a salary from Government, as the Roman Catholic minister of the troops, and it is scarcely necessary to remark that, if an individual so circumstanced can be constrained to resist the local authorities, the Government can have no guarantee that their orders will be at any time respected, nor any assurance that the same influence which led to the outrage at Secunderabad, will not be called into action at any moment to subvert alike the authority of the local officer and of the law.

"With these considerations before him, and looking to the facts elicited by the Court of Inquiry, and to the communications from the officer commanding H. M.'s 84th regiment, after much and anxious deliberation, the Right Hon. the Governor in Council sees no alternative but to direct the removal of the Right Rev. Dr. Murphy from the cantonment of Secunderabad; and, that the orders of Government may not be rendered nugatory, to request the Resident to move H. H. the Nizam, to require Dr. Murphy to quit H. H.'s territories immediately, and that he shall not be permitted to return, except at the instance of the British Government. The Governor in Council deems it necessary also that the same

course be pursued in the instance of the other parties (the Rev. Mr. M'Sweeny, the Rev. Dr. Quin, and Mr. John M'Sweeny) whose conduct has been brought under the notice of the Government.

Schism among the Roman Catholics of Ceylon.—Brief of the Pope.—A schism having arisen among the Roman Catholics of the island of Ceylon, some of whom refused obedience to the Vicar-Apostolic of Ceylon, on the ground that they considered themselves to be under the jurisdiction of the Archbishop of Goa, a reference was made to the Pope, who, in consequence, issued the following brief—another of the many acts by which the Pope unceremoniously arrogates to himself jurisdiction within the British dominions:—

“Pius P. P. IX.—Health and Apostolical Benediction.—Venerable Brother—We are aware that you know that by the Apostolic See there has always been used all possible diligent care in order that every occasion of schism might be taken away. We are certain that to you are manifest the proofs of the dispositions which our predecessors the Roman Pontiffs made to the same effect. Moreover, you are aware how important it is to render all these endeavours effectual, for you likewise are aware what great calamities originate from schism.

“This being so, you, venerable brother, can yourself imagine how much our solicitude has been excited by the news recently received, which is, that there is great reason to fear that in the island of Ceylon schism may arise. Such a calamity would be excited if any of the Ecclesiastics or lay Catholics who are living in the same island of Ceylon, declining your jurisdiction and obedience, should submit themselves either to the Archbishop of Goa or to any other Ecclesiastical Ordinary whatever not lawfully empowered by us.

“It is a matter known and manifest to every one that our predecessor of happy memory—Gregory XVI.—by an Apostolic letter of the 23d December, 1836, which begins, ‘*Ex munere Pastoralis Ministerii*,’ announced that the whole island of Ceylon with its dependencies was made one especial and peculiar vicariate; constituting in the same island in the mean time one Vicar-Apostolic, which office you, venerable brother, enjoy at present under the Apostolic See exclusively, the Apostolic See having already taken away the jurisdiction of the Ordinary of Cochin, or of any other Ordinary whatever, upon the island above mentioned. Besides, this very institution of the Apostolic Vicariate of Ceylon with its dependencies, as well as the jurisdiction conferred upon the Vicar-Apostolic of the whole island and dependencies, has been confirmed by the said Apostolical letter of our predecessor, with another, dated 24th April, 1838, which begins, ‘*Multa præclare*,’ and in the mean time by our predecessor it has been decreed that the Archbishop of Goa cannot exercise any jurisdiction upon the said island on any pretence whatsoever, either general or particular.

“Now, therefore, venerable brother, we earnestly recommend you in the Lord, for the love of Catholic unity and religion, for which you are conspicuous, to see that whatever we have written to you may be notified both to the clergy and laity dwelling in the Vicariate of Ceylon.

For we hope that with the assistance of God, all ecclesiastics as well as lay Catholics, having before their eyes what by the Apostolic See has been decreed, on account of the same vicariate, will be constant both in its observance and in spiritual subjection to you, and thus will avert all fear which we have entertained of schism.

"In the meanwhile, venerable brother, the Apostolic Benediction we affectionately impart to you.

"Given at Rome, in the Palace of St. Mary Major, 13th May, 1848, in the second year of our Pontificate. "PIUS P. P. IX.

"To the Venerable Brother, Caetano Antonio, of the Congregation of St. Philip Neri at Goa, Bishop of Usula and Vicar-Apostolic of Ceylon."

This brief has been formally published by the Vicar-Apostolic of Ceylon, together with a Pastoral Letter, exhorting all the Roman Catholics of the island to "submit to it in the spirit of obedient children of the Catholic Church."

ITALY.—*Anarchy at Rome. Flight of the Pope—Gross Mariolatry.*—The experiment which the papacy has tried upon the democracy, in assaying to "baptize and Christianize that wild matron²," has terminated at last in the utter discomfiture of the former. The circumstances connected with the late revolution at Rome, and the flight of the Pope to Gaeta, are too generally known to require detailed mention here. We shall therefore content ourselves with recording the rescript addressed by Pius IX. to his rebellious subjects.

"Pius IX., Pope, to his beloved subjects.—The violence committed against Us during these last days, and the intention of rushing into farther crimes, which has been evinced (may God avert these misfortunes by instilling into men's hearts sentiments of humanity and moderation!) have compelled Us to separate Ourselves for a moment from Our subjects, and Our children whom We have always loved, and whom We still love.

"Among the motives which have determined Us to have recourse to this separation (and God knows how painful it is to Our heart), the most important is that We wished to have full liberty in the exercise of the supreme power of the Holy See, which, under existing circumstances, the Catholic world might not unnaturally suppose We no longer possessed. While this violence is to Us in itself a cause of great bitterness of heart, it is still more so when We remember the stain of ingratitude with which a number of men of perverse minds have covered themselves in the face of Europe and of the whole world, and still more the stain stamped upon their souls by the wrath of God, who sooner or later executes the chastisements pronounced by His Church.

"In the ingratitude of Our children We recognize the hand of the Lord which smites Us, and wills that *We should expiate Our sins and those of the people.* Yet We cannot, without betraying Our duty,

² See Father Ventura's Funeral Oration for O'Connell, *English Review*, vol. viii. pp. 249, 250.

refrain from solemnly protesting before all (as on the fatal evening of the 16th and the morning of the 17th of November, We have done orally before the *corps diplomatique*, which had so honourably gathered around Us, and contributed so much to strengthen Our heart) that We have been subjected to unheard of and sacrilegious violence, which protest We intend by these presents solemnly to renew, to wit, that We have been oppressed by violence, and that, consequently, We declare all the acts which have followed, thereupon, null and void, and of no legal force or validity.

"The severe truths and protests which We have now set forth, have been wrung from Us by the wickedness of men, and by Our conscience which in this emergency has stirred Us up mightily to the fulfilment of Our duties. Nevertheless, in the presence of God Himself, and while We pray and supplicate Him to appease His wrath, We trust that We shall not be precluded from commencing Our prayer with these words of a holy king and prophet: 'Lord, remember David and all his trouble.'

"Meanwhile, being anxious not to leave the government of Our State without a head at Rome, We appoint a government commission, consisting of the following persons: Cardinal Castracane, Mgr. Roberto-Roberti, Prince Roviano, Prince Barberini, Marquis Bevilacqua of Bologna, Marquis Ricci of Macerata, Lieutenant-General Zucchi. In confiding to this government commission the temporary administration of public affairs, We recommend all Our subjects and sons to maintain peace and order.

"Lastly, We will and decree, that fervent prayers should daily be addressed to God for Our humble person, and for the restoration of peace in the world, and especially in Our State and at Rome, where Our heart will always be, in whatever part of the fold of Christ We may take shelter. And for Ourselves, as becomes the sovereign priesthood, and above all, *We invoke, most devoutly, the Sovereign Mother of mercy, the Immaculate Virgin, and the holy Apostles Peter and Paul*, in order that, according to our ardent desire, the indignation of Almighty God may be turned away from the city of Rome, and from all Our states.

"Given at Gaeta, the 27th November, 1848. PIUS PAPA IX."

It is not a little remarkable, that while the Saviour's name does not once occur in the above document, (except in designating the Church as "the fold of Christ"), the office of intercessor being altogether attributed to the "Sovereign Mother of mercy," that holy name was subjected to the most fearful profanation in the streets of Rome, during the late disturbances. The crowds which proceeded through the city in triumph, after the assassination of Count Rossi, on their way to the papal palace, shouted "Blessed be the democratic dagger! long live the Democrat Jesus Christ!"

The appeal which the Pope has made in his rescript for special prayers for himself has been readily responded to every where. The *Ami de la Religion* is full of extracts from the *mandements* of the different bishops, ordering prayers *pro summo pontifice*. They are mostly conceived in the same profane and anti-Christian style as the rescript itself. The Arch-

bishop of Paris, for instance, speaks of "the Vicar of Jesus Christ having commenced his passion," forcibly calling to mind the passage of the Psalmist, "Let his prayer be turned into sin."

Since the above was written, intelligence has been received of the deposition of the Pope from his temporal sovereignty. The mode by which this result was arrived at, is for the present involved in obscurity; but the fact itself there appears to be no reason to doubt.

NEWFOUNDLAND.—*Spiritual Destitution of the Coast of Labrador.*—The following extract from a letter of the Bishop of Newfoundland to the *Society for the Propagation of the Gospel*, exhibits, in a striking light, the miserable spiritual destitution of this part of his lordship's diocese, which he has recently visited :—

"A store was quickly offered and prepared for Sunday service, and in the morning we had a congregation of nearly 150 persons, almost all men, and nearly as many in the afternoon. None of the heads of families had ever had an opportunity of being married otherwise than by public attestation before witnesses. Three of them were anxious to be married by a Clergyman, and all their children were to be admitted into the Church. You would have been equally surprised and delighted to have seen the decent and devout way in which the people entered into these services. Had there been longer notice, many would have attended the service from neighbouring coves and harbours, but the intelligence and opportunity were confined to this bay only.

"I know not whether to be most pleased or grieved by the earnest anxious desire of the people to have a Clergyman amongst them. One very respectable man, who has brought up, or is bringing up, a family of nine children, is just on the point of removing to Nova Scotia, in despair of finding any spiritual guide or counsel for himself and family here. He has been resident in this neighbourhood nearly thirty years, and in all that time has never seen a Clergyman of his own Church. All his children were admitted into the Church, and one of his daughters married, or remarried.

"My chief object in writing to you is to ask and pray that some Clergyman may be found to take the oversight of these poor people. They say they are well able to support a clergyman. One poor man, as we should call him, said there is not a man on the shore who would not give 5*l.* a year towards his support; and if I would only give them the promise of a Clergyman, they would soon build a church.

"This is the first place I have visited on the coast of Labrador, and I may expect to have similar applications in other places. A Clergyman placed here would be able occasionally to visit the opposite coast of Newfoundland; and in a settlement almost immediately opposite, called Anchor Point, are nearly one hundred souls, who have never been visited by a Clergyman. At Bay of Islands are as many; and at Bonne Bay more than half that number. But on the Labrador coast, in the summer, within the limits of the Government of Newfoundland, and therefore, I presume, of my spiritual charge, are ten thousand souls who

have no spiritual guide or overseer. Most of these remain four months, and there are now many resident families.

SWITZERLAND.—*Captivity of Bishop Marilley.*—Bishop Marilley, with whose character and career our readers have been made acquainted in former numbers of our Review³, has become involved in a serious quarrel with the authorities of the five cantons⁴ over which his diocese extends, and especially with those of Freiburg, where the Bishop of Lausanne and Genève usually resides. Being known to be unfavourable to the recent revolutionary changes, by which the old aristocratic and Roman Catholic party were dispossessed of power, and the reins of the state fell into the hands of the democratic, and in a great measure infidel, party, Bishop Marilley, who had, moreover, official differences with the existing government, was suspected of secretly fomenting a reactionary movement against the new federal constitution. Accordingly he was, on the 14th of October, called upon by the Council of State—1. To enter into a distinct engagement to submit himself, and to cause his clergy to submit, to the federal Constitution; 2. To renounce all ecclesiastical pretensions inconsistent with the Constitution; to submit to the previous approbation of the State, all his pastorals, *mandements*, and other circulars, and to reform the Synodal Constitution of the diocese in conformity with the recent political changes. The Council of State added that they would not suffer him by underhanded machinations to “perpetuate mistrust, disquietude, and disorder in the Canton.” They gave him time to consider, adding, that if no answer was received from him by the 23rd, his silence would be construed into a refusal of submission. To this ultimatum the Prelate replied by a haughty letter of remonstrance, in which, after a long homily to the Cantonal Government, on its delinquencies towards the Church, he thus concluded in reference to the three points specified:—1. That he was quite ready, for himself and his Clergy, to submit to the Constitution in all civil matters, but not in any matter affecting the rights and the constitution of the Church; 2. that he could not abate any of his ecclesiastical rights; and 3. that he would not submit his Pastorals and other Episcopal publications to the approbation of the State, but claimed for them the freedom of the press; and that he could not alter the synodal constitutions, to make them square with the civil laws, where the two might differ. The result of this reply was, that in the night from the 24th to the 25th of October, the Bishop was suddenly arrested and transported to Lausanne, whence, on the 26th, he was removed to the famous castle of Chillon. Against this measure the Papal Nuncio at Lausanne protested in the most energetic terms, demanding the instant liberation of the captive Bishop, which was followed, shortly after, by a note to the same effect, from Cardinal Soglia, in the name of the Pope himself. The result of this intervention was, that the government of the five Cantons came to the following resolutions:—

³ See vol. v. pp. 454—456; and vol. vi. pp. 222, 223.

⁴ Berne, Freiburg, Vaud, Neuchâtel, and Genève.

"1. Stephen Marilley shall no longer exercise the Episcopal functions in the diocese of Lausanne and Genève.

"2. He is prohibited from residing in the territory of the Cantons over which the said diocese extends.

"3. The Council of State of the Canton of Freiburg will, if occasion should arise, take suitable measures for the provisional administration of the diocese. It will, moreover, take the preliminary steps for bringing about a re-organization of the bishopric."

These resolutions were communicated to Bishop Marilley on the 10th of December, and in the night from the 12th to the 13th, he was transported by the authorities of the Canton of Lausanne to the French frontier, and set down in the small parish of Divonne.

This proceeding must necessarily lead to further dissensions between the Papal See and the Swiss Republic, and will probably put a stop to the negotiations which had been in progress, relative to the changes caused by the recent revolution in the Cantons of the Sunderbund.

UNITED STATES. *Diocesan Convention of New York.*—*Number and Qualification of Lay Delegates.*—The Diocesan Convention of the diocese of New York was opened on Wednesday, October 11. The most important subject that came before it, was an alteration in the number and qualification of the lay delegates. On this subject a committee had been appointed in 1847, whose report was now presented to the Convention. From the length of the document, we are compelled to confine ourselves to a brief abstract of its contents. The alterations proposed were as follows:—"After the words 'lay members,' in Article III., to insert the words, 'who shall be Communicants;' and to strike out the words 'or more,' and to insert the words, 'and not more than three,' whereby the Article, as amended, should read thus:—

"ARTICLE III.—The Convention shall be composed of the officiating ministers, being regularly admitted and settled in some church within this diocese, which is in union with this convention; and of lay members who shall be Communicants, consisting of one, and not more than three, delegates from each church, to be chosen by the vestry or congregation; and clergymen employed as Missionaries under the direction of this Convention; and clergymen engaged as professors or instructors of youth in any college, academy, or general seminary of learning, duly incorporated, may be members of the Convention."

The committee unanimously agreed, that the number of lay delegates from each parish ought to be limited to three.

On the question as to the qualification of lay members, the report says:—"The foremost fact presented to the view of your committee, is the cherished truth, that the Church is the mystical Body of Jesus Christ; organized into a Kingdom, of which He is the Lord and Head; and composed of members which He hath incorporated together, by virtue of scriptural qualifications, and sealed into union by his appointed Sacraments. The constitution, proposed to be amended, while

it recognizes the fact that the Church is a spiritual and organic society, yet prescribes no spiritual qualifications to the lay members of its Convention. Every state or kingdom determines the qualifications of its legislators; and among them, the first is that they shall be natives or naturalized; the second is that they shall have attained a certain age, and have given sufficient evidence of attachment to the soil and institutions of their country. No State was ever heard of, where foreigners were admitted to the legislature; and none, where children were regarded as competent to make the laws. Yet the anomaly exists in our branch of the Church Catholic. Persons who do not belong to the Church, who were never baptized, are eligible to office, and actually contribute in making the laws, electing the officers, and prescribing the doctrines of faith of the Church. Nothing in our present constitution, prevents the entire lay delegation from being persons who were never admitted into Christ's Kingdom, and accordingly are aliens and foreigners, from sitting in the legislative council of the Church of God, and having effectual influence in matters touching the doctrine, worship, and discipline of Christ's religion. It appears to your committee, that the enormity of this defect should speedily be extinguished, and hence, that some further qualification be required. It should be a qualification congruous with the character of the society. If the Church be only a secular society, then secular qualifications will suffice. But if a spiritual body, then spiritual qualifications become requisite."

The Report proceeds to consider the character of the Church, of which the Convention is the representative, and maintains that it is not a secular society, and appeals in proof of this to her Common Prayer Book, as containing the Faith, Worship, and Discipline of her members. "Her faith," the Report continues, "is the Creed once delivered to the Saints. Her worship is the inspiration of the Holy Ghost, with the devout aspirations of holy men of old. Her discipline is received from Christ and His Apostles, in a tradition, marred by no interruption nor defect. Her Baptismal Vows declare her anti-secular nature, and compel her members to witness, by a good profession, in behalf of what is holy, and spiritual, and divine, against the world, the devil, and the flesh. And when she speaks of her Conventions, she describes them as 'the Council of the Church of Almighty God,' 'assembled in His name and presence.' She claims the presence of the Holy Spirit, who did 'preside in the Councils of the blessed Apostles;' and did 'promise through Jesus Christ to be with His Church to the end of the world;' 'to direct, sanctify, and govern us by His mighty power, that the comfortable Gospel of Christ may be truly preached, received, and followed, in all places, by the breaking down the kingdom of sin, Satan, and death.'"

The Report then proceeds to examine the three possible qualifications, viz., Baptism, Confirmation, and Communion; and decides for the latter, as containing the highest and most ample security, both for the vindication of the principle contended for, and for the purity of the legislation of the Church. Among the reasons for exacting this qualifi-

cation, the Report urges the law requiring the Holy Communion to be celebrated and administered at the opening of every Convention—a law which presupposes that the members are Communicants—as well as the solemn expression of the judgment of a former Convention of the Diocese of New York, held in the year 1802, which passed, unanimously, the following resolution:—

“Resolved, That it is the opinion of this Convention, that the welfare and prosperity of the Church require, and it is in itself proper and right, that no Lay Delegates should be sent to this Convention, but such as are Communicants of this Church, and have been so, at least, for one year previously to their appointment.”

After showing how much the necessity of such a qualification is increased by the increase of the Church herself, and the consequent increase of the Lay Delegates to eightfold their original number, the Committee make the following startling appeal to the Convention:—“Your Committee are apprehensive that our Church is now suffering and deserving God’s displeasure, on account of her alliance with the world. As in the State it would be high treason, so, in the Church, it is glaring impiety, to give over the Legislature to a foreign influence. Do we read that Israel ever applied to the nations in the midst of them, to guard the Sacred Ark, or to prescribe the Temple Worship? When the Philistines took the Ark in battle, God plagued the Philistines. When Uzzah touched it, though with good intent, God slew Uzzah. And when Israel voluntarily allied themselves to the nations, the Lord God executed his threatened curse, ‘I will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes.’

“These things are written for our admonition. We see men who are not in communion with the Church, (and even unbaptized men,) elected to seats in her Council in Convention, and having a voice of influence in regulating the Worship, Discipline, and Faith of the Church. Our General Convention has authority over the Book of Common Prayer.

“It is high time that the alarm be sounded, and the remedy applied, lest God, in anger, curse His people, by permitting the children of this ‘naughty world,’ in the midst of them, to become ‘snares and traps unto them, and scourges in their sides, and thorns in their eyes.’ Your Committee earnestly invoke this Convention to ordain the proposed Amendment to the Constitution of the Church in the Diocese of New York.”

Lastly, they advert to the objection that the proposed Amendment may induce persons to become Communicants, to which they reply:—“If it shall have the effect of urging them to this duty in good faith, the Committee think that this desired result would be an added argument in favour of the Amendment. If it be alleged that persons will be instigated thereby to become Communicants hypocritically, the Committee dismiss the objection as an imputation of unfaithfulness in the clergyman, and awful crime in the layman, not to be suspected or alleged without explicit proof.”

After considerable debate, the proposed Amendment of the Constitution was approved, and it now lies over to the next Convention, for final action.

Case of Bishop Onderdonk.—On the distressing case of Bishop Onderdonk, who, it will be remembered, labours under a sentence of indefinite suspension, the following proceedings took place:—Judge Burnet moved the adoption of a Resolution, of which he had previously given notice, *viz.* “That the Trustees of the Episcopal Fund be directed to pay unto the Rt. Rev. Benjamin T. Onderdonk, D.D., out of the income of the said Fund (excepting the portion set apart for accumulation), the sum of Twenty-five Hundred Dollars annually, commencing September 27, 1848, until the further order of this Convention.” To this Resolution an Amendment was proposed, to the following effect:—

“Whereas the Episcopal Fund was established by the members and parishes of this Diocese, for the express purpose of securing active Episcopal services therein, and of maintaining the dignity and usefulness of the Episcopal office; therefore—

“Resolved, As the solemn and deliberate judgment of this Convention, that no portion of said fund can rightfully be applied to aid or support, in any way, a Bishop on whom a sentence of Indefinite Suspension has been pronounced by the highest Judicial Tribunal of the Church, and which sentence still continues in full force:—

“But, whereas it is desirable that some provision should be made for the Right Reverend Benjamin T. Onderdonk, and his family; therefore, be it further—

“Resolved, That a Committee of three members of each order be appointed, to devise and report to the present Convention some practicable mode of making such provision, to be adopted or recommended by this Convention.”

The amendment was lost, and the original motion carried by a majority of seventy-six clerical and fifty-two lay votes, against nineteen clerical and twenty-eight lay votes.

The Rev. Dr. Sherwood then submitted the following Preamble and Resolution, which were read, and laid over to the next Convention:—

“Whereas the Right Rev. Benjamin T. Onderdonk, Bishop of the Diocese of New York, was, on the third day of January, 1845, by a sentence of his peers, the Bishops of the Protestant Episcopal Church, in the United States of America, as a judicial tribunal assembled, indefinitely suspended from all exercise of his Episcopal and ministerial functions, which sentence still continues in full force—

“Whereas this sentence, of indefinite suspension of the Right Rev. B. T. Onderdonk, does, in its very nature, and of necessity, reach, and most seriously affect—and for aught that appears to the contrary on the part of the tribunal that inflicted it, and which alone has the power now to remit or terminate it, may, for many years yet to come, continue thus to affect—the best interests, the just rights, and the acknowledged independence of the Church in the Diocese of New York, depriving it not

only of the parental care, essential services, and watchful supervision of its own constitutional head, but also of all voice and representation in the higher branch of the General Councils of the Church, hereby, in the language of one of the majority of that tribunal, 'making many suffer for the sake of one, and indirectly punishing the innocent along with the guilty,'—

"Whereas, the Constitution and Canons of the Church give to no earthly tribunal the power, in this manner, 'to make many suffer for the sake of one, and to punish the innocent along with the guilty,' or, in this way, to deprive, for so long and indefinite a period, a Diocese of the right and privilege of having the services of its own Bishop, and thus to destroy that Diocesan equality and independence which are guaranteed to every member of our Ecclesiastical confederacy—

"Whereas the Convention of the Diocese of New York did, at its last session, in 1847, pass unanimously the following Resolutions, *viz.* :

" 'Resolved, As the solemn conviction of this Convention, That justice to the Church in the Diocese of New York, as well as its best interests, demand that it be relieved from its present anomalous position.

" 'Resolved, that the General Convention be, and is hereby requested to give to the Church, in this Diocese, such relief as may be consistent with its powers.

" 'Resolved, That a copy of the foregoing Resolutions be transmitted to the next General Convention.'

"Whereas these Resolutions were transmitted to the last General Convention, in 1847, and were by that body considered and acted upon—

"Whereas the said General Convention, though repudiating the principle of indefinite suspension—declaring by Canon, 'Whenever the penalty of suspension shall be inflicted on a Bishop, Priest, or Deacon in this Church, the sentence shall specify on what terms, or at what time, said penalty shall cease,'—and though recognizing and establishing the fact, before doubted by some, that the Right Rev. B. T. Onderdonk is still the Bishop of the Diocese of New York, yet did not grant that relief desired by the Convention of the Diocese of New York, as an act of justice to the Church in that Diocese, but turned the whole chief matters of our Diocesan difficulties over to the action and decision of the House of Bishops, in which body the Church in this Diocese has and, so long as this sentence shall continue, can have no voice or representation—

"Whereas the House of Bishops have declared, in a formal and official manner, to the Bishop and to the Diocese of New York, that although the remission of the sentence inflicted on the Rt. Rev. B. T. Onderdonk 'is a possible event in contemplation of law,' yet add, 'they consider the probability of its occurrence so slender and remote as scarcely to afford a reasonable basis for future action,' hereby giving us to understand that there is little or no hope for that relief to the Church in this diocese, which we have declared 'justice and her best interests demand ;'

and that we must be content to realize, and for an unknown period to suffer, all 'the perplexing and interminable evils which' another of the majority of that tribunal so clearly foresaw, and so forcibly said 'might be expected to result from leaving the diocese of New York in connexion with a bishop suspended from the exercise of his Episcopal functions'—

"Whereas this Convention owes it to itself, to the Diocese of New York, and to the Church at large, to assert the rights and maintain the independence and equality of its diocesan character; and feels, moreover, bound to use and exhaust all lawful and peaceful measures to bring to a righteous termination the difficulties under which we now are, and so long have been, labouring; to restore quietness and peace to the Church in this diocese; and, if possible, to regain the independence of her diocesan character—

"And, whereas the House of Bishops can grant relief in no other way than by terminating or modifying the sentence they have inflicted upon the Rt. Rev. B. T. Onderdonk, the Bishop of the Diocese—

"RESOLVED—That the Standing Committee of the Diocese of New York be requested to present forthwith an address to the House of Bishops, asking them to terminate at once the sentence of suspension inflicted by them upon the Right Rev. B. T. Onderdonk; or, if unprepared to do this, and thinking the honour and purity of the Church not yet sufficiently vindicated, to request them to specify on what terms, or at what time, such sentence of suspension shall cease."

Admission of Coloured Congregations into the Convention.—Another question which was expected to have been an absorbing topic at this meeting of the Convention, was the admission of coloured congregations into the bond of Church union, it being generally understood that the application to that effect made by the Church of St. Philip's at New York, which is exclusively occupied by a coloured congregation, as far back as the year 1846, would be renewed. At that time the application was referred to a select committee to report to the Convention. The committee, however, were so divided in their opinion that two separate reports were drawn up—one by the majority, the other by the minority. The report of the majority proceeds on the assumption that the question is one exclusively relating to the temporal government of the diocese, wholly unconnected with the religious rights or duties of the applicants. It considers the Convention as but a part of the civil machinery, instituted by human wisdom for the purpose of regulating the Society, by which, and for whose benefit, it was established, and not as a part of the Church, in a religious view. Accordingly the authors of the report treat the question as one simply of human expediency. As a specimen of their reasoning on the subject the following passage may serve:—

"When society is unfortunately divided into classes—when some are intelligent, refined, and elevated, in tone and character, and others are ignorant, coarse, and debased, however unjustly, and when such prejudices exist between them, as to prevent social intercourse on equal

terms, it would seem inexpedient to encounter such prejudices, unnecessarily, and endeavour to compel the one class to associate on equal terms, in the consultations on the affairs of the Diocese, with those whom they would not admit to their tables, or into their family circles—nay, whom they would not admit into their pews, during public worship. If Christian duty require that we should, in all respects, treat equally all persons, without reference to their social condition, should we not commence the discharge of that duty in our individual and social relations? And is not the fact that we have never so regarded our duty, or have wilfully violated it, sufficient evidence of the existence of a state of society among us that renders an amalgamation of such discordant materials, impracticable, if not hazardous to our unity and harmony? We deeply sympathize with the coloured race in our country, we feel acutely their wrongs, and, not the least among them, their social degradation. But this cannot prevent our seeing the fact, that they are socially degraded, and are not regarded as proper associates for the class of persons who attend our Convention. We object not to the colour of the skin, but we question their possession of those qualities which would render their intercourse with the members of a Church Convention useful or agreeable, even to themselves. We should make the same objection to persons of the same social class, however pure may be their blood or however transparent their skin. It is impossible, in the nature of things, that such opposites should commingle with any pleasure or satisfaction to either. The coloured people have themselves shown their conviction of this truth, by separating themselves from the whites, and forming distinct congregations where they are not continually humbled by being treated as inferiors. Why should not the principle on which they have separated themselves be carried out in the other branches of our Church organization?"

The Committee next appeal to the fact, that in March, 1819, on the application of Bishop Hobart to the Committee of the Diocese for advice in relation to the admission of a coloured person as a candidate for Holy Orders, they unanimously advised his admission, upon the distinct understanding that in the event of his being admitted to Orders, he should "not be entitled to a seat in the Convention, nor the congregation of which he may have charge, to a representation therein." "These conditions having been approved by the Bishop, were assented to by the applicant and the congregation. The Church was organized, and has been in existence for more than a quarter of a century, abiding all along by the terms thus settled." The present application, therefore, is represented as a violation of good faith in the report which concludes by recommending "that neither St. Philip's, nor any other coloured congregation be admitted into union with this Convention, so as to entitle them to a representation therein."

The minority of the Committee in their report declare that they can see no reason why the application should not be granted, and think there are special reasons why it should.

Of the alleged "violation of good faith," they dispose in the follow-

ing manner:—"It is said that it was stipulated on the part of individuals of that congregation at the time of its organization, or before the ordination of the late pious and reverend Mr. Williams, that they would not apply for admission into this Convention. This we believe they did not do; but we cannot conceive how the present generation, belonging to that Church, can be bound by any stipulation of that kind, made by those who, we trust, have long since departed hence in the Lord, and been received into communion with the saints in Paradise. The present members of that Church do not think as their fathers did on that subject."

They next contemplate another objection, the supposition, namely, that if this Church were admitted, others would be organized and apply for admission. "However much," the report of the minority continues, "this is to be regretted, yet we suppose such will be the fact, and on this very account, this subject merits the very serious consideration of this Convention. Suppose Churches, now to be composed of coloured people exclusively, are organized in our principal cities—suppose they are refused equal Christian privileges with other Episcopal Churches—that the Conventions of our Dioceses refuse to take them under their charge, and into their fellowship—will not these Churches unite and form a convention of their own? Will they not choose a Bishop or Bishops of their own? And under such circumstances, would they find any difficulty in obtaining Apostolical succession? We fear the refusal of our Convention to admit into their fellowship this portion of their Christian brethren, will inevitably lead to a schism in the Church, by the establishment of another Episcopal Church in these United States. All must admit this would be a sore evil."

After appealing in strong terms to the word of God, which recognizes no such distinction of races and nations, as that on which the proposed refusal is founded, they urge that 'the persons who apply for this fellowship have been made,' in Holy Baptism, 'members of Christ, children of God, and inheritors of the kingdom of heaven'—they 'eat His flesh and drink His blood,' and thus are incorporated into Him; with us, they are one with Him, and He is one with them. However just and proper distinctions in society may be in other respects, yet as members of one Holy Catholic Church, there ought to be no other distinction than that made by superior self-denial, holiness, and virtue."

This was the state of the question in 1846; and it was thought that at this year's Convention the subject would be taken up. It appears, however, to have been passed over *sub silentio*. The considerations which probably caused the question to be cushioned, may be gathered from the following observations of the *New York Churchman*:—

"We do not see that any principle is involved in the question. We are already united with the coloured Churches in all the essentials of Catholic communion,—the faith, the sacraments, the apostolic ministry of the Church;—and the question simply is, whether it be more conducive to peace and charity, that this Catholic union and communion should be continued with or without their participation in the peculiar and local

machinery of our Conventions. If all felt as we feel on the subject we should have no hesitation in saying to our coloured brethren, since you desire an admission to this doubtful privilege, we bid you cordially welcome. But when we consider the actual state of opinion and feeling in the public mind, the inevitable admixture of the subject with political and party agitation, its utter inefficacy as a means to add to the social elevation or comfort of the coloured people, and its certain and manifest tendency to expose them to new trials and indignities, and to introduce among all of us new topics of exacerbation and strife ; and when we consider, moreover, that no principle is involved which requires us to encounter these dangers, we confess ourselves adverse to their application. To say the least, we consider it as premature : and we think it would be better for the coloured Churches, and more conducive to the self-respect and comfort of their individual members, to wait until the Convention, in the course of God's Providence, shall be prepared promptly and cheerfully to comply with the request, than to press their application in face of the opposition which it will probably encounter. We should be sincerely sorry to refuse this application, or to treat it with inconsideration and disrespect ; but it appears to us, under all the circumstances, that a resolution of Convention, expressive of undiminished and fervent sympathy with the applicants in all the essentials of Catholic communion and fellowship, but dissuasive on grounds of expediency of their present admission to our Conventions, which, as now constituted, rest themselves on no higher ground than that of expediency, would be the wisest measure, the most promotive of peace and charity, which the Convention could adopt."

Foreign Correspondence.

Romanism in Belgium.

Antwerp.

WHILE there is no want of treatises containing learned arguments on questions of controversy between the Church of Rome and the Church of England, it is possible that a few plain details respecting present actual customs of the Roman Church, may be interesting to the English reader who has not possessed opportunities of witnessing such observances. The following notes refer chiefly to the special dedication of the month of May, in each year, to the Virgin Mary. The devotion of the "Mois de Marie" took its rise in Italy; thence, towards the close of last century, passed into France; and has, within a few years, been introduced into Belgium.

A little book, bearing the title of "Mois de Marie populaire," furnishes a manual of instructions for the due observance of May, including devotions for every day. The copy which I possess is printed at Tournay, by authority, bearing the "Imprimatur

J. J. Dupiereux, Vic. Gen."

Among the contents of this work is a collection of precepts, which most readers would allow to be of a sound practical tendency. Far the greater part of the volume, however, is occupied by a series of legends, which must be considered extremely marvellous, both by those who believe them and by those who do not. A single example may serve as a specimen of all.

"Legend for the 8th¹ day of May.

"The image of our Lady which is venerated in the church of the religious of St. Jean de Dieu, at Rome, has been long celebrated and dear to the devotion of the people. It stood at first on a wall washed by the Tiber. An extraordinary rise of water covered, one day, this image and the lamp which burnt before it; and, to the surprise of all, when the waters sunk, the lamp, which had been immersed, was still lighted. The image took from that time the name of 'Our Lady of the Lamp' On the 9th of July, 1796, a day on which there was remarked, at Rome, a movement in the eyes of twenty-three other images of the Holy Virgin, the same thing appeared on a sudden in the 'Image of the lamp.' The countenance of the Virgin seemed to animate itself, and her eyes, full of grace and beauty, ravished all

¹ This date reminds me of a singular heathen festival which is celebrated yearly at Helston, in Cornwall, apparently in honour of Flora. On the 8th of May, all the inhabitants of the town, high and low, rich and poor, dance through the streets, from morn till eve, with chaplets of flowers on their heads,

hearts. . . . A few days afterwards a new circumstance happened, well worthy of remark ; the head, which, originally, looked towards the left side, where the infant Jesus is, turned itself to the right, towards the high altar, where the holy sacrament is preserved : the head has since remained constantly turned in this direction. There exists still, at this day, in the convent at Rome, one of the religious of St. Jean de Dieu, advanced in age, who remembers to have seen the head in its primitive position, turned towards the left :”—

“ Huitième Jour.

“ L'image de Notre Dame qui est vénérée dans l'église de St. Jean de Dieu, à Rome, est depuis long-temps célèbre et chère à la devotion des peuples. Primitivement elle se trouvait sur une muraille baignée par le Tibre. Une crue d'eau extraordinaire couvrit un jour cette image et la lampe qui brûlait devant ; et, à la grande surprise de tous, lorsque les eaux s'écoulèrent, la lampe, qui avait été submergée, se trouva encore allumée. L'image prit dès lors le nom de Notre Dame de la Lampe. . . . Le 9 Juillet 1796, jour où à Rome on remarqua un mouvement dans les yeux de vingt-trois autres images de la sainte Vierge, la même chose parut tout d'un coup dans l'Image de la Lampe. Le visage de la Vierge parut s'animer, et ses yeux pleins de grâce et de majesté ravissaient tous les cœurs. . . . Quelques jours après, arriva une nouvelle circonstance bien digne de remarque ; la tête, qui, dans l'origine, regardait le côté gauche, où se trouve l'enfant Jésus, se tourna du côté droit vers le maître-autel, où l'on conserve le Saint Sacrement ; elle est constamment restée depuis dans cette position. Il existe encore aujourd'hui au couvent de Rome un religieux de Saint Jean de Dieu, avancé en âge, qui se rappelle avoir vu la tête dans sa position primitive, tournée vers la gauche.”

MAY 1.—The following notice has been placed during the past week on the doors of the churches in Antwerp :—

“ Mois de Marie.
Sermon Français
A l'Eglise de S. Augustin,
Par le R. P. Dom. Pietra,
Bénédictin de l'Abbaye de Solesme en France.

1 Mai, on chantera à xi heures du matin, en l'honneur de la très-sainte Vierge Marie, une Messe solennelle, que sera immédiatement suivie du sermon.”

On May-morning, in pursuance of the above, I repaired to the church of St. Augustin. Its interior was hung with rose-wreaths, extending from one column to another ; and on every column hung a tablet, with some inscription intended to apply to the occasion, as :—

“ Tota pulchra es, amica mea, et macula non est in te.”—CANT. iv. 7.

“ Sicut lilium inter spinas, sic amica mea inter filias.”—CANT. ii. 2.

In the middle of the church, a richly-clad image, representing the Blessed Virgin Mary, stood on a square platform, canopied by garlands of flowers mixed with oak and laurel leaves, over which two cherubs,

suspended from the ceiling by chains of roses, held a scroll with the motto, in letters of gold :—

“*Regina, sine labe originali concepta, ora pro nobis.*”

The Benedictine Father, having mounted the pulpit, turned his face towards the image of the Virgin, as he commenced his sermon. It was calculated to give satisfaction, in one respect, to those who might dissent from its doctrines, as well as to those who would agree with them. Neither could desire greater plainness of language in the speaker. I shall better convey a notion of his discourse by giving a few sentences in the exact words used, than by attempting a summary of the whole.

“God has chosen Mary to be his mother, it is not sufficient, she must also choose God for her son. . . . She must hear all the clauses of the alliance proposed. . . . An angel comes to a small village of Galilee, called Nazareth, to a poor virgin, not with an order, but with a salutation, with a message as from one potentate to another, as from an inferior to a superior. . . . He offers to restore to her the throne of David, her father. . . . She ponders, she hesitates—Oh solemn moment! Oh grandeur of Mary! The salvation of the world is in your hands. (Here the Benedictine stretched his arms towards the image of the Virgin on the platform.) Save us!

“She says, ‘I accept.’ . . . Glory to God! Peace on earth to men of good-will! She has accepted the conditions².”

“The Virgin may be termed the complement of the Trinity. She has increased the glory of the Father. She has increased the power of the Son. She has increased the fruitfulness of the Holy Spirit She is as great now as when she deliberated with the Trinity on the salvation of the world³.”

“Calvary presents the most beautiful spectacle which can be offered to the eyes of God Himself. Not only the tears and the blood of the God Man, but the sufferings of Mary. Since grief could not mount so high as to God, she has been made an offering in His stead⁴.”

² “Dieu a choisi à Marie pour sa mère,—ce n’est pas assez, il faut qu’elle choisît aussi à Dieu pour son Fils. . . . Il faut qu’elle entende toutes les clauses de l’alliance proposée. . . . L’ange vient à un petit village, presque inconnu, de Galilée, nommé Nazareth, à une pauvre Vierge; non pas avec un ordre, mais avec un salut, un message comme d’une puissance à une autre, comme d’une inférieure à une supérieure. . . . Il lui offre de lui rendre le trône de David son père. . . . Elle délibère, elle hésite.—O moment solennel! O grandeur de Marie! La salvation du monde est dans vos mains. Sauvez nous!

“Elle dit, ‘J’accepte.’ . . . Gloire à Dieu! Paix sur la terre aux hommes de bonne volonté. Elle a accepté les conditions.”

³ “La Vierge se peut appeler le complément de la Trinité. Elle a accru la gloire du Père. Elle a accru la puissance du Fils. Elle a accru la fécondité du Saint Esprit. . . . Elle est aussi grande maintenant que quand elle a délibéré avec la Trinité sur la salvation du monde.”

⁴ “Le Calvaire présente le plus beau spectacle qui puisse s’offrir aux yeux de Dieu même. Non seulement les larmes et le sang de l’Homme Dieu, mais les souffrances de Marie. Comme la douleur ne pouvait pas monter aussi haut que Dieu, elle a été un offrande à sa place.”

MAY 3.—I set off this morning to examine the images of the Virgin, set up on occasion of the "Mois de Marie" in the principal churches of this city. The first which I entered, was the large and handsome parochial church of St. André, famous for its beautifully-carved wooden pulpit, with the exquisite figures beneath it of our Saviour and His Apostles, in the representation of the miraculous draught of fishes. In a central part of the Church is placed a square stage, four feet high, from the corners of which arise four columns supporting arches of silvered metal, disposed in the form of a gigantic crown. On this stage stands a wooden image of the Virgin, of about half human size. From the head of the image a cloak of rich crimson velvet descends behind, floating in a long and wide train. The cloak, which partially envelopes the head, like a shawl, is surmounted by a crown of eight stars, bright with jewellery. The body of the image, where it is visible in front, between the folds of the cloak, is covered with a robe of white satin, flowered, and embroidered with gold. The face is shaded by a deeply-laced cap, and the neck, arms, and hands are adorned by a profusion of rings, chains, and other trinkets.

There is a peculiarity in images of the Virgin in this country, especially remarkable in those which are set up at seasons of extraordinary pomp, as during the "Mois de Marie." This consists in a development of figure, increasing gradually from the throat down to the base, producing a very awkward heavy effect.

I passed from St. André to the church of S. Carlo Borromeo, called also that of "Les Jesuites." The image placed here, in honour of the month, resembles in many points that at St. André. The long cloak, however, is of yellow satin, richly flowered, and fringed with gold lace. The robe beneath appeared of a dull tarry colour, and it was only on close approach that I perceived its dark ground to be sprinkled with small golden stars.

From "Les Jesuites" I proceeded to the cathedral, where the image far surpasses in elegance those which I had seen in the other churches. Here the figure is that of "a woman," beautiful in feature, graceful in garb and posture. Beneath the central dome, where the nave meets the choir and the two transepts, within a large square space enclosed by rails, the Virgin is "exalted" amid rows of evergreens and "rose-plants," so numerous as to resemble a little grove. She is represented having "the moon under her feet, and upon her head a crown of twelve stars." In her hand is the sceptre intended to denote her dominion "over all;" and from a cloud behind is "a glory issuing" on her head. This figure, indeed, one might imagine to be copied from the pattern set up by Mr. Newman; so close is the conformity between the image, in its form and decorations, and the model given to us in the following passage.

"Thus there was a wonder in heaven: a throne was seen, far above all created powers, mediatorial, intercessory; a title archetypal; a crown bright as the morning star; a glory issuing from the eternal

throne; robes pure as the heavens; and a *sceptre over all*; and who was the predestined heir of that Majesty? Who was that wisdom, and what was her name, 'the mother of fair love, and fear, and holy hope,' 'exalted like a *palm-tree* in Engaddi, and a *rose-plant* in Jericho,' 'created from the beginning, before the world' in God's counsels, and in Jerusalem was her power? The vision is found in the Apocalypse, *a Woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.*"

NEWMAN, *On Development*. S. 406.

MAY 8.—This morning, soon after six o'clock, I directed my steps towards the cathedral, and, approaching its south door, passed through the "Place Verte," whose green avenues were thronged with persons going to or returning from their morning devotions. I cannot but admire the general sedulous attendance of the Belgians on the services of their Church. In this respect, I believe their example to have exercised a beneficial influence on members of the English Church resident among them, by provoking them to show an observance, no less zealous of a worship more pure and spiritual. It must be admitted, also, that the assiduity of the Roman Catholic Clergy, in their daily ministrations, tends more forcibly than the best written treatise to impress on the people a regard for their Liturgical services. It is at the earlier hours of the day that I have been most struck by the contrast presented, in one respect, between the churches of this city and those of my native land. Here the great doors of every church opened wide, with inscriptions inviting entrance: "*Domus mea domus orationis vocabitur* ⁵." "*Hic non est aliud nisi domus Dei et porta cœli* ⁶." In England, at the time when a sleeping city begins to waken into life, the temples of God sternly and gloomily closed, with threatening fence of iron bars and spikes, to prevent a near approach even to their exterior. Here, such restrictions would appear as strange, as it would seem marvellous to the inhabitants of London and Westminster, to hear that the large gates of their cathedrals had moved on their hinges, to admit the people to worship in those edifices as their own.

In Antwerp Cathedral, when I entered it this morning, wherever my eye turned, knees bowed to the ground, hands clasped, and looks of meek devotion, indicated, as far as outward demeanour can do so, a sense of the Divine presence. As the clock struck seven, issued from a side door, near to an altar, a priest attired in a robe of green silk, a broad golden cross covering nearly the whole back of the garment. In his hand, under a silken napkin of the same colour as his robe, and likewise marked with a golden cross, the priest carried the patina and chalice, and, proceeding to the altar, commenced the most solemn service of the Roman Catholic Church. It is not surprising that a large proportion of those who witness the performance of mass have

⁵ Matt. xxi. 13.

⁶ Gen. xxviii. 17.

little notion in what the service consists ; the officiating minister usually reciting it in a tone of voice so low as scarcely to reach even those of the congregation nearest to him. In regard to the majority, indeed, this is of the less consequence that the whole is to them in an unknown tongue. I looked over the shoulder of a person who knelt before me, on the book which he held, which was open at "Prayers to the Virgin for the souls in Purgatory." In the page on which my eye rested was a hymn headed "*Languentibus in Purgatorio*," a verse from which I transmitted to my memory,

"Benedicta per tua merita,
Te rogamus, mortuos suscita,
Et dimittens eorum debita,
Ad requiem sis eis semita,
O Maria !"

By thy merits blest,
Cause the dead to live,
Their trespasses forgive,
And be their path to rest,
Oh Mary !

It is not unusual for members of the congregation to be thus engaged in devotions which have no relation whatever to those which the priest is offering at the same time. The eye must be continually on the watch that would follow the changes of posture and gesture in the officiating priest, so numerous and succeeding one another so rapidly ; while the only sound heard (except in chanted masses) is the ringing of bells, intermitted only for short spaces, to be renewed with fresh vigour through at least twenty repetitions. This almost entire absorption of the service in unessential ceremony is general in Belgium. The mass on the present occasion lasted about forty minutes. High mass, being accompanied with music, occupies generally rather more than an hour.

As I quitted the cathedral, I perceived a notice that a sermon would be preached in it at nine o'clock ; at which hour I returned thither, and saw the largest assemblage of persons which I ever witnessed within the walls of a building ; I think their number must have been at least five thousand. A preacher addressed them in Flemish, and, though imperfectly understood by me, excited my interest by the lively energy of his manner. His tone was as familiar as that of common conversation, and his auditory hung on his lips as if listening to the "oracles of God ;" not a movement, not a sound was perceptible among that mixed multitude. Still more striking was the change, at a period of the discourse, from this state of stillness, when, as if moved by one mind, the whole congregation rose and turned the chairs on which they had been seated, to kneel in silent prayer ; the simultaneous impulse passing through the vast crowd, was like the agitation of a mighty wave. After a few seconds they resumed their seats, and again turned towards the

pulpit a grave reverend attention, expressive of submission to the authority which spoke to them from that sacred place.

At ten o'clock the sermon came to a conclusion rather abruptly, and soon a movement towards the high altar showed that a service was about to take place there. And now it was the "high, high mass." Three priests appeared, attended by candle-bearers and by boys in surplices, swinging to and fro censers, from which rose clouds of fragrant incense. With the increase in the number of officiating ministers, the variations in their attitudes, the shiftings of candlesticks, and other ceremonies were multiplied in proportion. The three priests frequently changed their order of standing, from a line parallel with the front of the altar to one perpendicular to it. Other alterations of position presented such intricate combinations, that I renounced all attempt to give an intelligible account of them.

MAY 15.—The customary service of the afternoon, which is here called the "Salut," and by Romanists in England the "Benediction of the Sacrament," takes place in the principal churches of Antwerp daily at five o'clock. In some of the churches it is also performed at three or four o'clock, and on Sundays and holy days a third time. Attendance on this service is not, like the hearing mass on sacred days, "of obligation," but an act of voluntary devotion. The music during the Salut is of the most soothing and attractive kind. I was present in the cathedral this afternoon a little before five; as the clock was striking the hour, a priest, robed in crimson silk, carrying the host, amid a troop of assistants in white surplices, bearing lights and censers, and ringing bells, traversed the nave, and proceeded to a side altar, consecrated to St. Anthony of Padua. On this altar were fourteen lighted wax candles, besides those which were borne thither by the assistants in the procession, and which they continued to hold in their hands during the service that followed. The priest, on arriving at the foot of the altar, faced round to the people, and slowly lifted to their view the glittering case containing the host, encircled by gilded rays of unequal length, presenting a multitude of surfaces, so as to sparkle in numberless reflections, as he turned it from side to side amid the blaze of lights. A boy in a surplice, meanwhile, kneeling before the priest, swung a censer upwards, so as to envelope the host in the smoke of the incense; and another boy, kneeling at the south side of the altar, rang a bell. After this had lasted about a minute, the priest turned round and deposited the host above the altar. The boy with the censer swung it towards the priest when his back was to the congregation, and also when he turned again to them, so as to make the smoke ascend into his face. This process is by Romanists in England called "fuming." The priest then took the censer from the boy, and kneeling before the altar, fumed the host. On this the choir commenced to chant the hymn,—

"O salutaris hostia!"

After this was sung a psalm and the sacramental hymn, "Pange, lingua, gloriosi." Several prayers were then recited by the priest, the only

portions of which distinguishable by the congregation were the concluding words of each, "in secula seculorum," given in a considerably raised tone, to afford the necessary cue to the choir to chant the "Amen."

When the service of the Salut—which occupied about half an hour—was concluded, the priest put a fresh supply of incense into the censer held by the boy; then taking the host from the altar, held it towards the people, turning it slowly round, and elevating and lowering it. Then arose more densely the clouds of smoke from the fresh incense around it; the golden rays that encircled it glittered like a sun, and thus, after a time, the procession moved off as it came, traversing the whole length of the church, attended with tinkling of bells and lights, both which became faint and fainter in the distance, till all the vision vanished through a dark narrow door leading to the interior recesses of the cathedral.

The churches at Antwerp remain open during the "Mois de Marie" to a late hour, as on the vigils of holy days. I entered the great western door of the cathedral this evening, when the obscurity increased the apparent vastness of the long lofty nave and choir. The high altar at the opposite end of the church was now in total darkness. Here and there, along the columns of the aisles, a solitary candle shed a faint gleam. Not a sound was audible as I entered, except the echo of my footsteps, so that the place at first seemed deserted. As I advanced, however, and made the circuit of the chancel, an impressive sight presented itself,—all the side chapels being filled with kneeling worshippers; hundreds of fellow-sinners fixed in the attitude of prayer, silent, motionless as statues.

The evening orison most frequent in use here, and particularly applicable to the present season of the "Mois de Marie," is the Litany addressed to the blessed Virgin Mary:—

"Area foederis,
Janua Coeli,
Refugium peccatorum,
Regina Angelorum," &c.

"Ark of the covenant,
Gate of Heaven,
Refuge of sinners,
Queen of Angels," &c.

A bull of Pope Sixtus V., confirmed January 20th, 1728, by Pope Benedict XIII., grants an indulgence of two hundred days for each pious recitation of this Litany to the Virgin; in other words, each time of reciting a service which may occupy twenty minutes, is rendered equivalent to two hundred days' expiatory penance. Full remission of all penance due, or "plenary indulgence," is accorded on the days of distinguished saints, which occur very often in Belgium, and are announced on the church doors by such advertisements as the following:—

"Vollen Aflaet
voor de levenden en dooden
op den Feest-dag van den
H. Aloysius Gonzaga."

"Plenary Indulgence
for quick and dead
on the Feast-day of
S. Aloysius Gonzaga."

I questioned lately a Belgian workman as to the notions current among persons of his class respecting the "Vollen Aflaet," which he explained to me by an example. "A man," said he, "having killed another, feared the penance which the priest would impose on him before granting absolution for the crime; the criminal therefore put off his confession till the next season of 'Vollen Aflaet,' when he might claim full and free remission."

MAY 22.—I visited this morning the hospital of St. Elizabeth, a well-ordered institution, open equally to the indigent of all communions. I felt desirous to see whether the decorations of the "Mois de Marie" had introduced any novelty of character into the usually simple and appropriate interior of the church belonging to the establishment. It is a grateful change from the glare and noise of the streets to its sheltered and quiet precincts. On one side of the church a row of fine chesnut trees raise their heads higher than its roof; and on the other side, within a shady garden enclosed by trim hedges of box and yew, are the neat residences of the curé and the vicaire. My acquaintance with these worthy ecclesiastics commenced on the first day of my arrival at Antwerp, when, on my knocking at the lodge of the hospital, the Flemish porter directed me to pass through the priests' garden, and tap at a door, which was opened to me by Monsieur le Curé. We plunged at once into controversy, which we carried on for several hours, "forgetful of the closing day," if without any gain to either party, at least without any loss of temper or charity on one side or the other. I presented to him a Latin version of the Prayer Book, which he appeared glad to receive, saying that it contained "*beaucoup de bonnes choses*."

As I passed to-day within the porch of the church into the coolness and silence of the sacred place, with the softened light through the old stained windows, it seemed like a transition from noon to twilight. Here, as in other churches during the present month, the obtrusive platform, erected for the gorgeous image of the Virgin, occupies the middle of the floor. But the stillness of death, literally, prevailed around. Near to the platform was placed a bier, raised about six feet; the pall which covered it descending in black folds on the ground, and brightened on its top by a broad golden cross. Soon after I had entered, one and presently another "white sister," belonging to the order of the "*Sœurs Hospitalières de S. Elisabeth*," glided in through a side door, with the same noiseless gentle step with which they move round the bed of sickness, and knelt down between the dead and the statue of the Virgin. The religieuses of the above order, thirty in number, called "*sœurs blanches*" from their white vestments, perform the same pious function among the patients within the walls of the hospital which the "*sœurs de charité*," or "*sœurs noires*,"—black-robed sisters,—fulfil among the sick from house to house. They are very attentive nurses of the sick, to whom the cheerful look and kind word may, doubtless, often be of as much service as the ready skilful hand. It has

been asserted, however, that on some occasions their zeal for the spiritual as well as the bodily welfare of those under their charge, has led them to practise on the weakness of patients in their last hours, with the view of obtaining proselytes to the Roman Church. Such accusations, although not altogether groundless, have, I am convinced, far less foundation than is sometimes assigned to them. I believe, indeed, from the observations which I have made in many Roman Catholic countries, that in no place does there exist a more general spirit of religious toleration than in Antwerp. This may, in some measure, be accounted for by the numerous family alliances contracted between parties differing in religious communion. In several instances, previously to my coming hither, Roman Catholics have stood as sponsors for their relatives baptized in the English Church; and whatever views such sponsors may entertain respecting the duties to which they have thus pledged themselves, I am confident that, at least, they will never think of discharging their obligations towards their god-children by tempting them to renounce their Church.

I could not suspect that my friend the Curé was a person who, in order to make one pretended proselyte, would besiege a poor creature in the last stage of mortal weakness, thus raising the spirit of polemical jealousy by the side of a death-bed. A circumstance, however, occurred not long since, which tended, I must confess, to shake my trust in this respect. We had procured the admission of an English woman, the wife of a knife-grinder, into the hospital of St. Elizabeth, that she might obtain there better attendance and treatment than could be supplied to her in the wretched lodging where she had lain dying. On the third day after her removal, previously to the hour at which the Clergyman was to administer the Holy Communion to her, we received a letter from the Curé, with the unexpected announcement that she had "embraced the Catholic religion, and been already provided with such spiritual succours as her state allowed." The only semblance of foundation for this statement which I could discover, and which I gathered with difficulty from the poor expiring woman, was, that a priest had come into her little apartment in the night with a train of candles; that she was unable to speak to him, and knew not what he said nor what he sought. It is impossible, in the above instance, to acquit the Curé of too hasty compliance with the call of the *sœurs hospitalières*, who reported to him that the patient wished to see a priest. I have no doubt, however, that he was carried away with the hope (a vain one in this case) of adding one to the number of conversions from the English Church, reports of which reach Belgium from across the Channel; and calculated that the name of the poor knife-grinder's wife, however unworthy to be ranked among those of distinguished converts, might serve at least to swell the list.

I cannot but contrast the accumulated honours which I have seen paid during the month just past to the image of the Virgin, with

the dishonour done to the image of our Saviour, which I witnessed during a previous month, in the most public street and principal thoroughfare of Antwerp. In the middle of the Place de Meir, above a large wooden altar, on a lofty cross, hung an image of wood, the size of life, representing our blessed Lord. A procession, which issued from the cathedral at 10 a.m., after carrying about the host through the chief streets of the city, swept by the spot where I stood, on its way to this altar. The sound of music, like that of a military band, announced the approach of the train. First came in sight a double row of lay officials and others, wearing white surplices, and carrying huge lighted candles. These rows of candle-bearers, extending as far as the eye could reach, flanked on each side those who next appeared, bearing aloft, on rods of silver, banners of silk,—crimson, blue, and green. Then came a company of priests, in laced surplices, bearing the more sacred ornaments,—silver crosses and silver lamps, on poles of ebony. After them were other priests, robed in their most glittering vestments, of white silk and gold, with rich fancy work of flowers in all colours. Then came the host, under a splendid canopy of cloth of gold, behind which marched, in official costumes, four in a row, the burgomaster and other chief civil authorities of the city.

Thus the procession advanced to the foot of the cross, where one of the attendant priests gave, from the altar, his benediction to the kneeling multitudes who thronged the Place de Meir and the avenues leading to it.

As soon as the crowd's moving off released my steps, I approached to examine more nearly the altar which they had just quitted. Two or three workmen remained to remove the fabric, with the cross and the image on it,—a work which they performed with as little ceremony as would attend knocking to pieces the stage of a mountebank at the conclusion of a fair. The business afforded a great fund of amusement to between twenty and thirty boys who had gathered themselves around. The large image of our Saviour on the crucifix, partly kept in its place by an iron hook, is further supported by a pulley, which, passing through a block at the top of the cross, is fastened and coiled on the other side of it. In order to detach the image from the hook, the rope was drawn tight, hoisting the figure up with a jerk above the cross, which produced the most strange appearance, the arms being still extended in the attitude of one crucified, but thrust out into the empty air. A sensation of sickness came over me; I seemed to see the rabble of Jerusalem maltreating the Saviour. Presently the cord behind the cross being again slackened, the figure came running swiftly down, and was received by two men, one of whom had previously grasped the ankle to aid in unhooking it. I approached the prostrate figure as it lay on a hand-barrow. The boys were turning it about and rolling it over with great mirth and laughter; one of them proceeded to satisfy himself as to its weight, by lifting up and letting fall the head. There was no one to interfere. The train of priests and magistrates, who had

come to bow down before the image on the cross, were now marching about to show all their pomp in other streets, followed by the crowds of the city. The cross was next lowered, and afforded a new source of diversion to the rabble of boys. They pushed one another down on it; one balanced himself on it; another laid himself on it at length, to take its measure. In what way the cross and the image were finally disposed of I can give no account. Disgust having overpowered all further feeling of curiosity, I gladly turned my back on the shameful scene.

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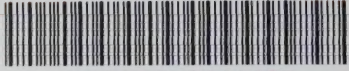
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